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Mr *STACKHOUSE*'s  
NEW HISTORY  
OF THE  
HOLY BIBLE.  
VOLUME THE SECOND.





## GEORGE R.

**G**EORGE the Second, by the Grace of God, King of *Great-Britain, France, and Ireland*, Defender of the Faith, &c. To all to whom these Presents shall come, Greeting: Whereas our Trusty and Well-beloved *Stephen Austen*, of our City of *London*, Bookseller, hath humbly represented unto Us, That he is now Printing a Second Edition of a Work, entitled, *A New History of the Holy Bible, from the Beginning of the World, to the Establishment of Christianity, with Answers to most of the Controverted Questions, Dissertations upon the most remarkable Passages, and a Connection of Profane History all along. To which are added Notes, explaining difficult Texts, rectifying Mis-Translations, and reconciling seeming Contradictions. In Two Volumes in Folio.* Compiled and written by Our Trusty and Well-beloved *Thomas Stackhouse*, Master of Arts, and Vicar of *Beenham* in our County of *Berks*. And whereas the said *Stephen Austen* has informed Us, that the said Work has been perfected with great Labour, Study, and Expence, and that the sole Right and Title of the Copy of the said Work (as now publishing) is vested in him, he has therefore prayed Us to grant unto him the said *Stephen Austen*, Our Royal Privilege and Licence for the sole Printing, Publishing, and Vending the said Work, for the Term of Fourteen Years. We being graciously inclined to give Encouragement to all Works that may be of publick Use and Benefit, and especially to those of this Kind, which tend so much to the Advancement of Religion, and the general Good of Mankind, are pleased to condescend to his Request, and do, by these Presents, (as far as may be agreeable to the Statute in that Case made and provided) grant to the said *Stephen Austen*, his Heirs, Executors, Administrators, and Assigns, Our Royal Privilege and Licence for the sole Printing, Publishing, and Vending the said Work, during the Term of Fourteen Years, to be computed from the Date hereof; strictly forbidding and prohibiting all our Subjects, within our Kingdoms and Dominions, to reprint or abridge the same, either in the like, or any other Volume or Volumes whatsoever, or to import, buy, vend, utter, or distribute, any Copies thereof reprinted beyond the Seas, during the aforesaid Term of Fourteen Years, without the Consent or Approbation of the said *Stephen Austen*, his Heirs, Executors, Administrators, and Assigns, by Writing under his or their Hands and Seals first had and obtained, as they will answer the contrary at their Peril: Whereof the Commissioners, and other Officers of our Customs, the Master, Wardens, and Company of *Stationers of London*, and all other Officers and Ministers whom it may concern, are to take Notice, that strict Obedience be given to Our Pleasure herein signified.

*Given at our Court at St James's, the Eighth Day of January, 1741-2, in the Fifteenth Year of Our Reign.*

*By His Majesty's Command,*

HARRINGTON.



H. H. H.

A  
NEW HISTORY  
OF THE  
HOLY BIBLE,

FROM THE  
Beginning of the World,  
TO THE  
*Establishment of Christianity.*

WITH  
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NOTES, explaining difficult Texts, rectifying Mis-Translations,  
and reconciling seeming Contradictions.

The whole illustrated with proper MAPS and SCULPTURES.

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By the Reverend THOMAS STACKHOUSE, A. M.  
*Vicar of Beenham in Berkshire.*

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The SECOND EDITION, carefully revised, corrected, improved, and enlarged,  
by the AUTHOR.

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VOLUME THE SECOND.

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L O N D O N :

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T H E  
H I S T O R Y  
O F T H E  
B I B L E.  
B O O K VI.

*Containing an Account of Things, from the Building of  
SOLOMON'S Temple, to the Babylonish Captivity. In  
all about 400 Years.*

C H A P. I.

*From the Finishing of the Temple, to the Reign of JEHOSEPHAT.*

The HISTORY.

A. M.  
3001, &c.  
Ant. Christ.  
1003, &c.

Solomon's De-  
dication of the  
Temple.



WHEN Solomon had finish'd the Temple, which was in the *eleventh* Year of his Reign, and in the *eighth* Month of that Year, even when all the solemn Feasts

were over, he thought it adviseable to defer the *Dedication* of it, until the next Year, (which was a Year of *Jubilee*) and determin'd to have it done some Days before the † *Feast of Tabernacles*. To

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this

From 1 King  
viii. to the  
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Chron.

† This Feast was appointed in Commemoration of the Children of *Israel*'s dwelling in *Booths*, whilst they were in the Wilderness, and of the Tabernacle, which at that Time was built, where God promis'd to meet them, to dwell



A. M.  
1061, 62.  
Ant. Christ.  
1003, 626.

this Purpose, he sent all the *Elders of Israel*, the *Princes of the Tribes*, and the *Heads of the Families* Notice to repair to *Jerusalem* at the Time appointed; when accordingly all being met together, the *Priests* and *Levites* carry'd into the Temple, first, all the Presents, that *David* had made to it; then set up, in their several Places, the Vessels and *Ornaments* appointed for the Service of the Altar, and the *Sanctuary*; and, lastly, brought the || *Ark of the Covenant*, together with the † *Taber-*

nacle of the *Congregation*; into its new Habitation with great Solemnity; the King and Elders of the People walking before, while others of the *Priests* offer'd an † infinite Number of Sacrifices, in all the Places, through which the *Ark* pass'd.

When the *Ark* was plac'd in the *Sanctuary*, and the *Priests* and *Levites*, in their Turns, were celebrating the Praises, of God, the Temple was fill'd with a \* *miraculous Cloud*, infomuch, that the *Priests* could not continue to officiate.

This

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dwell among them, and to sanctify the Place with his Glory; and might therefore be well reckon'd a very proper Season, for the Dedication of the Temple, which was to succeed in the *Tabernacle's* Place. *Bedford's Scripture Chronology*, lib. vi. c. 2.

|| The  *sacred History* tells us, that in this *Ark* there was nothing, save the two *Tables of Stone*, which *Moses* put there at *Horeb*, 1 Kings viii. 9. and yet the Author to the *Hebrews* affirms, that in this *Ark* was the *Golden Pot*, that had *Manna*, and *Aaron's Rod* that budded, as well as the *Tables of the Covenant*, Heb. ix. 4. Now, to reconcile this, some imagine, that before the *Ark* had any fix'd and settled Place, (which is the Time the Apostle refers to) all these Things were included in it, tho' it was chiefly intended for nothing, but the *Tables of the Covenant*; but that, when it was plac'd in the Temple, nothing was left in it, but these two *Tables*; all the other Things were deposited in the Treasury of the Temple, where the Book of the Law (as we read, 2 Chron. xxxiv. 14.) was found in the Days of King *Josias*. Others however pretend, that, in the Time of the Apostle, i. e. towards the End of the *Jewish Commonwealth*, *Aaron's Rod*, and the *Pot of Manna* were really kept in the *Ark*, though, in the Days of *Solomon*, they were not. But this Answer would be more solid and satisfactory, if we knew for certain, that, in the Times of the Apostle, the *Ark* of the Covenant was really in the *Sanctuary* of the Temple, which *Herod* built, whereas *Josephus* (de Bello Jud. lib. vi. c. 6.) tells us expressly, that, when the *Romans* destroy'd the Temple, there was nothing found in the *Holy of Holies*. *Calmet's Commentary*.

† But the Question is, what *Tabernacle*, whether that, which *Moses* made, and was then at *Gibeon*, 2 Chron. i. 3. or that, which was made by *David*, and was then at *Jerusalem*? To end this Dispute, some have imagin'd, that both these *Tabernacles* were, at this Time, carry'd into the Temple, and laid up there, that all Danger of Superstition and Idolatry might thereby be avoided, and that no Worship might be perform'd any where, but only at the House, which was dedicated to God's Service: But it is observ'd by others, that the Convenience, which *David* made for the Reception of the *Ark*, was never called the *Tabernacle of the Covenant*; it was no more than a plain Tent, set up in some large Room of the royal Palace, until a more proper Receptacle could be provided for it: But the *Tabernacle*, that was at *Gibeon*, was the same that sojourn'd so long in the Wilderness. The Tent was the same, the Curtains the same, and the Altar the same, that was made by *Moses*; or, at least, if there was any Alteration in it, (as Things of this Nature could hardly subsist so very long without some Repair) the Reparation was always made according to the original Model, and with as little Deviation as possible. It is not to be doubted then, but that the *Mosaic Tabernacle* is the *Tabernacle* here intended, which, for the Prevention of Schism, and to make the Temple the Center of Devotion, was now taken down, and reposit'd in the Treasury, or Store-House, where it continu'd until the Time that *Jerusalem* was taken by the *Chaldeans*, when *Jeremiah*, as *Josephus* informs us, (*Jewish Antiq.* lib. viii. c. 2.) was admonish'd by God, to take it, and the *Ark*, and the Altar of Incense, and hide them in some secret Places, (from whence, it is doubted, whether they have ever yet been remov'd) for fear of Profanation. *Patrick's and Calmet's Commentaries*.

‡ The Number of Sacrifices, which, upon this Occasion, are said to be offer'd, was two and twenty Thousand Oxen, and an hundred and twenty Thousand Sheep, 1 Kings viii. 63. but we must not suppose, that these were offer'd all on one Day, much less on one Altar. The Continuance of this Meeting was for fourteen Days, seven in the Feast of *Tabernacles*, and seven in that of the *Dedication*; and because the brazen Altar, before the Door of the Temple, was not sufficient to receive all these Sacrifices, *Solomon*, by a special Licence from God, order'd other Altars to be erected in the Court of the Priests, and perhaps in other Places, which were to serve only during this present Solemnity, which such a vast Number of Sacrifices were to be offer'd: For, at other Times, no other Altar was allow'd but this brazen one, which *Moses* had made. It is no bad Observation however of *Josephus*, (lib. viii. c. 2.) that, during the Oblation of so many Sacrifices, the *Levites* took Care to perfume the Air with the Fragrancy of Incense, and sweet Odours to such a Degree, that the People were sensible of it at a Distance; otherwise the Burning of so many Beasts, at one Time, must have occasion'd an offensive Smell. *Patrick's Commentary*.

• When *Moses* had finish'd the *Tabernacle*, according to the Pattern, which God had shew'd him, and set it all up, it is said, that a Cloud covered the Tent of the *Congregation*, and the Glory of the Lord filled the *Tabernacle*, so that *Moses* was not able to enter into the Tent of the *Congregation*, because the Cloud abode thereon, and the Glory of the Lord filled the *Tabernacle*, Exod. xl. 34, 35. And therefore, when the Temple was finish'd, and the *Ark* brought into the



A. M.  
3001, &c.  
Ant. Christ.  
1003, &c.

This *Solomon* observing took Occasion from thence to infer, that the Lord had taken Possession of the Place; and, having for some Time fallen prostrate with his Face to the Ground, he rais'd himself up, and, turning towards the *Sanctuary*, \* address'd his Prayer to God, and " beseech'd him " graciously to accept of the House, which " he built for his sake; to bless and sanc- " tify it, and to hear the Prayers of all, " whether *Jews* or *Gentiles*, who, upon " any Occasion, either of *publick* or *private* " Calamity, might direct their Suppli- " cations to him † from that holy Place. " He beseech'd him likewise to fulfil the " Promise, which he had been pleas'd to " make to his Father *David*, in Favour of " his Family, and the Kings his Succes-

" fors;" and, having thus finish'd his Prayer, he turn'd to the People, and, after he had bless'd them, gave them a strict Charge to be sincere in their Duty towards God, to walk in his Statutes, and observe his Laws.

WHILE *Solomon* was thus addressing his Prayers to God, and his Exhortations to the People, a Victim was laid upon the Altar, and God, to testify his Acceptance of what was doing, sent immediately a Fire from Heaven, which consum'd it, and all the other Sacrifices, that were about it; which, when the People, who were Witnesses of the Miracle, perceiv'd, they fell upon their Faces, and worshipp'd the God of *Israel*: And it was, very probably, on the ‡ Night following, that he appear'd

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the Sanctuary, God gave the like Indication of his Presence, and Residence there. Hereby he testify'd his Acceptance of the Building, and furnishing of the Temple, as a Service done to his Name; and hereby he declar'd, that, as the Glory of the Ark, (that sacred Symbol of his Presence) had been long eclips'd by its frequent Removes, and mean Habitations; so now his Pleasure was, that it should be look'd upon with the same Esteem and Veneration, as when *Moses* conducted it into the Tabernacle. For this Cloud, we must know, was not a heavy, thick, opaque Body, such as is ingender'd in the Air, and arises from Vapours and Exhalations, but a Cloud, that was dark, and luminous at the same Time, whose Darknefs was awful and majestick, and whose internal Part was bright and refulgent, darting its Rays upon Occasion, and exhibiting its Light through its Obscurity: So that, according to its different *Phasis*, or Position, it became to the *Israelites* a Pillar of a Cloud by Day, to screen them from the Heat, and at Night a Pillar of Fire, to give them Light, *Exod.* xiii. 21. Whatever it was that constituted this strange Appearance, 'tis certain this Mixture of Light and Darknefs was look'd upon as a *Symbol* of the Divine Presence; for so the Scripture has inform'd us, that He, who dwelleth in Light, that is inaccessible, made Darknefs his secret Place, his Pavilion round about him, with dark Water, and thick Clouds to cover him, *Psal.* xviii. 11. *Calmet's* Commentary.

\* The Prayer, which *Josephus* puts into *Solomon's* Mouth upon this Occasion, is to this Effect: ——— O Lord, thou that inhabitest Eternity, and hast raised out of nothing the mighty Fabrick of this Universe, the Heavens, the Air, the Earth, and the Sea; thou that fillest the whole, and every Thing that is in it, and art thyself unbounded, and incomprehensible; look down graciously upon thy Servants, that have presum'd to erect a Temple here to the Honour of thy great Name. Lord, hear our Prayers, and receive our Sacrifices. Thou art every where, vouchsafe also to be with us. Thou that seest and hearest all Things, look down from thy Throne in Heaven, and give ear to our Supplications in this Place. Thou that never failest to assist those that call upon thee Day and Night, and love and serve thee as they ought to do, have Mercy upon us. There is another Prayer, in the same Historian, address'd to God on this same Occasion, wherein *Solomon* blesses him for the Exaltation of his Family, and implores the Continuance of his Goodness and peculiar Presence in the Temple, well worth the Reader's Perusal, though too long to be inserted here.

† It is the same Thing, no doubt, to God, wherever we pray, so long as we pray with a pious Mind, and a devout Heart, and make the Subject of our Prayers such good Things, as he has permitted us to ask; but it was not consistent with the Preservation of the *Jewish* State and Religion, that he should be publickly worshipp'd in every Place. For, since the *Jews* were on every Side surrounded with Idolaters, led away with divers Superstitions, but ignorant all of the true God, 'twas highly necessary, that, in all Divine Matters, there should be a strict Union between them all both in Heart and Voice, and consequently, that they should all meet together in one Place to worship God, lest they should run into Parties, and fall into Idolatry, as it happen'd when the Kingdom became divided into two. And therefore, tho' *Solomon* knew very well, that, in every Place, God was ready to hear the Prayers of every devout Supplicant, yet, for the Preservation of Peace and Unity, he was minded to give the People a Notion, that God would be found more exorable to the Prayers, which were offer'd in the Temple of *Jerusalem*, and thereby excite them to a Frequentation of that, rather than any other Place. *Le Clerc's* Commentary in Locum.

‡ 'Tis thus that we have plac'd the Time of God's second Appearance to *Solomon*, but some are of Opinion, that it did not happen till two and twenty Years after God's first Appearance, and after that *Solomon* had accomplish'd all his Buildings, to which the Connection of the Discourse seems to give some Countenance; and, it came to pass, when *Solomon* had finish'd the Building of the House of the Lord, and the King's House, and all that he was pleas'd to do, that the Lord appeared to him a second Time, 1 Kings ix. 1, 2. It seems a little strange however, that God should delay answering this Prince's Prayer for thirteen Years together, and then, when he appear'd to him, tell him, *I have heard*



A. M.  
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appear'd to *Solomon* again in a Dream, and \* signify'd to him, " That he had " heard his Prayer; did accept of the " Temple, which he had built for him; " and would not fail to listen to the Pe- " titions, that proceeded from thence; " that, if he persever'd in his Obedience " to him, as his Father *David* had done, " he would establish his Throne, and " perpetuate a Race of Successors in his " Family; but that, if either he, or his " Children prevaricated in this Matter, he " would cut them off, overturn his King- " dom, and destroy the Temple."

THE Feast of the *Dedication*, in Con- junction with that of *Tabernacles*, lasted

for fourteen Days; and when all Things were thus perform'd with the greatest Order and Solemnity, on the Morrow the King dismiss'd the People, who return'd to their respective Homes with glad and joyful Hearts.

*S O L O M O N* (it must be observ'd) had a singular Taste for Building; there- fore, after he had finish'd and consecrated the Temple, he undertook a Palace for himself, \* which had all the Magnificence that can be imagin'd, another for his *Egyptian Queen*, and a third, that was called † *the House of the Forest of Lebanon*, where he chiefly chose to reside. These were the Works of *thirteen Years*: And

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His publick  
Buildings,  
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nues, and mag-  
nificent Way  
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as

thy Prayer, and the Supplication, that thou hast made before me, and I have hallowed this House, which thou hast built, Ver. 3. And therefore, to solve this Difficulty, 'tis reasonable to think, that the Division of this ninth Chapter is wrong, that the first Verse of it should be annex'd to the Conclusion of the preceding Chapter, and so terminate the Account of what *Solomon* had done; and that the next Chapter should begin with the second Verse, where the Historian enters upon a fresh Subject, viz. the Answer, that God return'd to *Solomon's* Prayer, which he continues to the tenth Verse, and presents us with it all at once, that he might not break the Thread of his Narration. *Calmet's* Commentary on 1 Kings ix. 2.

\* *Josephus* has made a very handsome Comment upon the Answer, which God made *Solomon* in his Dream. The Voice told him farther, says he, " That in case of such an Apostacy, (as he had before mention'd) his new-erected " Fabrick should, by Divine Permission, come to be sack'd, and burnt by the Hands of Barbarians, and *Jerusalem* " itself laid in Rubbish and Ashes by a merciless Enemy; insomuch, that People should stand amaz'd at the very Re- " port of so incredible a Misery and Distress, and be wondering one to another, how it could come to pass, that a " Nation, which was but Yesterday the Envy of Mankind for Riches, external Glory, and Renown, should now, all " on a sudden, be sunk and lost to the last Degree of Wretchedness and Contempt; and reduc'd to this despicable " State too by the same Hand, that rais'd them. To which Questions their own guilty Consciences shall make this " Answer: *We have forsaken our God; we have abandon'd the Religion of our Forefathers, and of our Country, and* " *all this is justly befallen us for our Sins.*" Jewish Antiq. lib. viii. c. 2.

\* The Description of this Palace, which we may gather from *Josephus*, *Lamy*, and others, that have treated of *Solomon's* Buildings, is in this Manner related: — " Upon several Rows of Pillars, there was erected a spacious " Pile of Building, in the Nature of a common Hall, for the hearing of Causes. It was an hundred Cubits in Length; " fifty in Breadth, and in Depth thirty, supported by fifteen square Columns, cover'd with *Corinthian Work* in Cedar, " and fortify'd with double Doors, curiously wrought, that serv'd both for the Security and Ornament of the Place. " In the Middle of this Hall was another Edifice of thirty Cubits square, and underfet with strong Pillars, wherein " was plac'd a Throne of State, on which the King himself us'd to sit personally in Judgment. On the Right-Hand " of this Court of Justice stood the King's own Palace, and, on the Left, that, which he built for *Pharaoh's* Daughter, " both fitted up with Cedar, and built with huge Stones of ten Cubits square, which were partly plain, and partly " overlaid with the most precious Marble. — The Rooms were hung with rich Hangings, and beautify'd with " Images, and Sculptures of all Kinds, so exquisitely finish'd, that they seem'd to be alive, and in Motion. It would " be an endless Work (says *Josephus*) to give a particular Survey of this mighty Mass of Building: So many Courts " and other Contrivances, such a Variety of Chambers and Offices, great and little, long and large Galleries, vast " Rooms of State, and others for Feasting and Entertainment, set out as richly as could be, with costly Furniture, and " Gildings; besides that, all the Services for the King's Table were of pure Gold. In a Word, the whole House " was, in a Manner, made up, from Top to Bottom, of white Marble, Cedar, Gold, and Silver, with precious " Stones, here and there intermingled upon the Walls, and Ceilings, after the Manner of the Adorning of the " Temple." Jewish Antiq. lib. viii. c. 2.

† Some Commentators are of Opinion, that this House was the same with the Palace, which *Solomon* built in *Je- rusalem*, and that it had its Name from the tall Pillars, that supported it, which look'd like the Cedars in the Forest of *Lebanon*; but the contrary is manifest, because the holy Scripture speaks of it as a distinct Building, tho' perhaps it might not be far distant from the other, on some cool shady Mountain, which made it resemble Mount *Lebanon*. For 'tis an idle Fancy to think, that this House was really built on *Lebanon*, since we read of *Solomon's* having his Throne, 1 Kings vii. 7. and the golden Shields, that he made, plac'd in it, 1 Kings x. 17. which he scarce would have remov'd to the very Extremity of his Kingdom: And therefore we may conclude, (as indeed it appears from

1 Kings



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as *Hiram* King of *Tyre* was very kind in supplying him with Men, Money, and Materials to carry on these, and many more stately Structures; *Solomon*, to express his Gratitude, or to clear off the Debt, which he had contracted with him, || offer'd him twenty Cities in the Land of *Galilee*, adjoining to his own Country. But, as these Places † did not suit his Convenience, he refus'd to accept of them; and therefore *Solomon*, having made him, no doubt, some other Recompence more to his Satisfaction, took and repair'd these

Cities; and having built Store-Cities like- wife in the Country, he sent Colonies of his own Subjects to inhabit them, that they might be a Curb and Restraint on the *Syrians* of *Zobab*, who had formerly been conquer'd by *David*, and, upon their Revolt, but lately reduc'd by *Solomon*.

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To conclude the Account of *Solomon's* publick Buildings. He built the Walls of *Jerusalem*, and a Senate-House in the same City, called *Millo*. He repair'd, and fortify'd *Hazor*, *Megiddo*, the two *Beth-Horons*, *Baalab*, † *Tadmor* in the Wilder-  
ness

1 Kings vii. 2.) that this House was near *Jerusalem*, and called by the Name of the *Forest of Lebanon*, (just as many pleasant and delightful Places in that Country were called *Carmel*) because it was in a lofty Place like *Lebanon*, and the Trees, which grew upon it, made it very shady and cool, and consequently, proper for *Solomon* to dwell there in Summer, as he did in his Palace in *Jerusalem* in Winter. *Patrick's* and *Calmer's* Commentary on 1 Kings vii. 2.

|| It is an express Injunction, which God gives the *Israelites*, that the Land, wherein the People had a Right by a Divine Lot, and himself a Right, as being the sole Proprietor thereof, was not to be sold or alienated for ever, *Levi* xxv. 23. How then could *Solomon*, without violating this Law, pretend to give *Hiram* twenty Cities in the Land of *Galilee*? Now to this some have reply'd, that *Solomon* did not give *Hiram* a Property, and perpetual Right to those Cities, but only assign'd him the Possession of them for a Time, until the Debt, which he had contracted for the several Supplies, he had from him, while he was building the Temple, was satisfy'd. Others think, that upon Supposition, that these Cities were inhabited by *Israelites*, *Solomon* did not give *Hiram* (as indeed he could not) their particular Possessions, but only his own *Royalties* over them, (which he might justly do) and all the Profits, he receiv'd from them, which, according to the Taxes then impos'd, 1 Kings xii. 4. were not inconsiderable. But there is no Reason for these far-fetch'd Solutions, when the Scripture expressly tells us, that these Cities were not in the Territories of *Israel*, nor inhabited at that Time by the *Israelites*, 2 Chron. viii. 2. They were indeed some of them conquer'd by the King of *Egypt*, who gave them to *Solomon* as a Portion with his Daughter, and others by *Solomon* himself, who, as *Selden* observes, (de Jure Nat. & Gent. lib. vi. cap. 16.) had a Right to dispose of those Lands, which he had conquer'd in voluntary War, without the Consent of the Senate: And this may be one Reason, why he gave these, rather than other Cities, because these were certainly in his Power to give, when others perhaps were not. A learned Author, upon this Subject, has given a quite different Turn to the Sense of the Passage: For his Opinion is, that *Hiram* did not return these Cities, because he thought them not good enough, but because he was unwilling to receive so large a *Remuneration* for the few good Offices, he had done *Solomon*, and was minded rather, that his Favours of this Kind should be all gratuitous. He therefore makes the Word *Cabul* (which is the Name, that *Hiram* gives to the Country, where these Cities stood) a Title of *Respect*, and not of *Contempt*; for he derives it from the *Hebrew* *Chebes*, which signifies a *Bond*, or *Chain*, intimating, that these two neighbouring Kings had mutually bound themselves in a *Bond* of Friendship, *Solomon* by giving, and *Hiram* by returning the Cities, now under Consideration. This is very pretty: But 'tis carrying the Point of *Generosity* in the King of *Tyre* a little too high, in my Opinion, considering his Acceptance of, if not express Stipulation for, such a Quantity of *Corn* and *Oil*, in Lieu of the *Timber*, which he sent *Solomon*, 1 Kings v. 10, 11. *Patrick's* and *Le Clerc's* Commentaries, and *Pool's* Annotations.

† The Reason is, because the *Tyrians*, being very commodiously situated for that Purpose, were, in a Manner, wholly addicted to Merchandize; and therefore would not remove from the Sea-Coasts, to live in a Soil, which was fat and deep, and consequently, requir'd a great deal of Labour to cultivate it, which was a Business that they were very little accusom'd to. *Beisford's* Scripture Chronology, lib. vi. c. 2.

† *Tadmor*, which, by the *Greeks*, is called *Palmyra*, is situated in the Wilderness of *Syria*, upon the Borders of *Arabia Deserta*, inclining towards the *Euphrates*. *Josephus* places it two Days Journey from the *Upper Syria*, one Day's Journey from the *Euphrates*, and six Days Journey from *Babylon*: And the Reason he gives, why *Solomon* was inclin'd to build a City in this Place, was, because, in all the Country round about, there was no such Thing as a Well, or Fountain, but in this Spot only, to be found. If we may guess by the Ruins, which later Travellers give us the Description of, this City was certainly one of the finest and most magnificent in the *East*, and 'tis somewhat surprising, that History should give us no Account, either when, or by whom it was reduc'd to the sad Condition, wherein it lies at this Day. But the true Reason for his Building this Town in so desolate a Place, was the Commodiousness of its Situation, to cut off all Commerce between the *Syrians* and *Mesopotamians*, and to prevent their caballing, and conspiring together against him, as they had done against his Father *David*. *Le Clerc's* Commentary. If the Reader is desirous to know the present State of this ruined City, he may find it related in the *Philosophical Transactions*, for October, 1695, in a Letter from Dr *Hallifax*, to Dr *Bernard*, or in *Wells's* Geography of the Old Testament, Vol. III. who has borrow'd it from thence.



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ness of *Syria*, and *Gezer*, which the King of *Egypt* took from the *Canaanites*, and gave it in Dower with his Daughter. He fortify'd all the Cities, which he made his Magazines for Corn, Wine, and Oil, and those, where his Chariots and Horses were kept. He subdu'd all the *Hittites*, and *Hivites*, and *Amorites*, and *Perizzites*, that any were remain'd in the Land of *Israel*, and laid on them all the Drudgery, and servile Labour: But \* as for his own Subjects, he appointed them either to be Surveyors of his Works, or Guards to his Person, or Commanders in the Army, or Traders and Merchants, that so he might make his Nation as famous, and as rich and flourishing, as it was possible to be effected by human Policy.

BUT it was not only a Multitude of Hands, but a large Supply of Wealth likewise, that was necessary to carry on so many expensive Buildings; and therefore *Solomon* took Care to cultivate the Trade to

*Ophir*, which his Father had begun, from *Elam* and † *Ezion-Geber*, two Ports in the *Red-Sea*, whither himself went in Person to inspect the Building of the Ships; and to provide them with able and experienc'd Seamen, which his good Friend and Ally, *Hiram*, was never backward to furnish him with. So that by this Means his Subjects, who soon attain'd to the Art of Navigation, were enabled to make several advantageous Voyages; and, particularly in one Fleet, \* brought him home no less than || four hundred and thirty Talents of Gold, with many other Commodities, and Curiosities of great Value. In short, *Solomon* was one of the richest, and most magnificent Princes, that was then on the Face of the Earth. In his Time, Silver was no more regarded, than Stones in the Street: His annual Revenues were six hundred and sixty six Talents of Gold, besides the *Tributes*, he receiv'd from the Kings, and Nations, that were in

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\* History indeed takes Notice of the same Temper in *Sesostris*, King of *Egypt*, who, upon his Return home from his several Expeditions, took it in his Head to build Temples in all the Cities of *Egypt*, but would suffer no *Egyptian* to do any servile Work therein. All the Work of this Nature was perform'd by the Captives, that he brought with him from the Wars; and therefore, to perpetuate the Remembrance of his Kindness to his Subjects, as well as remove some possible Odium from himself, upon every Temple he order'd this Inscription to be set up, ἐδεδούκει ἐγὼ ἑαυτῷ οὐκ ἀντὶ μισθοῦ, *No Native was ever a Labourer here.* Diodor. Bibliot. lib. i.

† *Josephus* will needs have it, that *Ezion Geber* is the same with *Berenice*, which lies indeed upon the *Red-Sea*, but then it is upon the Western or *African* Shore thereof; whereas the Scripture is positive, that it was a Port of *Idumæa*, or *Arabia Deserta*, situate upon the Gulf of *Elam*, which is on the opposite Shore. *Elam*, or *Eloth*, or *Elath*, (for it was called by all these Names) was situate upon the same, and might possibly have its Name from thence. When *David* conquer'd *Edom*, or *Idumæa*, he made himself Master of this Port, 2 Sam. viii. 14. His Son, we see, built Ships here, and sent them from hence to *Ophir* for Gold, 2 Chron. viii. 17, 18. It continu'd in the Possession of the *Israelites* about an hundred and fifty Years, till, in the Time of *Joram*, the *Edomites* recover'd it, 2 Kings viii. 20. but it was again taken from them by *Azariah*, and by him left to his Son, 2 Kings xiv. 22. His Grandson *Abas* however lost it again to the King of *Syria*, 2 Kings xvi. 6. and the *Syrians* had it in their Hands along while, till after many Changes under the *Ptolomies*, and the *Seleucide*, it came at length into the Possession of the *Romans*. It was formerly a small Town, with fruitful Fields about it, but now there is nothing left but a Tower, which serves as an Habitation for the Governor, who is subject to the Governor of *Grand Cairo*, and no Signs of Fruitfulness are to be seen in any Parts adjoining to it. *Patrick's Commentary*, and *Calmel's Dictionary*, under the Word *Elam*.

\* As great a King as *Solomon* was, we find he turn'd Merchant; and yet the imperial Laws forbid Noblemen to exercise Trade and Commerce, as a Thing below them; and much less then (as *Bodinus* de Republicâ, lib. vi. c. 2.) does it become a King. But we must not measure Antiquity by our own Times: What might be then commendable may now have a different Appearance: But the same Author is very right in one Concession that he makes, viz. that, tho' he would not have Kings now to be Merchants, yet, if he might have his Choice, *I had rather a Prince should be a Merchant, says he, than a Tyrant, and that Noblemen should rather trade, than oppress, and make a Prey of their Tenants.* *Patrick's Commentary*.

|| In 2 Chron. viii. 18. the Number of Talents, brought home to *Solomon*, are said to be *four hundred and fifty*: But this is a Matter that is easily resolv'd, if we will but suppose, that the Charges of the Voyage to and fro cost thirty Talents; or that *Solomon* gave *Hiram's* Servants, for conducting his Fleet, thirty Talents; or that in refining the whole Mass of Gold, the Waste might be thirty Talents: So that, tho' *Solomon's* Fleet brought him home four hundred and fifty Talents, yet by one, or more of these Deductions, there came clear to his Coffers no more than four hundred and thirty. *Patrick's Commentary*.



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in Subjection to him; the *Subsidies* which his Subjects the *Israelites* paid; and the Sums arising from the Merchants for his Customs. The Bucklers of his Guards were of Gold; the † *Ivory* Throne, whereon he sat, was overlaid with it; and all the Utensils of his Palaces, and Vessels of his Table (which, † for Magnificence, and Sumptuousness of Provision, exceeded all, that was ever known before) were of the same Metal. Presents of Gold, of rich Stuffs, of Spices, of Arms, of Horses, and Mules, were sent to him from every Quarter; and to see the Face, and hear the Wisdom of the renown'd *Solomon*, was the prevailing Ambition of the great Men of that Age.

The Visit,  
which the  
Queen of She-  
ba pays him.

CAPTIVATED with this Desire the Queen of *Sheba* came to *Jerusalem*, attended with a great Retinue, and brought with her rich Presents of Gold, Spices, and precious Stones. Her Purpose was, to try, if *Solomon's* Wisdom was answerable to the high Commendations, she had heard of it; and therefore in Discourse she pro-

pos'd to him several *Enigmatical* Questions. But when she heard his clear and satisfactory Solutions, she was not a little amaz'd at the Profoundness of his Judgment; and when she had seen the Beauty, and Worship of the *Temple*, the Magnificence of his *Court*, and the Sumptuousness of \* his *Table* and Attendants, she was quite astonish'd, and frankly own'd to him, that what herself had seen, did far surpass any, the most extravagant Report, she had ever yet heard of him: And so, having made him very \* great and noble Presents, and, receiv'd others from him, that were not inconsiderable, she took her Leave, and return'd to her own Country, highly pleas'd, and satisfy'd with her Visit.

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HITHERTO we have seen nothing in *Solomon*, but what was truly great and wonderful; but the later Actions of his Life do sadly tarnish and disgrace his Character. For he gave himself up to the Love of *strange* Women, such as were descended from idolatrous Nations, and, besides *Pharaoh's* Daughter † mention'd before,

The Idolatry  
he fell into  
by the Influ-  
ence of his  
foreign Wives.

† We never read of *Ivory*, till about *Solomon's* Days, who perhaps brought *Elephants* out of *India*, or at least took Care to have a great deal of *Ivory* imported from thence; for, in After-Ages, we read of *Ivory* Beds, and *Ivory* Palaces, &c. At this Time however, it was every whit as precious as Gold: And therefore we must not suppose, that this Throne of *Solomon's* was entirely overlaid with Gold, (for then it might as well have been made of Wood) but only in particular Places, that so the Mixture of Gold and *Ivory*, which gave a Lustre to each other, might make the Throne look more beautiful. The like to this, the Text says, *there was not made in any Kingdom*, 1 Kings x. 20. and perhaps it was so in those Days; but, in After-Ages, we read, that the Throne of the *Parthian* Kings was of Gold, encompass'd with four golden Pillars, beset with precious Stones; and that the *Persian* Kings sat in Judgment under a golden Vine, (and other Trees of Gold) the Bunches of whose Grapes were made of several Sorts of precious Stones. *Patrick's* Commentary.

† The Provisions of *Solomon's* Table, for one Day, were *thirty Measures* (which, according to the Hebrew Word *Cor*, as *Goodwin* has computed it, are six Gallons, above an hundred and sixty eight Bushels) of *fine Flour*, and *sixty of Meal*, (or *coarser Flour*, for inferior Servants) *ten stall-fed Oxen*, *twenty Oxen out of the Pastures*, and an *hundred Sheep*, besides *Harts*, and *Roebucks*, and *fallow Deer*, and *fatted Fowl*, or (as *Bochart* translates the Word) *the choicest of all fatted Things*, 1 Kings iv. 22, 23. and this, according to the Calculation, which some have made from the Quantity of Bread, that was every Day consum'd, must make *Solomon's* Family consist, at least, of forty, or fifty Thousand Souls. *Calmet's* Commentary.

\* Our excellent Commentator, Bishop *Patrick*, tells us, that a very great Man of our own (but is silent as to his Name) has observ'd, that such Things, as the Difference of Apparel, the Order of sitting at Table, and the Attendance of *Solomon's* Servants, and Ministers, were justly admir'd by the Queen of *Sheba*, as an Indication of his Wisdom; for they are the *Outworks* (as he calls them) which preserve Majesty itself from Approaches and Surprizals; and whatsoever Prince departs from these Forms, and Trappings, and Ornaments of his Dignity and Pre-eminence, will hardly be able, at some Time, to preserve the Body itself of Majesty from Intrusion, Invasion, and Violation.

\* After a very complementive Speech, in which *Josephus* makes this Queen address King *Solomon*, among other valuable Presents recorded in Scripture, they speak also, says he, of a *Root of Balsam*, which she brought with her, which (according to a Tradition we have) was the first Plant of the Kind, that ever came into *Judea*, where it hath propagated so wonderfully ever since. *Jewish Antiq.* lib. viii. c. 2.

† *Pharaoh's* Daughter is generally suppos'd to have been a Profelyte to the Jewish Religion, and therefore *Solomon*, in marrying her, incurr'd no Fault; but, in marrying so many Women besides, and these of a different Religion, he committed two Sins against the Law: one, in multiplying Wives, and another, in marrying those of strange Nations, who



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fore, marry'd Wives from among the Moabites, the Ammonites, the Hittites, the Idumeans, and the Sidonians. Nay, so unbounded was his Lust, that he had seven hundred Wives, and three hundred Concubines, who conspir'd not a little to pervert his Heart, and seduce him, in his old Age, to the Worship of their several Idols.

PROVOK'D at this his sad Apostacy, God sent a Prophet to upbraid him with his Ingratitude, and to pronounce this heavy Judgment upon him: — “ That, “ as he had revolted from his Worship, “ so the major Part of his Kingdom should “ revolt from him, and put themselves “ under the Government of one of his “ Servants, tho' not in his Days, yet in “ those of his immediate Successor:” And, to make him sensible, that this Judgment began already to operate, he rais'd up several Enemies to the Disturbance of his Peace, which, as long as he continu'd in God's Service, he enjoy'd without Interruption.

\* THE first of these was Hadad of the Blood-royal of Edom, who having fled from Joab, when he ravag'd the Country, and put the male Children to death, escap'd to Pharaoh King of Egypt, where he marry'd his Sister Tephneh; but, upon David's Death, return'd to his own Country, and recover'd the Kingdom. † The second was Rezon, who flying from his Master Hadadezer King of Zobah, gather'd together a great Number of Men, over whom he made himself Captain, and, with their Assistance seizing on Damascus, he there reign'd as King of Syria, and confederated with Hadad to distress Solomon in the declining Part of his Reign. But † the most dangerous Enemy of all was Jeroboam, the Son of Nebat, a bold and enterprizing Man, whom Solomon had made Overseer of his Buildings, and who, for his great Abilities, was the chief Ruler in the House of Joseph, i. e. in the Tribes of Ephraim and Manasseh. † The Prophet Abijah, as he was walking in the Fields, happen'd to meet him; and, hav-

From 1 Kings viii. to the End of 2 Chron. The Enemies, which God rais'd up to disturb the latter Part of his Reign, and his Death.

who still retain'd their Idolatry: And therefore the wise Son of Sirach, amidst all the Encomiums, that he heaps upon Solomon, could not forget this heinous Iniquity, and terrible Flaw in his Character. *Thou didst bow thy Loins to Women, and, by thy Body, thou wast brought into Subjection. Thou didst stain thine Honour, and pollute thy Seed, so that thou broughtest Wrath upon thy Children, and wast grieved for thy Folly.* Eccclus. xlvii. 19, 20. and Patrick's Commentary.

\* Hadad was a young Prince of the royal Family of Idumæa, who fled into Egypt, when David conquer'd that Country: For David, having obtain'd a signal Victory under the Conduct of Abisbai, who, at that Time, commanded in chief, sent Joab afterwards with an Order to kill all the Males, that should be found in the Land. But Hadad had escap'd into Egypt, where, finding Favour in the Eyes of the King, he marry'd his Wife's Sister, and there settled. But, after the Death of David, he returned into Idumæa, and gave Solomon no small Molestation. For, entering into a League with Rezon, a Fugitive from his Master Hadadezer King of Zobah, but who had now made himself King of some Part of Syria, he, by his Assistance, made so many Inroads upon the Land of Israel, that all Things were in the utmost Confusion, even before Solomon died. Calmet's Commentary, and Josephus's Jewish Antiq. lib. viii. c. 2.

† When David made War against Hadadezer, Rezon, one of his Generals, escap'd from the Field of Battle, with the Troops under his Command; and, having liv'd for a little while by Plunder and Robbery, at length seiz'd on Damascus, and reign'd there. But his Reign was not long: For David took Damascus, as well as the other Parts of Syria, and left it in Subjection to his Son Solomon, till God was pleas'd to suffer this Rezon to recover Damascus, and there re-establish himself, to the great Disturbance of the latter Part of Solomon's Reign. Calmet's Commentary.

† As Solomon was engag'd in several great Buildings, he took care to set proper Persons over the Works, among whom Jeroboam was one, and the Workmen under his Command seem to be chiefly of the Tribe of Ephraim. How he acquitted himself in this Capacity, we are not told; but the Pretence of his being angry with Solomon, and fomenting Jealousies among the People, was the Building of Millo. Millo was a deep Valley, between the old Jerusalem, and the City of David, Part of which David fill'd up, and thereon made both a Fortress, and a Place for the People to assemble. Another Part of it Solomon fill'd up, to build a Palace for his Queen, the Daughter of Pharaoh. The prodigious Expence, which this Work cost, gave Rehoboam an Opportunity to insafe a Spirit of Sedition into his Brethren of the Tribe of Ephraim; to complain heavily of hard Labour, they were forc'd to submit to, and the Taxes they were oblig'd to pay; and to represent the whole Thing as a Work of Vanity, merely to gratify a proud foreign Woman, and a silly dotting King; and, by these Insinuations, he wrought in the People a Disaffection to Solomon, and his Government. Patrick's Commentary, and Calmet's Dictionary, under the Word Millo.

† Abijah was a Native of Shiloh, and one of those who wrote the Annals of King Solomon's Reign, 2 Chron. ix. 29.



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ing acquainted him from God, that he had appointed him to be *Solomon's* Successor in ten Tribes out of twelve, and that, if he would adhere to his Service, the Government should be establish'd in his Family: As he was but ill affected to *Solomon* before, and now encourag'd by the Prophet's Promises, he began to stir, and solicit the People to a Revolt. † The King having Intelligence of this, was thinking to take

him into Custody, but he made his Escape, and fled † unto *Shishak* King of *Egypt*, where he continu'd for the small Remainder of *Solomon's* Life, † who, having reign'd forty Years, died about the fifty-eighth Year of his Age, was bury'd in the City of *David*, and was succeeded by his Son † *Rehoboam*.

*REHOBAM*, as soon as his Father was dead, went to † *Shechem*, where

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*Rehoboam's*  
his Son's Ac-  
cession to the  
Throne, and  
imprudent  
Management.

he is thought to have been the Person, who spake twice to *Solomon* from God; once, while he was building the Temple, at which Time he promis'd him his Protection, 1 Kings vi. 12. and at another Time, when he had fallen into all his Irregularities, and God express'd his Indignation against him in bitter Threats and Reproaches, 1 Kings xii. 6. His Prediction to *Solomon*, that he would one Day be perverted by Women; and that to *Jeroboam*, that *Heifers*, (meaning the two golden Calves, which he set up) would alienate him from the Service of God, are both taken Notice of by *Epiphanius*, de Vita & Morte Prophet. *Calmet's* Dictionary, under the Word *Abijah*.

† How *Solomon* came to know, what was thus transacted between *Abijah* and *Jeroboam* alone, is a Question of no great Difficulty: For perhaps the Prophet made no Scruple to report what he had deliver'd in the Name of the Lord; perhaps *Jeroboam* himself, being puff'd up with this Assurance, could not contain, but told it to some of his Confidants who spread it abroad; or perhaps his Servants, tho' they heard not the Words, that the Prophet spake, yet, seeing him rend the Garment into twelve Parts, and give ten to him, might, speak of this strange, and unaccountable Action, which *Solomon*, as soon as he came to hear of it, might easily understand, because the same Prophet, very likely, had told him, but just before, that the Kingdom should be rent from him, and given to his Servant, 1 Kings xiv. 8. *Patrick's* Comment.

† All the Kings of *Egypt*, from the Time of *Abraham*, are, in the sacred History, called by the Name of *Pharaoh*, unless *Rameses*, that is mention'd in *Gen.* xlvii. 11. be the Name of a King, not a Country; so that this is the first, we meet with, called by his proper Name from the rest of the *Pharaohs*. Who this *Egyptian* Prince was, the Learned are not agreed. The Opinion is pretty general, that it was the famous *Sesostris*, mention'd in *Herodotus*, and of whom we have spoke before, but his Life could hardly be extended to this Period. Our great *Usher* sets him a vast Way backward, even to the Time of the *Israelites* Peregrination, and some *Chronologers* carry it farther: But be that as it will, 'tis very probable, that the Prince had taken some Offence at *Solomon*, otherwise he would hardly have harbour'd such seditious Refugees, as *Jeroboam* was. *Patrick's* and *Le Clerc's* Commentaries.

† *Josephus* indeed tells us, (*Antiq.* lib. viii. c. 3.) that *Solomon* liv'd to a great Age, that he reign'd eighty Years, and died at ninety four; but this is a manifest Error in that Historian, which our saying, that the Scriptures give us only an Account of *Solomon* while he continu'd in a State of Piety, but that *Josephus's* Computation takes in the whole of his Life, is a poor and forc'd Way of Reconciliation. The Authority of *Josephus* must never be put in Ballance with that of the holy Scriptures, from whence may be learned, that *Solomon* liv'd to the Age of fifty eight, or thereabout, because we may very well presume, that his immoderate Pursuit of sensual Pleasures both shorten'd his Life, and left an eternal Stain upon his Memory: Otherwise the Character, which the Author of *Ecclesiasticus* gives of this Prince, is very beautiful:—*Solomon reigned in a peaceable Time, and was honoured; for God made all quiet round about him, that he might build an House in his Name, and prepare his Sanctuary for ever. How wise wast thou in thy Youth, and as a Flood filled with Understanding! Thy Soil covered the whole Earth, and thou filledst it with dark Parables. Thy Name went far unto the Islands, and for thy Peace thou wast beloved. The Countries marvelled at thee for thy Songs and Proverbs, and Parables, and Interpretations. By the Name of the Lord, which is called the Lord God of Israel, thou didst gather Gold as Tin, and didst multiply Silver as Lead: But thou didst bow thy Loins unto Women, &c.* *Eccles.* xlvii. 13, &c.

† Notwithstanding the vast Multitude of Wives that *Solomon* had, the Scripture makes mention of no more than three Children, this Son, and two Daughters, that are spoken of 1 Kings iv. 11, 15. and (what is strange) in the Beginning of his Story, it takes no Notice (as usually it does) of his Mother's Nation, or Family, tho' in the Conclusion of it, (1 Kings xiv. 21, — 31.) it twice reminds us, that she was an *Ammonitess* by Birth, and that her Name was *Nadab*. *Rehoboam* was born in the first Year of his Father's Reign, and was therefore much about forty one, when he enter'd upon the Government; but he was an unskilful and imprudent Man, and therefore made a very false Step at his first Accession to the Throne. The Author of *Ecclesiasticus* gives us no advantageous Character of him, when he terms him *A Man void of Understanding, who turned the People away with his Counsel*, Chap. xlvii. 23. Nay, his own Son makes but a faint Apology for him, when he tells the People, that he was young (young in Understanding) and tender-hearted, and could not withstand his Enemies, 2 Chron. xiii. 7. and therefore some have imagin'd, that his Father *Solomon* had him in his Thoughts, when he said, in his Preacher, *I hated all my Labour, which I had taken under the Sun, because I was to leave it to a Man, that should come after me; and who knoweth whether he shall be a wise Man, or a Fool, yet shall he have Rule over all my Labour, wherein I have laboured: This also is Vanity*, Chap. ii. 18, 19. *Calmet's* and *Patrick's* Commentaries.

† This City stood not only in the Center of the Kingdom of *Israel*, but in the Middle of the Tribe of *Ephraim*, wherein there was the greatest Number of Mulecontents. It was therefore very probably by the Management of *Jeroboam*,



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where all the *Chief* of the People were met together to proclaim him King; but, as the Nation had been burthen'd with some heavy Taxes during his Father's Reign, before they would agree to recognize him, they † desir'd a *Redress* of their Grievances, and, in Hopes of awing him into a Compliance, sent for *Jeroboam* out of *Egypt* to appear at the Head of the *Assembly*.

The Revolt of  
the ten Tribes,  
who make Je-  
roboam their  
King.

THE People accordingly presented their *Address*; but, instead of a gracious Answer, (which his Father's old Counsellors by all Means advis'd, as the only Way to engage them to his Interest for ever) some † young *Politicians*, that had been \* brought up with him, were of a contrary Opinion, viz. that such *Concessions* would look like Fear and *Pusillanimity*; that hard Words would frighten them into Obedience; and that, instead of redressing, his Business was to tell them, that he intended to increase their *Grievances*. This Counsel *Rehoboam* had the Imprudence to follow; which so disgusted the People,

that they threw off all *Allegiance*, and declar'd for another King. When *Rehoboam* came to understand this, he † sent *Adoram*, his *Collector*, to appease them, and probably to assure them, that their Taxes should be abated; but this Pacification came too late: Their Passions were so exasperated, that they fell upon the *Collector*, and ston'd him to Death, without so much as once hearing what he had to say. *Rehoboam* seeing this thought it high Time to consult his own Safety, by † hastening to his *Chariot*, and fleeing to *Jerusalem*; by which Means he secur'd the two Tribes of *Judah* and *Benjamin*, but all the rest of the *Israelites* made choice of *Jeroboam*. And thus was this great and goodly Kingdom, almost in its *Infancy*, split into two Parts; and, for ever afterwards, went under different Denominations, the *Kingdom* of *Judah*, and the *Kingdom* of *Israel*, tho' the latter included the whole before.

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*Jeroboam*, or some of his Friends, who durst not perhaps venture themselves at *Jerusalem*, that this City was made choice of for the Place of a general *Convention*, because they might more securely propose their Grievances, (which they were resolv'd to do) and use a greater Freedom of Speech, than they could at *Jerusalem*, where the Family of *David* was more powerful, more numerous, and better supported. *Calmet's Commentary*, and *Pool's Annotations*.

† What the particular Grievances were, that these People desir'd to have redress'd, we may gather from 1 *Kings* iv. 7, &c. viz. the Tribute, *Solomon* exacted for his Buildings, the Expences of his Family, and the Maintenance of his Chariots and Horses, which being for the Honour of the Nation, ought to have been borne more contentedly by a People enjoying such a large Share of Peace and Plenty, and from a Prince, who had brought in such vast Riches to his Subjects, as made Silver to be of no Value at all in his Days, Chap. x. 21. But People are more sensible of their Pressures, than of their Enjoyments, and feel the least Burdens, when they are most at Ease. It is observable, however, that, among all their Complaints, they take no Notice of *Solomon's* Idolatry, or the strange Worship, which he had introduc'd, tho' this, one would think, should have been reckon'd among the greatest of their Grievances. *Patrick's Commentary*.

† They were not so young, but they might have known better; for as *Rehoboam* was one and forty Years old, when he enter'd upon his Kingdom, so these Gentlemen, having been brought up with him, must have been much about the same Age; but they were raw and unexperienc'd, and unacquainted with the Humours of the People, and therefore they gave the King such unseasonable Advice. *Patrick's Commentary*.

\* It was a common Custom among the Kings of the *East*, to have their Sons educated among other young Lords, that were of the same Age, which, as it created a generous Spirit of emulation, and both endear'd the Prince to the Nobles, and the Nobles to the Prince, could not but tend greatly to the Benefit of the Publick. *Sesostri*, the most famous Prince, that ever *Egypt* produc'd, is said to have been educated this Way: And, by the gallant Youths, that were his Contemporaries and Fellow-Pupils, it was, that he afterwards did so many surprising Actions. The same Custom was in Use among the *Persians*, as we may learn from the Life of *Cyrus*; and, of *Alexander the Great* we are told, that his Father *Philip* had him train'd up, in his Youth, among those young Noblemen, who became his great Captains in the Conquest of all *Asia*. So that *Solomon's* Method and Design, in the Education of his Son, was wise and well concerted, tho' it fail'd of Success. *Calmet's Commentary*.

† It was certainly a Piece of great Imprudence to send any one to treat with them, when they were so highly exasperated; but to send him, that was an obnoxious Man, as having the principal Care of the very Tributes, they complain'd of, was downright Infatuation; because nothing is so natural, as to hate those, that are the Instruments of our Oppression, or any ways employ'd in it. *Patrick's Commentary*.

† This is the first Time that we read of a King's riding in a Chariot. *Saul*, and *David*, and *Solomon* rode in none; but, after the Division of the Kingdom, Mention is frequently made of the Use of them, both by the Kings of *Judah*, and *Israel*. *Patrick's Commentary*.



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As soon as *Rehoboam* was got safe to *Jerusalem*, he began to meditate Revenge for the Affront put upon himself in the Person of *Adoram* his Collector; and therefore (to reduce the *Rebel-Tribes* by Force of Arms) he put himself at the Head of an hundred and eighty Thousand chosen Troops of the two Tribes, which continu'd faithful to him. But, while they were on their March, the † Prophet *Shemaiah*, by the Direction of God, advis'd them to desist, and return every one to his own Home; because by the Divine Will and Pleasure it was, that this *Division* of the Kingdom came to pass. Hereupon all the Army, with *Rehoboam's* Consent, was disbanded; and he, to secure the Dominions that were left him, repair'd and fortify'd fifteen frontier Towns; built several Strong-Holds in the Heart of his Country; furnish'd them with good Garrisons, and Provisions; and erected Magazines in several Cities, out of which the Soldiers might, on all Occasions, be supply'd with Arms.

Jeroboam  
sets up two  
Golden Calves  
at Dan and  
Bethel.

*JEROBOAM*, on the other Hand, was not idle, but enlarg'd and beautify'd *Shechem*, and made it a Royal City. After he had resided there for some Time, he went to the other Side of *Jordan*, and repair'd *Penuel*, which was antiently a fortify'd Place, and there resided likewise, in Hopes of gaining the Affections of the two Tribes and an Half. Amidst all these

Endeavours to settle himself firm on the Throne, there was one Thing he thought he had Reason to apprehend, viz. that his Subjects might return to their Allegiance to the House of *David*, in case they were permitted to go up, thrice every Year, (as the Law directed) to worship at *Jerusalem*; he therefore made a bold Alteration in Religion, and set up two golden Calves, (with Altars belonging to them) the one in *Bethel*, which was the most Southern, and the other in *Dan*, which was the most Northern Part of the Country, the better to suit the Conveniency of all their *Votaries*. The regular Priests however, would not comply with him in these *Idolatries*, and therefore he inhibited them the Exercise of their own Religion, banish'd them his Kingdom, seiz'd on their Possessions, and appointed ‡ any, who was so minded, to officiate about these new-erected Idols: By which Means a great Accession of *Strength* accru'd to *Rehoboam's* Party; for the Priests, that were banish'd, resorted all to *Jerusalem*, and as many of the other Tribes, as had any Regard to the true Worship of God, follow'd them.

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To give the better Countenance to his new-invented Religion, *Jeroboam* himself was accusom'd sometimes to officiate; and therefore, on a † solemn Feast, which he had appointed at *Bethel*, as he stood by the

At Bethel his  
Hand is with-  
er'd, and  
restor'd by the  
Prophet from  
Judah.

† This Prophet was very well known in the Reign of *Rehoboam*: He is supposed to have wrote the *Annals* of that Prince; and, of what Authority he was in *Judah*, we may gather from this Passage, where he is said to have prevailed with the King, and an hundred and fourscore Thousand Men, to lay down their Arms, and return Home, merely by declaring, that the *Division*, which had happen'd, was by the Order and Appointment of God. *Calmes's* Commentary.

‡ The Hebrew Words, *Mikethath Haam*, do properly signify out of all the People, and not the lowest of the People. This Exposition *Bochart* has justify'd by a great many Examples of the Uses of these Words in other Places: So that their Meaning must be, not that *Jeroboam* employ'd the Refuse of the People only, but that he employ'd any, though they were not of the Tribe of *Levi*, though they had no previous Qualifications to recommend them, to officiate as Priests about his Idols. To employ the meanest of the People only in this Office, had been bad Policy, and exposing his new Institution to Contempt; but to admit any, that offer'd themselves, of what Rank or Quality soever, to lay open the Priesthood, and destroy the needless Distinction of Men and Things, (as the modern Phrase is) this had in it the Air of *Free-Thinking*, and must therefore be a very grateful Thing, and ingratiate himself, no doubt, with the People. *Patrik's* Commentary.

† As the *Yevs* had their Feast of *Tabernacles* on the fifteenth Day of the seventh Month, so *Jeroboam* had a Feast on the fifteenth Day of the eighth Month, which he instituted of his own Accord. Some suppose indeed, that as this Feast was appointed by God to be observ'd after the Gathering in of the Fruits, which might be sooner ripe in *Jerusalem* than in the Northern Parts of the Country; so *Jeroboam* might pretend, that the eighth Month would be a better Time for it, than the seventh, because then they would every where be gather'd. Others imagine, that he might have this farther Design in the Alteration of this Month, viz. that the People of *Judah*, when their own Feast was over a Month before at *Jerusalem*, might have Opportunity to come to his, if their Curiosity led them. But the plain Case is, that he did every Thing he could in Opposition to the established Religion, and his chief Intention was to alienate the People from *Jerusalem*. *Bedford's* Scripture Chronology, lib. vi. c. 2.



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the Altar for that Purpose, a certain † Prophet, who came from *Judah*, foretold him, that *that* very Altar, which he had erected, should one Day be polluted, and destroy'd by a *Child*, born of the House of *David*; † whose Name, in future Ages, should be *Josias*; and, for the Proof of the Truth of his Prediction, he added, that immediately it should be split. Incens'd at this Freedom of Speech, *Jeroboam* stretch'd out his Hand, and called to those that stood by, to seize the Prophet; but, as he stretch'd it out, his Arm grew so stiff, that he could not pull it back again, and the Altar, being split asunder, let the Fire, and the Ashes, that were thereon, fall to the Ground.

*YEROBOAM* by this Means was sensibly convinc'd of his Impiety, and intreated the Prophet to intercede with God, for the Restoration of his Hand. The Prophet in this Particular comply'd with his Request; but when the King desir'd his Company to dine with him on

Purpose to make him a Recompence for his *miraculous* Cure, he declin'd the Invitation, upon Account of a *positive* Divine Injunction, that he should make no Stay in the Place, not so much as to eat or drink in it, or † return by the same Way.

IN the Town of *Bethel* there liv'd an old Prophet, who, when his Sons came and told him what the *Man of God* from *Judah* had done, † what had pass'd between him and the King, and what Way he had taken in his Return home, went in Pursuit of him; and, under the Pretence of a fresh *Revelation* which he had had, countermanding the *Injunction* which the other thought himself under, invited him to his House. After some small Demur the young Prophet believ'd him, went with him, sat down to Meat, and refresh'd himself; but, in his Return, he paid dear for his Disobedience; for † a Lion met him and slew him, but, when it had so done, it neither tore his Body, nor meddled with his As; which when the

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The Prophet is  
slain by a  
Lion, for his  
Disobedience  
to the Divine  
Command.

† Who this Prophet was, Commentators are not agreed. The *Jews* would generally have it to have been *Iddo*; but, unless we may suppose that what is here related fell out in the latter End of *Jeroboam's* Reign, *Iddo* could not be the Person; because *Iddo* was alive in the Days of *Abijah*, Son of *Rehoboam*, whereas the Prophet here spoken of died, in a Manner, as soon as he had deliver'd his Prophecy. Others therefore have thought, that this Prophet, who came to rebuke *Jeroboam*, was *Abijah*, the same, who had foretold him his Exaltation to the Crown of *Israel*: But, besides that *Abijah* was alive after the Time, that this Prophet was slain, *Abijah* was certainly a Native of *Shiloh*, and liv'd in *Shiloh*, which is in the Tribe of *Ephraim*, and Part of *Jeroboam's* Dominions; whereas it is expressly said of this Prophet, that he came from *Judah*: So that there is no Foundation, so much as for a Conjecture, what the Name of this *Man of God* was. *Patrick's* and *Calmet's* Commentaries.

† This is one of the most remarkable Prophecies that we have in sacred Writ. It foretels an Action that exactly came to pass above three hundred and forty Years afterwards. It describes the Circumstances of the Action, and specifies the very Name of the Person, that was to do it; and therefore every *Jew*, who liv'd in the Time of its Accomplishment, must have been convinc'd of the divine Authority of a Religion founded upon such Prophecies as this; since none but God could foresee, and consequently, none but God could foretel Events at such a Distance. *Le Clerc's* and *Calmet's* Commentaries.

† Why this Prophet was forbid to eat or drink with the People of *Bethel*, the Reason is obvious, because he was to have no Familiarity with Idolaters; but why he should not return by the same Way that he went, is not so very evident. There is a Passage in *Isaiab* concerning *Sennacherib*, which helps (as some think) to elucidate this Matter, where God tells him, that he would return him back by the same Way that he came, *Isaiab* xxxvii. 29, 34. i. e. he should return home without doing any Thing: All his Threats, and all his great Projects should have no Effect against *Jerusalem*. And, in like Manner, when God commanded the Prophet not to return by the same Way, 'twas as much as if he had said, "See that thou be constant, and steadfast in executing the Charge committed to thee; let nothing hinder or divert thee, but take abundant Care, that thou do thy Business effectually." But this Construction is a little too much strained; nor can I see, why we may not say, that God enjoin'd his Prophet not to return by the same Way, lest *Jeroboam*, or any other of the Inhabitants of *Bethel*, either to satisfy their Curiosity upon an Occasion so uncommon, or to do him some Mischief for his severe Denunciations against their Altar and Way of Worship, might send Men after him to bring him back. *Calmet's* and *Le Clerc's* Commentaries.

† By this it appears, that these Sons of the old Prophet were present, when *Jeroboam* stood at the Altar, and therefore join'd in that idolatrous Worship, though their Father did not, and yet was too timorous to reprove it. *Patrick's* Commentary.

† Not far from *Bethel* there was a Wood, out of which the two *She-Bears* came, that destroy'd two and forty Children for mocking the Prophet *Elisba*, 2 Kings ii. 24. And 'tis not unlikely, that out of the same Wood came the Lion, which slew this Prophet. *Patrick's* Commentary.



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the old Prophet understood, he took, and bury'd him in his own Sepulchre, and gave his Children in Charge, that, whenever he died, they should lay him in a Place contiguous to this Prophet; because he was confident, that whatever he foretold concerning the Altar of *Bethel*, and || that Form of *Idolatry*, which *Jeroboam* had set up, would most certainly come to pass.

Jeroboam's  
Wickedness,  
and the Death  
of his Son A-  
bijah.

Nor long after this, *Abijah*, the Son of *Jeroboam*; a young † Prince of promising Hopes, fell sick: Whereupon *Jeroboam* prevail'd † with his Queen to disguise herself in the Dress of an ordinary Woman; to go to the Prophet *Abijah*, who was then at *Shiloh*; and to enquire concerning the Fate of the Child. The Prophet, at that Time, was *blind*, and therefore they thought that they might very easily impose upon him: But, before the Queen came, God had discover'd the whole Matter to him, and therefore, as soon as she enter'd the Door, he called her by her Name,

and then deliver'd the Message, which God had directed him to do. Therein he upbraided *Jeroboam* with *Ingratitude* to God, who had made him King; charg'd him with *Impiety* and *Apostacy*, in setting up Images for the Objects of religious Worship; foretold the Extirpation of his Race, and the Death of the Child then sick; threaten'd sore Judgments to the People of *Israel*, for their conforming to the *Idolatry*, which he had begun; and, with this doleful Message, he sent her away, who, as soon as she enter'd the Palace-Door (according to the Prophet's Prediction) found the Child dying. But all these Judgments, and miraculous Events wrought no Reformation in wicked *Jeroboam*.

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Nor was his Rival, *Rehoboam* King of *Judah*, much better. He, for three Years indeed, kept up the true Worship of God at *Jerusalem*, but it was more out of a Principle of *State-Policy*, than of true Religion.

Rehoboam's  
Wickedness,  
and Death.

|| There is something particular in the Expressions of the Text: *The Saying, which he cried by the Word of God against the Altar of the Lord, against the Altar of Bethel, and against all the Houses of the High-places, which are in the Cities of Samaria, shall surely come to pass*, 1 Kings xiii. 32. But how can they be called the Cities of *Samaria*, when *Samaria* itself was not now built, nor had the separate Kingdom of *Jeroboam* as yet obtained that Name? But this only shews, that the Author, or Compiler of these Books of *Kings* (whether it was *Ezra*, or *Jeremiah*) lived long after the Time of *Jeroboam*, and writes of Things and Places, as they were in his own Days. He knew full well, that *Samaria* was built by *Omri*, fifty Years after *Jeroboam*, since himself had given the Account of its Foundation, but he was minded to speak in the Phrase then current, and to make himself intelligible to those that read him; and for this Reason no doubt it is, that, in 2 Kings xxiii. 18. the false Prophet of *Bethel* is said to have come from *Samaria*, tho' at that Time there was no City of that Name. *Calmet's Commentary*.

† In 1 Kings xiv. 13. It is said, that in him there was found some good Thing towards the Lord God of *Israel*; from whence the Jewish Doctors have devised the Story, that he broke down an Hedge (it had better been a Wall, I should think) which his Father had made, to keep People from going up to *Jerusalem* at the three great Feasts. But, however this be, we may be permitted fairly to infer thus much from the Words: ---That he was the only Person in the Family, who had expressed a Dislike of the worshipping of Calves, an Inclination and Intention to abolish it, whenever he should come into Power, and to permit, if not oblige, his Subjects to go up to *Jerusalem*, to worship accordingly as the Law prescribed. *Pool's Annotations*.

† *Jeroboam* might be for having his Wife go to consult the Prophet at *Shiloh*, because this was a Secret not to be intrusted with any body else; a Secret, which, had it been divulged, might have endangered his whole Government: Because, if once his Subjects came to understand, that he himself had no Confidence in the Calves, which he had set up; but, in any Matter of Importance, had Recourse to the true Worshippers of God, 'tis not to be imagined, what an Inducement this would have been for them to forsake these senseless Idols, and to return to the Worship of the God of *Israel*, whom they imprudently had forsaken. The Queen then was the only Person he could have Confidence in. As a Mother, he knew, that she would be diligent in her Enquiry; and, as a Wife, faithful in her Report; but there were sundry Reasons, why he might desire her to disguise herself. For, tho' *Shiloh* lay within the Confines of *Ephraim*, yet there is sufficient Ground to think, that it was subject to the House of *David*, and belonged to the Kingdom of *Judah*. It was certainly nearer *Jerusalem* than *Shechem*, which *Rehoboam* had lately fortified, and made his Place of Residence: And therefore *Jeroboam* thought it not safe to venture his Queen in a Place that was under his Rival's Government, without her putting on some Disguise. He knew too, that the Prophet *Abijah* was greatly offended at him for the gross *Idolatry* he had introduced, and therefore he thought (as justly he might) that, if the Prophet perceived her to be his Wife, he would either tell her nothing, or make Things much worse than they were. The only Way therefore, to come at the Truth, was (as he thought) to do what he did: But herein appears his *Infatuation*, that he should not think the Person, whom he held capable of resolving him in the Fate of his Son, able to see through this Guile and Disguise. *Calmet's Commentary*, and *Pool's Annotations*.



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1003, &c.

Religion. For, when the Time of *Jeroboam's* Subjects coming over to him upon that Account was at an end, he threw off the *Mask*, and discover'd his Inclination to *Idolatry*; And, as his Example was follow'd by his Subjects, they soon exceeded all that went before them. For they not only set up *Images and Groves upon every Hill, and under every green Tree*, but, to add to their gross Impiety, introduc'd the detestable † Sin of *Sodom*, and all the other Wickednesses, that the antient *Canaanites* were expelled for.

UNDER these Provocations it was not long, before God sent against them *Shishak*, King of *Egypt*, who, in the fifth Year of *Rehoboam*, † invaded his Dominions with a very numerous Army; and, having ravag'd the Country, taken most of the fortify'd Places, and enter'd *Jerusalem* without Opposition, plunder'd the Temple, and Palace of their rich Furniture and Moveables, he took away all the Money, that was found in the King's Treasure, and the Treasure of the Sanctuary, and, at the same Time, carry'd off the golden Shields, which *Solomon* had made; in the Room of which, *Rehoboam* by this Depredation, was reduc'd so low, that he

† was forc'd to make *Brazen* ones, for the Use and Ornament of his Guards. From 1 Kings viii. to the End of 2 Chron.

WE have little, or nothing more recorded of *Rehoboam*, but that he reign'd twelve Years, after this Conquest, and Devastation by *Shishak*; that he had eighteen Wives, and threescore Concubines, and by them eight and twenty Sons, and threescore Daughters; that most of these Sons, (who were grown to *Maturity* in his Life-time) he made Governours in chief of the fenc'd Cities in his Kingdom; that he appointed *Abijah* (who was the Eldest by his favourite Wife *Maacah*) to succeed him in his Throne, and, || after a continu'd War with his Rival *Jeroboam*, died in the fifty eighth Year of his Age, in the seventh Year of his Reign, and was bury'd in the *City of David*.

*ABIJAH*, who succeeded his Father in the Kingdom of *Judah*, in the eighteenth Year of *Jeroboam*, King of *Israel*, was a Prince of an active, and martial Spirit; and therefore, resolving to put an end to the long Dispute between the two Kingdoms of *Judah* and *Israel*, he rais'd an Army of four hundred Thousand Men, while *Jeroboam*, whose Territories were of larger Extent, had got together one of eight

*He is succeeded by his Son Abijah, who gains a great Victory over Jeroboam, but soon after dies.*

† There are several Passages in Scripture, such as 1 Kings xv. 12. 2 Kings xxiii. 7. Rom. i. 28, 27, &c. from whence it appears, that this Kind of Wickedness did frequently attend *Idolatry*. Among the *Heathen*, the most filthy Things were committed in their *Groves*, those Places of Darkness and Obscurity, by the Worshippers of *Venus*, *Bacchus*, and *Priapus*; and, when the *Israelites* fell into the same Religion, they must, of course, have fallen into the same Practices because, whatever they did of this Kind, was done in *Devotion*, and Honour to their Gods, who, as they imagined, were highly delighted with such *Obscenities*. *Patrick's Commentary*.

† It may seem something strange, that *Shishak*, who was so nearly allied to *Rehoboam*, should come up against him, and take his royal City: But *Rehoboam*, we must remember, was not the Son of *Pharaoh's* Daughter, and therefore no Relation to *Shishak*. But, even had he been never so nearly related, as *Kingdoms*, we know, never marry, so 'tis likely, that *Jeroboam*, who had lived long in *Egypt*, stirred him up to invade his Rival, that thereby he might establish himself in his new Kingdom: And, for this Reason it was, that, when the Armies of *Egypt* had taken the fenced Cities of *Judah*, they returned, without giving *Jeroboam*, or his Dominions, any the least Disturbance. *Patrick's Commentary*.

† This shews, to what a low Condition the Kingdom of *Judah* was reduced. These Shields were a Matter of State and Grandeur; and therefore it concerned them, if they were able, to have them of the same Value that they were before: And, as they were carried before the King to the House of the Lord, it seemed likewise to be a Matter of Religion, that their Value should not be diminished. Now, in making these three hundred Shields we are told, that three Pound of Gold went to one Shield, 1 Kings x. 17. This, at four Pounds per Ounce, or forty eight Pounds Sterling to the Pound, amounts to no more than 43,200 £. and therefore it was a miserable Case, that they were reduced from so much Wealth to so much Poverty, that neither Reasons of State, nor Religion could raise so small a Sum on so great an Occasion. *Belford's Scripture Chronology*, lib. vi. c. 2.

|| But how does this agree with what we read in 1 Kings xii. 23, &c. viz. that God commanded *Rehoboam*, and his People, not to fight against the *Israelites*, and they obey'd? Very well, if we will but observe, that, tho' the *Jeus* were commanded not to make War upon the *Israelites*, yet they were not commanded not to defend themselves, in case the *Israelites* should make War upon them; and, considering that they were now become two rival Nations, they might, upon the Borders, be continually endeavouring to gain Ground upon each other, and so run into frequent Acts of *Hostility*, without ever once engaging in a pitched Battle. *Patrick's Commentary*.



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eight hundred Thousand. This notwithstanding, *Abijah* determined to give him Battle; but, before they came to the Onset, he thought it not improper to get upon an Eminence, and † to expostulate with the *Israelitish* Army the Injustice of their Cause in revolting from his Father *Jeroboam*; the Right he claimed on his Side, since God had given the whole Kingdom to *David*; and his Sons for ever; and the reasonable Expectance he had of the Divine Assistance in what he was going about, since the Religion of *Jeroboam* was false and idolatrous, whereas he, and the Men of *Judah*, had the pure Worship of the living God, his Temple, and his Ordinances, among them.

*Jeroboam* was no ways solicitous to answer him in those Points; but, while he continued speaking, order'd a Detachment to march round, and intercept his Retreat. Which when the Men of *Judah* perceiv'd, they address'd themselves to God in Prayer for Success, and, while the Priests blew the Trumpets, the Soldiers gave a great Shout, and charged the *Israelites* so vigorously, that they soon gave Way, and (as the Enemy gave no Quarter) lost, in the whole Action, no less than five hundred Thousand Men, the greatest Slaughter that was ever heard of.

This Victory *Abijah* took care to improve by pursuing *Jeroboam*, and taking

from him so many strong Cities, (among which, *Bethel*, where one of the Golden Calves had lately been set up, was one) that he was never thenceforward able to make Head against his Adversary, who by this, and some other successful Achievements, grew great and powerful. But his Reign was but short: He reign'd not quite three Years, before he dy'd, and was bury'd in the City of *David*; and the Reason, that some have assign'd, for God's thus shortening of his Days, was, his not destroying Idolatry, when, by taking of *Bethel*, he had it in his Power. For, however he might plead his Possession of the Temple, and Priesthood, to make his Argument good against *Jeroboam*; yet the Character, which the sacred Historian gives him, is, (a) that he walked in all the Sins of his Father; nor was his Heart perfect with the Lord his God, as the Heart of his great Grandfather *David*.

*Asa* however, who in the twentieth Year of *Jeroboam* King of *Israel*, succeeded his Father in the Throne of *Judah*, was a Prince of a different Temper. As he enjoy'd the Felicity of a settled Peace for the ten first Years of his Reign, he wisely made use of it in reforming many Abuses, that had been tolerated in former Reigns. He expelled the *Sodomites*, broke down the Idols, and demolished their Altars in all the Cities of *Judah*; || but he

From 1 Kings viii. to the End of 2 Chron.

*Asa* succeeds his Father *Abijah*, and is a very religious Prince.

† None of the great Captains, and Commanders, whose Speeches are recorded in heathen Authors, ever express'd themselves more movingly, than this King of *Judah* did. But, some have found Fault with him, for speaking not so honourably of his Father's military Skill and Courage, which he might as well have omitted, because (allowing it to be true) he seems to have serv'd no Purpose in mentioning it: But, this notwithstanding, the Speech is very lively, and excellently well calculated to cause a Revolt in *Jeroboam's* Army. *Josephus*, who was no mean Orator, and, who in some Speeches has improv'd upon the sacred Historian, is quite out-done and surpass'd in this, inasmuch, that there is no room to introduce him, unless it be by Way of Foil to the Original. *Patrick's* Commentary. Vid. the Speech at large, in 2 Chron. xiii. 4, &c.

(a) 1 Kings xv. 3.

|| This seems to be contradicted by a Passage in 2 Chron. xiv. 3. where we are told, that *Asa* took away the Altars of the strange Gods, and the high Places: But, for the right understanding and reconciling of this, we may observe, that there were two Kinds of high Places, the one tolerated for religious Purposes, the other abominable from their first Institution; the one frequented by devout Worshippers, the other made the Receptacle of the wicked and idolatrous only. Now these were the Altars, and high Places, which *Asa* took away, even, where the People sacrific'd to strange Gods; but those, where God alone was worshipp'd, had obtain'd so long, and were look'd upon with so sacred a Veneration, that, for Fear of giving a general Offence, (tho' he knew, they were contrary to a Divine Injunction) he durst not adventure to abolish them. The Truth is, these high Places were famous either for the Apparition of Angels, or some other miraculous Event; had either been Places of Abode for the Ark of the Lord, or such, as some Prophet, or Patriarch of old had been accusom'd to pray and sacrifice in; and therefore they were look'd upon as consecrated to the Service of God; nor was there Strength enough in the Government, to overcome this inveterate Prejudice, till *Hezekiah* arose, who (to prevent the Calamities, that were coming upon the Nation) had the Courage to effect a thorough Reformation. *Patrick* on 1 Kings xv. 14. and *Calmet* on chap. xiv. 23.



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he had not yet Power and Authority enough to destroy the *high Places*. The Vessels of Silver and Gold, which † both he, and his Father had consecrated to the Service of the Temple, he presented to the Priests; and, by all the Enforcements of regal Authority, compelled his Subjects to be religious.

THIS Time of Peace he likewise made use of, to fortify several Cities on the frontier Parts of his Kingdom, and to train up his Subjects in the Art of War; inso-much, that in a short Time, he had an Army of three hundred Thousand Men of *Judah* arm'd with Shields and Pikes, and two hundred and fourscore Thousand Men of *Benjamin* arm'd with Shields and Arrows, all Persons of Courage, and resolv'd to defend their Country.

Gains a Victory over the King of Arabia, and makes a thorough Reformation in Religion.

IN this Situation of Affairs, *Zerah*, the † King of *Arabia* invaded *Judea* with an almost innumerable Army, but was vanquish'd by *Asa* with a much inferior Force. For, as soon as the Battle began, God struck the *Arabians* with such a panick Fear, that they began to flee; and *Asa*, and his Army pursu'd them, took the Spoil of their Camp, carry'd away their Cattle, smote the Cities, that were in League with them, and so returned in Triumph to *Jerusalem*.

AFTER so signal a Victory, *Asa* continu'd in Peace for the Space of five Years

more; in which Time he thought himself oblig'd, both in Gratitude to God, and in Compliance to the Encouragement, (b) which his Prophet *Azariah* had given him, to set himself about a thorough Reformation in Religion. To this Purpose he executed all that could be convicted of *Sodomy*: He destroyed all the Idols, that were to be found, not only in *Judah* and *Benjamin*, but in any of the conquered Countries likewise: He repaired the Altar of Burnt-Offerings, and summoned, not only *Natives*, but *Strangers* likewise to the Worship of the true God. On a solemn Festival, which he had appointed, he order'd seven hundred Oxen, and seven Thousand Sheep, Part of the Spoil, which he had taken from the *Arabians*, to be sacrific'd; and, at the same Time, engag'd in a Covenant with his Subjects, (which was confirm'd by Oath) that whoever should forsake the true Worship of God, should have (c) the Sentence of the Law executed upon him, and be infallibly put to Death.

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HIS own Mother had been a *Patroness* of Idolatry; and therefore, to shew his Impartiality, he removed her from Court, and forbid her coming near the Queen for Fear of infecting her; and understanding that she had set up an Idol in a Grove consecrated to an *obscene* Deity †, he burnt the Idol, and the Grove both, and threw their Ashes into

† According to the Piety of ancient Times, his Father had devoted some Part of the Spoils, he had taken in the War against *Jeroboam*, to the Service of the Temple, but had not Time to make good his Vow, or, upon some Account or other, had neglected it, so that his Son took care to supply that Defect. And, forasmuch as himself had taken large Booty in his War with the *Arabians*, of this he likewise bestow'd a considerable Part upon holy Uses. *Patrick's Commentary*.

‡ The Scripture takes no Notice of what was the Cause of this War between *Zerah* and *Asa*, nor are Interpreters well agreed what the Country was, from whence this Enemy came. The Country, in the *Original*, is called *Cush*, tho' we translate it *Ethiopia*. Now there are three Countries, different from one another, all called by the Name of *Cush*: 1. the Land of *Cush* upon the River *Gihon*; 2. *Cush* upon the Eastern Shore of the *Red-Sea*; and 3. *Cush* situate above *Thebais*, and in the upper *Egypt*. It is very probable then, that the Country here spoken of, must not be *Ethiopia*, properly so call'd, because we can hardly imagine, how an Army of a Million of Men should be permitted to march through *Egypt* (as they must have done to invade *Judea*) without some Opposition: And therefore the Country must be that Land of *Cush*, which lay in *Arabia Petraea*, upon the East Shore of the *Red-Sea*, and, at the Extremity to the Point of that Sea, inclining towards *Egypt* and *Judea*. And whereas, some have made it a Doubt, how so small a Country could have produc'd so large an Army, 'tis no hard Matter to suppose, that a great Part of the Army might perhaps have been *Mercenaries*. *Calmel's Commentary*, on 2 *Chron* xiv. 9. and Dictionary, under the Word *Cush*. And *Wells's Geography of the Old Testament*, Vol. I. Chap. iv.

(b) 2 *Chron*. xv. throughout.

(c) *Deut*. xvii. 2, &c.

\* The Words of the Text, both in 1 *Kings* xv. 13. and 2 *Chron*. xv. 16. according to our Translation, are to this Effect: — That *Asa* removed his Mother *Maachah* from being Queen, because she had made an Idol in a Grove, both of which he cut down, and burnt. The Word which we render Idol is in the *Original* *Miphetseseth*, but then the whole Difficulty



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Engages Ben-  
hadad's Aff-  
stance against  
Baasha, which  
displeases God.

into the Brook *Kidron*; (d) as *Moses* did before by the moulten Calf.

THE Fame of this *Reformation*, and the Blessings, wherewith God had hitherto distinguished *Asa's* Reign, made the Subjects of *Baasha* (who was now King of *Israel*) come over in great Numbers to *Jerusalem*; which *Baasha* perceiving was resolv'd, if possible, to put a Stop to it, and therefore, he fortified *Ramah*, a Town in the Tribe of *Benjamin* so conveniently situated, that,

by keeping a good Garrison there, he might hinder all passing to and fro without-Leave, and so cut off all Communication between his People, and the People of *Judah*.

*ASA* hearing of this, and knowing the Intent and Purpose of the *Stratagem*, was resolv'd to give him a *Diversion*, if he possibly could, on the other Side. To this End, he took all the † Silver and Gold, that was in the Temple, as well as what was found in

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Difficulty turns upon this, what the proper Signification of this Word is. The *Vulgate* Translation has clear'd this Matter pretty well, by rendering the Passage, that this Queen Mother was the High Priestess in the Sacrifices of *Priapus*; and, when the *Septuagint* (according to the *Vatican* Copy) informs us, that she held an Assembly in this Grove, and that her Son *Asa* cut down all the close Arbours, or Places of Retreat; as the Word *Σύνοδος*, which we render *Assembly*, may have a more carnal Meaning, and the other *Καταδύους* properly signifies Hiding-places, or Places of Retirement for wicked and obscene Purposes: We may from hence infer, that both the *Latin* and *Greek* Translators took the *Misphelseth* of *Maachab* to be some lewd and lascivious Deity, which lov'd to be worshipp'd in filthy and abominable Actions; and that this could be no other than the *Roman Priapus* (whose Worshippers were chiefly Women) seems to be imply'd in the very Etymology of the Word, which properly signifies *Terriculamentum*, or a Device to frighten other Things away; for this was exactly the Office of *Priapus* in all Gardens.

Pomosisque ruber Custos ponatur in hortis,

Terreat ut sævâ Falce Priapus aves.

TIBUL. Eleg. i.

But then the Question is, who the Patriarch was (for most Idols were made for some Patriarch or other) that the *Roman Priapus* is thought to represent: And the learned Author (from whom I have compiled this Note) is of Opinion, that it might properly enough denote *Lot*, who lay with his two Daughters when he was drunk, and of the former begat *Moab*, the Progenitor of that Nation, who were the greatest Worshippers of this obscene Deity: Tho' for several Reasons, that he there enumerates, (upon Presumption that *Priapus* was the same with *Baal-Pehor*, which signifies a naked or uncover'd God) he is more inclinable to think it was *Noah*, of whom it is said, that he was an Husbandman, and planted a Vineyard, and that he drank of the Wine, and was drunken, and uncovered within his Tent, Gen. ix. 20, 21. *Jurieu Hist. des Dogmes & Cult. Part iv. c. 2 & 3.* Most of the Ancients are of Opinion, that *Astarte*, which all allow to be the same with *Astarte*, was the *Greek Κῶραις*, and the *Roman Venus*. *Tully*, in his third Book *de Natura Deorum*, tells us expressly, that *Astarte*, among the *Tyrians*, was the fourth Venus, who was marry'd to *Adonis*, and upon his, and some other Authorities, many Moderns have gone into the same Sentiment; but, as it is certain, that the *Tyrians* had their Theology from the *Phœnicians*, the Testimony of *St Austin* cannot but have some Weight in this Case, since he affirms with the greatest Assurance, that *Juno*, without all Doubt, was, by the *Carthaginians*, called *Astarte*. *Quest. 26. in Indices.* That *Juno* was the great Deity and Patroness of *Carthage* is the receiv'd Opinion of the *Gentile* World.

Quam Juno fertur Terris magis omnibus unam

Posthabitâ coluisse Samo. &c.

VIRG. Æn. i.

And therefore since we find *Baal*, who is the same with *Jupiter*, so frequently in Scripture join'd with *Astarte*, which is the same with *Astarte*, we can hardly refrain thinking, that she must be the *Roman Juno*, and they consequently Husband and Wife. How extravagant soever therefore the Frolick of *Heliogabalus* (mention'd by *Herodotus*) was, in sending for the Goddess of the *Carthaginians* to be marry'd to his God, who was the *Jupiter* of the *Phœnicians*; yet from this Piece of History we may inform ourselves, that the Goddess of the *Carthaginians* was no other than *Juno*, the supposed Wife of *Baal*, or *Jupiter*; and therefore we find her, by the *Phœnician* Historian, *Sanchoniatho*, call'd *Baalis*, which is a Feminine Substantive, form'd from the Word *Baal*, and by the sacred Writers the Queen of Heaven; Jer. vii. 18. and xlv. 18. We have sufficient Grounds therefore to suppose, that this *Astarte* was *Juno*; but then what particular Woman this *Juno* was, before she came to be deify'd, we are at a Loss to know: Only the Conjecture of the learned Author (from whom I have extracted this Note) seems to be preferable to any other I have yet met with, viz. that as both *Baal* and *Jupiter* are generally allow'd to be the Patriarch *Ham*, so this *Juno* or *Astarte*, in all Probability, was one of his Wives, from whom the *Canaanites* and *Phœnicians* were descended. But in this we have the less Certainty, because the sacred History says nothing of the Adventures of the postdiluvian Matrons, whereby we might be enabled to form a Comparison between them, and these fabulous Goddesses. *Jurieu, ibid. Part iv. c. 5.*

(d) Exod. xxxii. 20.

† In Cases of extreme Danger, it was always held lawful to employ sacred Things in the Defence of one's Country: But there was no such Necessity in this Case. God had appear'd wonderfully in *Asa's* Defence, against an Enemy much more powerful than *Baasha* was. Nay, he had promised him his Protection at all Times, and Success in all his Undertakings, if he would but adhere to his Service; and yet, forgetting all this, he strips the Temple of its Treasure, and bribes a heathen Prince to come to his Assistance, and break his League with another, to whom he stood engag'd: So that here were three Offences in this one Act of *Asa's*. For, 1st, he alienated Things consecrated to God without Necessity.



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in his own *Exchequer*; and sent it as a Present to *Benhadad*, King of *Syria*, requesting his Assistance against *Baasha*. The Largeness of the Present soon had its Effect: For *Benhadad* immediately attacks several Cities in *Israel* with such Success, that *Baasha* was forc'd to abandon his new Design of fortifying his *Frontiers* towards *Judab*, in order to defend the other Parts of his Kingdom, that were thus furiously invaded; which gave *Asa* an Opportunity to demolish the Works, that were begun at *Ramah*, and, with the Materials, that *Baasha* had prepar'd, to build him two Cities in his own Dominions, *Gebah*, and *Mispah*.

Grows peevish and passionate towards the End of his Reign, and after his Death, orders his Body to be burnt.

THIS applying however to *Benhadad* for Assistance was, in *Asa*, a Thing inexcusable. It imply'd a Distrust of God's Power or Goodness to help him, of which he had had so lately so large an Experience, and therefore the Prophet *Hanani* was sent to reprove him for it: But, instead of receiving his Reproofs with Temper and Thankfulness, he was so exasperated with them, that he put the Prophet in Chains, and gave Orders, at the same Time, for the Execution of several of his Subjects.

THE Truth is, towards the Close of his Reign, he grew very peevish and passionate, and uneasy with those, that were about him; which, Charity would be apt to think proceeded from his Distemper, a

severe Gout, (in all Probability) whose Humour, rising upwards, killed him, in the one and fortieth Year of his Reign. He was succeeded by his Son *Jehosaphat*: But, instead of being interr'd, (as the Manner of the Jews was) † he order'd his Body to be burnt, with great Quantities of Perfumes, and Spices, and his Bones and Ashes to be collected, and bury'd in a Sepulchre, which he had provided for himself in the City of *David*.

From Kings viii. to the End of 2 Chron.

DURING the long Continuance of *Asa's* Reign, sundry Successions and Revolutions happen'd in the Kingdom of *Israel*, where of the sacred History has given us but a short Account. In the first, or second Year of *Asa*, dy'd *Jeroboam*, of some acute Disease, which the Scripture does not specify. His Reign was famous (or infamous rather) for the Revolt of the ten Tribes, the publick Institution of Idolatry, and the terrible Defeat, which *Abijah* gave him, and which he himself seems not long to have surviv'd. He was succeeded by his Son *Nadab*, a Person, who took care to imitate his Father in all his Wickedness; but his Reign was not long. In less than two Years he was treacherously killed by *Baasha*, his Captain-General, who usurp'd his Crown, and, to maintain himself in that Usurpation, put every one, that was related to his Predecessor, to Death; which was certainly a very wicked and barbarous Act, tho' it prov'd the Accomplishment † of the Prophecy,

The wicked Kings, who reign'd in Israel, during this Period.

Jeroboam.

Nadab.

Baasha.

cessity. 2dly, He did this out of a carnal Fear, and Distrust of that God, whose Power and Goodness he had lately experience'd. And, 3dly, he did it with an ill Intent, even to hire *Benhadad* to a Breach of his League and Covenant with *Baasha*. Pool's Annotations.

† The Words in the Text are these,——They laid him on the Bed, which was filled with sweet Odours, and diverse Kinds of Spices, prepared by the Apothecaries Art; and they made a great Burning for him, 2 Chron. xvi. 14. But then the Question is, whether the Body itself was burnt, or only some Spices and odoriferous Drugs, to prevent any bad Smell that might attend the Corpse. The Greeks and Romans indeed, when they burnt any dead Bodies, threw Frankincense, Myrrh, Cassia, and other fragrant Things into the Fire, and this in such Abundance, that *Pliny* (Nat. Hist. cap. xviii.) represents it, as a Piece of Profaneness, to bestow such Heaps of Frankincense upon a dead Body, when they offer'd it so sparingly to their Gods. The Jews, however, (say the Maintainers of this Side of the Question) were accustomed to inter, and not burn their Dead, tho' they might possibly learn from the Egyptians the Usage of burning many Spices at their Funerals, as we find they did at the Funeral of *Zedekiah* King of *Judab*, Jerem. xxxiv. 5. but, notwithstanding this, some very able Commentators are of Opinion, that all these Spices and Perfumes were burnt along with *Asa's* Body; and they remark, that, among his other Offences the sacred History takes notice of this Vanity of his, in ordering his Body to be disposed of according to the Manner of the Gentiles, and not of his own People. Tho' therefore they suppose, that *Asa* was the first who introduced this Custom; yet, in after Ages, it became very frequent, and was thought the more honourable Ceremony of the two, 2 Chron. xxi. 19. Ibid. xvi. 14. Amos vi. 10. Patrick's and Calver's Commentaries on 2 Chron. xvi. 14.

† The Denunciation is express'd in these Words,——Forasmuch as I have exalted thee out of the Dust, and made thee Prince over my People Israel, and thou hast walked in the Way of Jeroboam, and hast made my People Israel to sin, to pro-

voke



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phcey, which *Abijah* had denounced against *Jeroboam's* House.

¶ IN the six and twentieth Year of King *Aza*, *Baasha* dy'd, and was succeeded by his Son *Elah*, a vicious and debauched Prince, that, in the second Year of his Reign, (as he was carousing in his Steward's House) was assassinated by *Zimri*, a considerable Officer of Horse, who, to secure the Kingdom to himself, † cut off all *Baasha's* Friends, and Relations: But he had not taken care (as *Baasha* did) to gain the Army (which was then besieging † *Gibbethon*) over to his Interest, so that, when they heard of the News of the King's Death, they declar'd for *Omri* their General. He immediately rais'd the Siege, and marching to *Tirzah*, the then royal City, soon made himself Master of it; so that *Zimri* seeing all lost, and despairing of any Quarter

from the Enemy, retir'd to the Palace †, which he set on fire, and, after a Reign of seven Days only, was consum'd in it.

*OMRI*, however, found it not so easy a Matter to get the Throne, as he expected. Half the *Israelites* declared for *Tibni*, the Son of *Ginab*, which occasion'd a Civil War for four Years, till having vanquish'd and slain his Rival *Tibni*, he came to reign without a Competitor. But his Reign must be acknowledg'd to have been very wicked, when we find it recorded of him, that he not only walked in the Way of *Jeroboam*, (e) but did worse than all before him. He very probably began to introduce other and more abominable Idolatries, than were then in Use, which are therefore called (f) the Works of the House of *Ahab*. He compelled the People to worship the golden Calves; and, by severe Laws (which are called (g) the Statutes of *Omri*) restrain'd them

From 1 Kings viii. to the End of 2 Chron.

Omri.

woke me to Anger with their Sins; behold, I will take away the Posterity of *Baasha*, and the Posterity of his House, and will make thy House, like the House of *Jeroboam*, the Son of *Nebai*: Him that dieth of *Baasha* in the City, shall the Dogs eat; and him that dieth of his in the Fields, shall the Fowls of the Air eat, 1 Kings xvi. 2. &c. The only Difficulty in which Words is, how *Baasha's* Exaltation to the Kingdom of *Israel* can be ascrib'd to God, when it is manifest that he got it by his own Treachery and Cruelty. But to this may be reply'd, that tho' the Manner of invading the Kingdom was from himself, and his own wicked Heart; yet the Transferral of the Kingdom from *Nadab* to *Baasha* (simply consider'd) was from God, who, by his Decree and Providence order'd it, and dispos'd of, all Occasions, and of the Hearts of all the Soldiers and the People so, that *Baasha* should have Opportunity of executing his Judgments upon *Nadab*, and such Success thereupon, as should procure him a present and quiet Possession of the Kingdom. So that his Accession to the Kingdom was from the divine Decree, but the Form and Manner of his Accession was from himself, from his own Ambition and Covetousness; and, as it was wicked and cruel, is therefore charged upon him as a wilful Murder. Ver. 7. *Pool's* Annotations.

¶ And yet *Baasha's* Expedition against *Aza*, in order to build *Ramah*, is said to be in the six and thirtieth Year of the Reign of *Aza*, 2 Chron. xvi. 1. Now, to reconcile this, some would have that six and thirtieth Year to relate, not to *Aza's* Reign, but to the Date of the Kingdom of *Judah* from the Division of the Kingdom of *Israel*, at *Rehoboam's* Coming to the Crown, and to be (in Fact) no more than the fourteenth Year of the Reign of *Aza*. But that cannot be, since this Expedition of *Baasha* was some Time after *Aza* had defeated the King of *Ethiopia*, or *Arabia*, and yet this Defeat happen'd in the fifteenth Year of King *Aza's* Reign: So that that six and thirtieth Year of *Baasha's* going up to build *Ramah*, can, by no good Computation, be the fourteenth Year of King *Aza's* Reign. And therefore (without any more to do) we may, with *Josephus*, and others, adventure to say, that the Occasion of this Difference proceeds from the Mistake of some Transcriber. *Howell's* History, in the Notes.

† One Part of the Threat, which the Prophet *Jehu* denounces against *Baasha* is, as we see, that God would make his House, like the House of *Jeroboam*, 1 Kings xvi. 3. and that exactly came to pass: For, as *Nadab*, the Son of *Jeroboam*, reign'd but two Years, so *Elah*, the Son of *Baasha*, reign'd no more: And, as *Nadab* was kill'd by the Sword, so was *Elah*: So wonderful a Similitude was there between *Jeroboam* and *Baasha*, in their Lives and in their Deaths, in their Sons and in their Families. *Patrick's* Commentary.

† This was a City in the Tribe of *Dan*, and given to the *Levites* for their Habitation, *Josh.* xix. 44. and xxi. 23. but they seem to have quitted it, as they did the rest of the Cities, when *Jeroboam* would not suffer them to exercise their Office, and the *Philistines*, 'tis likely, then seiz'd upon it, as being adjoining to their Country. It seems however, to have been a Place of no inconsiderable Strength, since we find, that it maintain'd a Siege for three Kings Reigns successively, tho' with some Interruption, 1 Kings xvi. 15, 16.

† Some Interpreters would rather have it, that *Omri* set the royal Palace on fire, in order to burn *Zimri* in it, who had retir'd thither. The Hebrew Words indeed will bear that Construction, but the other Sense seems more likely. Nor has profane History forgot to preserve the Memory of some Princes, who have chosen to die in this Manner, rather than fall by the Sword, whereof *Sardanapalus* is one of the most antient, and most notorious Examples. *Calnet's* Commentary.

(c) 1 Kings xvi. 25.

(f) Micah vi. 16.

(g) Ibid.



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them from going up to *Jerusalem*: And, because the royal Palace at *Tirzah* was destroy'd, he bought of one *Shemer* a Piece of rising Ground, whereon he built a Palace for his own Habitation, which, in a short Time, increasing to a City, was, from its first Owner, called in *Hebrew*, *Shomeron*, but, according to the *Greeks*, and our Translation, \* *Samaria*, and was ever after made a Place of the King's Residence, and the *Metropolis* of the *Israelitish* Kingdom.

IN the eight and thirtieth Year of King *Asa*, *Ahab* succeeded his Father *Omri*,

and in Wickedness excelled all his Predecessors. But of him we shall treat at large in our next Chapter, and chuse to conclude here with this Observation, — that tho', while *Asa* reign'd in *Judah*, *Israel* was in the Hands of seven or eight several Princes, viz. *Jeroboam*, *Nadab*, *Baasha*, *Elah*, *Zimri*, *Tibni*, *Omri*, and *Ahab*; yet such was their Hardness in Sin and Idolatry, that, in all these Changes, they never once thought of returning to the House of *David*, or the Worship of the true God at *Jerusalem*.

From 1 Kings  
viii. to the  
End of 2  
Chron.

### The OBJECTION.

“ *FEROBOAM*, no doubt, was  
“ a very politick Man; and the  
“ Division, which he brought about in  
“ the *Jewish* Monarchy, was a Matter  
“ of no small Contrivance: But still his  
“ setting up *Calves*, as Objects of Divine  
“ Worship, in order to keep his People  
“ at home, and to prevent their returning  
“ to the House of *David*, and the Tem-  
“ ple of *Jerusalem*, was the most senseless  
“ and absurd Project, that ever enter'd  
“ into any wise Man's Head. The Temple  
“ of *Jerusalem*, had not, at this Time,  
“ been finish'd above thirty Years, and  
“ Persons enough there were alive, who  
“ had been Eye-Witnesses at its *Dedica-*  
“ *tion*, of the *Glory of the Lord*, which  
“ not only fill'd the *Sanctuary*, but the  
“ very Courts adjoining, (b) so that the  
“ Priests could not stand to minister because  
“ of the Cloud: And how could he then  
“ think of making these People believe,

“ that the Image of a *Calf* was equally a  
“ Symbol of the Divine Presence? How in-  
“ deed could they but think, that the King  
“ was making a Parcel of *Dupes* of them,  
“ when, upon the Erection of these dumb  
“ Idols, he could have the Confidence to  
“ tell them, (i) *Behold thy Gods, O Israel,*  
“ *which brought thee out of Egypt!*

“ *ISRAEL* had already suffer'd  
“ too much by a dangerous Practice of  
“ this Kind. The Sin of the *Molten-Calf*  
“ had cost their Fore-Fathers no less (k)  
“ than *three Thousand Lives*; and in every  
“ Calamity, that befel their Posterity,  
“ some Grains of this wicked Idol they  
“ always thought were mingled in it.  
“ And can we imagine, that they would  
“ so easily be inveigled into the like Abo-  
“ mination again; that they would make  
“ so quick a Transition from the Worship  
“ of the true God to the grossest Idolatry,  
“ and not rather look upon *Jeroboam*, as  
“ their

\* It is somewhat wonderful, that, when *Omri* bought this Place of *Shemer*, whereon he intended to build a City, he did not call it by his own Name, unless we may suppose, that, when *Shemer* sold it, he let him have the greater Bargain of it, upon Condition, that it should be continu'd in its first Owner's Name. However this be, 'tis certain, that as *Samaria* was situated in the Midst of the Tribe of *Ephraim* on a fruitful and pleasant Hill, it soon became the regal and capital City of the Kingdom of *Israel*; nor did its Kings omit any Thing, to make it as strong, as fine, and as rich as possible. What Fate it underwent by *Benbadad* King of *Syria*; by *Salmanassar*, King of *Affyria*; and by Emperor *Adrian*, under whom it finally fell, we shall see, in a great Measure, in the Course of this History. It is conjectur'd by *Bachart* (who trac'd the Ruins of it) to have been once larger than *Jerusalem*, but now it consists of nothing, but a few Cottages, and Convents, inhabited by some *Greek Monks*. *Wells's Geography of the Old Test* ment, Vol. III.

(i) 1 Kings, viii. 11.

(j) Ibid. xii. 28.

(k) Exod. xxxii. 28.



A. M.  
3001, &c.  
Ant. Christ.  
1003, &c.

“ their mortal Enemy, that was going to  
“ bring upon them some heavy Judgment,  
“ by attempting to introduce a Thing,  
“ which when they consider'd the Fate of  
“ their Ancestors, was enough to make  
“ them tremble?

“ HAD he done indeed, as † *Sanballat*,  
“ we find, in After-Times did, built an  
“ handsome Temple, in some commo-  
“ dious Place, and taken in *Priests* and  
“ *Levites* to officiate therein; this might  
“ have been some Temptation for the  
“ People to stay with him: But, instead  
“ of this, to have Recourse to that old  
“ *Invention*, for which their Fore-Fathers  
“ had smarted so severely, was a Practice  
“ so absurd, so unpopular, so dangerous,  
“ so odious, so sure to give Disgust, and  
“ so apt to raise a general Revolt, that  
“ *Jeroboam* must certainly have been a  
“ Man too wise and politick, ever to  
“ attempt it.

“ FOR the same Reason we can hardly  
“ credit the Story of *Pharaoh's* taking  
“ Cities from the *Philistines*, and giving  
“ them to *Solomon*, as Part of his Daugh-  
“ ter's *Portion*. This King of *Egypt* (be  
“ he who he will) might possibly be a  
“ warlike Prince: But the Country of the  
“ *Philistines* (and *Gazet* in particular) lay  
“ so far distant from him; and so little  
“ deserv'd any military Expedition, that  
“ we cannot but think, that there is some  
“ Mistake in the sacred Account, as to  
“ the Person, that was the *Aggressor*;  
“ especially considering, that there is a  
“ palpable Error in the suppos'd Result  
“ of this Expedition, which was the be-  
“ stowing the conquer'd Cities, as a Por-  
“ tion for *Pharaoh's* Daughter; whereas  
“ it was a known Custom in those Days;  
“ for Women to have no *Dower*, but,  
“ whoever espous'd them, was to purchase  
“ them of their Parents.

“ *PHARAOH* might do this in From 1 Kings  
“ *Gallantry* perhaps, because his Daughter viii. to the  
“ was going to be marry'd to a Prince of End of 2  
“ *Solomon's* high Renown; but it looks Chron.  
“ as if his Esteem for that Alliance soon  
“ abated, when we find him making his  
“ Country a common Refuge for all *Solo-*  
“ *mon's* discontented Subjects; and even  
“ not refusing Protection to his most  
“ inveterate Enemy, *Jeroboam*. Strange  
“ it is indeed, that *Solomon* should have  
“ so little Interest in the *Egyptian* Court,  
“ as not to be able to prevail with the  
“ King, who was his *Father-in-Law*, to  
“ deny his Protection to such Persons, as  
“ were conspiring the Subversion of his  
“ Government!

“ BUT the strangest Story of all is;  
“ the Queen of *Sheba's* coming to visit  
“ *Solomon*, and bringing with her a Bun-  
“ dle of *Ænigma's* and *Riddles*, for this  
“ prodigious Prince to resolve. For, sup-  
“ posing the Woman imprudent enough  
“ to leave her Kingdom (which is seldom  
“ safely done) merely to gratify a petulant  
“ Curiosity, yet can we think, that *Solo-*  
“ *mon*, who study'd so hard, as to become  
“ a perfect Master of almost all the learned  
“ Sciences, (for so the Scripture represents  
“ him, 1 Kings iv.) should have nothing  
“ else to do, but to answer every imper-  
“ tinent Woman, that came with her  
“ Quibbles, and quere Questions to him?  
“ The Historian however has taken Care,  
“ that we should not detect the Fallacy of  
“ this remarkable Adventure, by con-  
“ cealing the Age, the Religion, and the  
“ very Country, where this romantick  
“ Lady liv'd.

“ *SOLOMON*; no doubt, was a  
“ very wise Man, and yet we cannot but  
“ think, that he laid the Foundation for  
“ his own Unhappiness, as well as Impiety,  
“ when he multiply'd Wives to such a pro-  
“ digious

10 H

† This *Sanballat* was a Native of *Horon*, or *Horonaim*, a City beyond *Jordan*, in the Country of the *Monbites*, and by *Darius* made Governor of the *Cathites*, or *Samaritans*. He had a Daughter marry'd to a Son of the High-Priest *Joiada*, whom *Josephus* calls *Manassib*; but, when *Nehemiah* began his Reformation, wherein he oblig'd all, that had taken strange Wives, either to dismiss them immediately, or to depart the Country, *Manassib*, with some others, that were in the same Circumstances, fled to *Samaria*, and there settled under the Protection of *Sanballat*, who obtain'd Leave (of *Alexander*; says *Josephus*, but our learned *Prideaux* makes it of *Darius*) to build on Mount *Gerrizim*, near *Samaria*, a Temple, in Imitation of that at *Jerusalem*, whereof he made his Son-in-Law *Manassib* High-Priest. But of this we shall have Occasion, in the Course of this History, to treat more at large.



A. M.  
3001, &c.  
Ant. Christ.  
1003, &c.

"digious Degree. For 'tis hard to conceive, to what Use and Purpose such a *Milliad* of them should serve, unless it were to *scold* and *quarrel*, and put the whole House in an *Uproar*: And, tho' it must be own'd, that he is one of the *top* Characters of the *sacred* History, yet we cannot but wonder, why he is so far neglected at last, as to be dropt, all on a sudden, without any, the least Intimations of his Repentance, or Non-Repentance, of the Happiness, or Misery of his future State; which, considering the odd Mixture of the Man, and a Life so egregiously chequer'd with Good and Evil, (as his was) must not have fail'd of giving great Satisfaction to every pious Reader.

"WHATEVER wild *Enthusiasts* may think, the Spirit of God, in our Opinion, never takes Possession of *Fools*; and yet how shall we account for that Humour of the Prophet *Abijah*, in tearing his Coat (and his best Coat too) into twelve Pieces, when he came to deliver his Message to *Jeroboam*? Whatever Energy may be pretended in this *emblematical* Action, for our Hearts we cannot but think, that the Business might have been express'd in Words at length, and the Man obtain'd a favourable Audience, and Attention to what he had to say, as well without it; for, (according to our Sentiments of Things) to see any one, at our first Salutation, fall a tearing, and rending his Cloaths to Rags, would make us turn from him as a *Mad-Man*, rather than listen to him, as a *Prophet*.

"BUT whatever may become of the Conduct of this Prophet, our Study must be to preserve the Attributes of God *inviolate*; and yet they seem to be in apparent Danger, if, after a most signal Manner, (1) God should destroy a true Prophet, merely for suffering himself to be persuaded by another Prophet, who pretended equally to a Divine Revelation, and came to ask nothing of

him, but what he might reasonably have expected. For might not the Prophet from *Judah* (as he found himself hungry and weary) be apt to think, that God, in Compassion to him, had revok'd his *Prohibition*, and now, that he had executed the main Part of his Charge, allow'd him the Liberty of refreshing himself? This the old Prophet affirms, and affirms that he had it from an *Angel*; and therefore, if there was any Iniquity in the Thing, on him should the Punishment have fallen: And yet he is acquitted, or, at least, no Harm lights upon him, whilst the other, that is innocently deceiv'd, falls a Prey to a *Lion*, and (m) *his Carcase does not come into the Sepulchres of his Fathers.*"

THE *Jewish* Doctors have a Tradition, that after *Rehoboam*, the Son of *Solomon*, had left *Shechem* in haste, and made the best of his Way to *Jerusalem*, *Jeroboam* called a *Council* consisting partly of *pious*, and partly of *wicked* Men; that, in this *Council*, he propos'd whether they would agree, and subscribe to all that he should appoint; that to this they declar'd their Assent, and he thereupon constituted himself King; that when he propos'd farther, whether, if he should establish *Idolatry*, they would agree and consent to it, the *pious* Party were shock'd, and began to express their Indignation; but that their wicked Neighbours in the Council pacify'd them, by whispering in their Ears, "That *Jeroboam* had no Intention to set up *Idolatry*, but only mention'd it in a comparative Sense, and with a Design to try the Extent of their Obedience:" So that by this Fraud, the *pious* People in the *Council* were drawn in, and even *Abijah* himself prevail'd on to subscribe *implicitly* to whatever *Jeroboam* should think fit to enact; by which Means he took an Occasion (as the Iniquity of the Times favour'd him not a little) to establish *Idolatry* by a Law.

From 1 Kings  
viii. to the  
End of 2  
Chron.

Answer'd, by  
showing how  
*Jeroboam*  
came to set up  
*Idolatry*.

SOLOMON,

(1) Chastity as old as the Creation, page 328.

(m) 1 Kings xiii. 22.



A. M.  
3001, &c.  
Ant. Christ.  
1003, &c.

S O L O M O N, we all agree, was a Man of great Fame for his Knowledge, and yet, in the very *Maturity* of his Age, he discover'd a strong Inclination to Idolatry, which could not but make a bad Impression upon the Minds of his *Subjects*, when they saw the *Preference* that was given to it by so wise a Prince. His Son *Rehoboam* was the Issue of a Woman, that sprung from an *infamous* Nation, an *Ammonite's* by Birth, who (as far as it appears) was never a Profelyte; and, having a great Hand in her Son's *Education*, might give him a deep Tincture of her own Sentiments: For, in his Reign, we read, that (n) *the People built them High-Places, on every high Hill, and under every green Tree, and did according to all the Abominations of the Nations, which the Lord cast out before the Children of Israel*; which they durst not have done, had the King discountenanc'd them by his own Example.

AFTER a Succession of such idolatrous Princes, in the Reign of King *Josiah*, (o) *the Book of the Law was found in the House of the Lord*, at which *Hilkiah, the High-Priest*, seem'd to express an uncommon Joy and Wonder: And tho' this might possibly be *the authentick Copy*, (p) which, by God's Command, was laid up in the *Sanctuary*, yet how much the reading of it in any Copy was at any Time diffus'd, we may gather from what the *Historian* tells us of the King, viz. that (q) *when he had read the Words of the Book of the Law, he rent his Cloaths*; and, by Parity of Reason, we may infer, that, what through the bad Example of their Kings, who gave Life and Encouragement to *idolatrous Practices*, and what through the Negligence of the People, in not perusing the Books, wherein the Transactions of former Times were recorded, the Generation, we are now speaking of, might have forgot the History of *Aaron's molten Calf*, and the Punishment pursuant thereupon, and might there-

fore be induc'd to worship another, without any Dread, or Apprehensions of Danger.

How the Figure of a *Calf*, or any other Animal, can be a *Symbol* of a Deity, 'tis difficult to conceive. But a certain (r) learned Author, who seems a little singular in his Opinion, will needs have it, that the Golden Calves, which *Jeroboam* made, were in Imitation of the *Cherubims*, (in his Account these were *winged Oxen*) *Moses* had plac'd upon the Ark of the *Covenant*, whereon the *Glory of the Lord* sat inthron'd. These *Cherubims* in the *Tabernacle* of *Moses*, and afterwards in *Solomon's Temple*, were plac'd in the *Sanctuary*, and secreted from vulgar Sight: But *Jeroboam*, to make his Religion more condescensive, plac'd his Calves in open View, so that every one, who look'd on them, might, through them, worship the *God of Israel*, without repairing to the Temple of *Jerusalem*.

THIS Notion (if it were true) would make the Transition easy from the Worship at *Jerusalem*, to the Worship at *Dan* or *Bethel*; but we can hardly imagine, that *Jeroboam* had either so harmless, or so conformable a Design, in setting up these golden Images. Whatever his Design was, 'tis certain, that the Scripture all along represents him, as, of all others, the *principal* Person, that (s) *made Israel to sin*; that (t) *drew Israel from serving the Lord, and made them sin a great Sin*: And therefore we may observe, that, whenever it describes a bad Prince, one Part of his Character is, that he imitated the Sin of *Jeroboam, the Son of Nebat*, (u) *who (as the Prophet upbraids his Wife) went and made him other Gods, and molten Images, to provoke me to Anger, and to cast me behind his Back, saith the Lord*.

THE Truth is, *Jeroboam* had liv'd a considerable Time in the Land of *Egypt*, had contracted an Acquaintance with the King thereof, and form'd an Interest among

From 1 Kings viii. to the End of 2 Chron.

Why he chose the Figure of a Calf for his Idols.

(n) 1 Kings xiv. 23, 24.

(o) 2 Kings xxii. 8.

(p) Deut. xxxi. 26.

(q) 2 Kings xxii. 11.

(r) *Mosheim*, in *Aaron's purgato*, lib. i. c. 3.

(s) 1 Kings xiv. 16.

(t) 2 Kings xvii. 21.

(u) 1 Kings

xiv. 9.



A. M.  
3001, &c.  
Ant. Christ.  
1003, &c.

among the People; and therefore finding himself under a Necessity of making an Alteration in the establish'd Religion of his Country, he thought it the wisest Method to do it upon the *Egyptian Model*; that thereby he might indear himself to that Nation, and, in case he met with Opposition from his Rival *Rehoboam*, might hope for Assistance from that Quarter. For, as the *Egyptians* had two Oxen, which they worshipp'd, one called *Apis*, at *Memphis*, the Metropolis of the *Upper Egypt*; and another called *Mnevis*, at *Hierapolis*, a principal City of the *Lower*; so he made two Calves of Gold, and plac'd one of them in *Bethel*, which was in the *South*; and the other in *Dan*, which was in the *North* Part of the Country of *Israel*.

And set them  
up at Bethel  
and Dan.

T H E R E were these farther Reasons likewise, that might determine him in the Choice of these two Places. *Dan* was a Town, famous (x) for the *Teraphim* of *Micah*, unto which there had been a great Resort for many Ages; and *Bethel* was, in every ones Opinion, a holy Place, that which *Jacob* had consecrated after he had been vouchsaf'd the Vision of the *Ladder*, and where God had so frequently appear'd to him, that he thought he had Reason to call it (y) the *Gate of Heaven*.

J E R O B O A M, no Question, was not insensible of the Advantage, his Rival enjoy'd, in having the Temple in his Possession; and might many Times wish, that he had been able to have built one, that might have stood in Competition with it; but this was impossible. Seven Years and an half had *Solomon* been, in compleating the Temple at *Jerusalem*, notwithstanding the Multitude of Hands that he employ'd, and the vast Preparations of Money and Materials, that his Father had left him.

To build one less magnificent, had been inglorious to *Jeroboam*; and to build one any Ways adequate, was more than he could hope to see finished in his Days. The People were grown weary of such publick expensive Works: The Tax had been heavy and burdensome to them. (z) Thy Father made our Yoke grievous, was the Complaint; they brought against *Rehoboam*. Upon this the whole Revolt was founded: And therefore, in the present State of *Jeroboam's* Affairs, a new Temple was, of all Projects, the most unpopular, and the likeliest to create a total Defection; since it was running directly into his Rival's Error, and, in Effect, declaring, that (a) his *Little-Finger* should be found heavier, than *Solomon's Loins*, had ever been.

From 1 Kings  
viii. to the  
End of 2  
Chron.

I N the mean Time his Subjects deserted apace; and, for Want of a Place of religious Worship to resort to, were returning to *Jerusalem*, and to their Allegiance to the House of *David* at once. Something therefore was necessary to be done, in order to remedy this growing Evil; and, because *Jeroboam* readily foresaw, that, to support himself in his Usurpation, he might possibly want the Assistance of the *Egyptians*; the best Policy that at present occur'd to his Thoughts, was, to do a Courtesy to them, in setting up a Form of Worship much like theirs, and, at the same Time, to gratify his own Subjects, in the Choice of such Places of Worship, as had been famous in the Days of old, and whose reputed Sacredness, \* as well as Proximity, might commute for the Want of a Temple.

G E Z E R, we own, lay at a considerable Distance from *Egypt*, which, since the Time of *Sesostris*, had seldom extended its Conquests into foreign Lands; and therefore,

The History of  
Genez. and  
why Pharaoh  
took it.

(x) Judg. xvii.

(y) Gen. xxviii. 17.

(z) 1 King. ii. 4.

(a) Ibid. ver. 10.

\* The Speech, which *Josephus* makes for *Jeroboam*, upon this Occasion, is to this Purpose. "I need not tell you, my Countrymen, that God is every where, and not confin'd to any certain Place, but wherever we are, he hears our Prayers and accepts our Worship, in one Place as well as another; and therefore I am not at all for your going up to *Jerusalem* at this Time, to a People that hate you. 'Tis a long tedious Journey, and all this only for the Sake of Religion. He, who built that Temple, was but a Man, as every one here is, and the golden Calves, that I have provided for you, the one in *Bethel*, and the other in *Dan*, are consecrated, as well as the Temple, and brought so much nearer to you, on Purpose for the Convenience of your Worship, where you may pay your Duty to God, in such a Manner, as best pleases you, &c." *Josephus* Antiq. lib. viii. c. 3.



A. M.  
3001, *Éc.*  
Ant. Christ.  
1003, *Éc.*

therefore, to account for its Conduct here, we must observe, that *Gezer* was so antient a Town in *Canaan*, that, when *Joshua* (b) conquer'd it, it had a King of no small Note; that, in the Division of the Land, (c) it fell to the Tribe of *Ephraim*, was bordering upon the Northern Part of the Country of the *Philistines*, and not far from the *Mediterranean-Sea*; that it was one of the eight and forty Cities, which (together with their *Suburbs*) were given to the *Levites*; an *Inland* Town, but at no great Distance from the Sea-Port of *Joppa*; that, when the *Ephraimites* took Possession of it, (d) they suffer'd the *Canaanites* to cohabit with them, who gave them no small Disturbance, and, towards the latter End of *David's* Reign, expelled them thence; that, when *Solomon* came to the Throne, he apply'd himself chiefly to the Building of the Temple, nor thought it worth while to disturb the Peace of his Reign for the Recovery of a few revolted Cities; that, when a Match was propos'd between *Solomon* and *Pharaoh's* Daughter, *Pharaoh* thought he could not do a more acceptable Service, or shew the Benefit of his Alliance better, than in taking *Gezer*, and some adjacent Places; that, for this Purpose, he set out with a large Fleet of Ships, landed at *Joppa*, besieg'd *Gezer*, and, because it made an obstinate Defence, (e) burnt it to the Ground, and slew all the *Canaanites*, that were in it; but that not long after, he began to rebuild it; and, when his Daughter was espous'd to *Solomon*, gave him this, and some other Places he had taken along with it, as Part of her Portion; for it is a mistaken Notion, that Princes Daughters had no Portion in those Days.

AMONG the *Jews* indeed; the Custom was, for the Men to give the *Dower*, or to make some Present to the Parents; for the Favour of having their Daughter in Marriage. But this Custom prevailed only among the inferior Sort: Ladies of the first Distinction were, in all Nations, wont to bring their Husbands Fortunes proportionate to their Quality: For *Saul*, we read; declar'd, that the Man, who should slay *Goliath*, should not only have his Daughter in Marriage, but, together with her, Plenty of Riches, and other valuable Emoluments. *Antiochus the Great* promis'd to settle upon his, the Kingdoms of *Judea* and *Samaria*, as a Dower to *Ptolemy*, King of *Egypt*; and (to name no more) *Agamemnon*, in Times of an elder Date, tho' not so great Affluence, offer'd no less, than \* seven good Towns with his, without any reserv'd Rent, or other Deduction from her Husband. So that *Pharaoh* did no more, than conform to the Practice of other great Princes, in endowing his Daughter with the Places, he had taken from the *Philistines*, in all Probability, for that very Purpose.

From 1 Kings  
viii. to the  
End of 2  
Chron.

How he came to sever so soon from this Alliance, as to give Protection and Countenance to his Son-in-Law's avow'd Enemies, need be no Wonder at all to him, who considers, by what various Springs Kingdoms are govern'd; how the Interest of Nations shifts about, according to the different Situation of their Affairs; and of how little Weight and Validity all Leagues and Treaties are, when once national Interest comes to be thrown into the Counterbalance.

Why Pharaoh  
entertain'd  
Jeroboam.

BUT this is not all. The *Pharaoh*, who receiv'd *Jeroboam* in his Exile, in

IO I

all

(b) Josh. x. 33.

(c) Ibid. xvi. 5.

(d) Ibid. xxi. 20, 21.

(e) 1 Kings ix. 16.

\* His Words in *Homer* are these:

Ἐε δὲ κεν Ἀργος ἐκοίμεθ' Ἀχαιῶν, ὕδαρ ἀρύνης,  
Γαμψὸς κεν μοι ἔσι, τίσω δὲ μιν ἴσον Ὀρέην  
Ὅς μοι τηλύγετος τρέφεται θαλίῃ ἐνὶ πολλῇ  
Τρεῖς δὲ μοι εἴσι θυγαῖρες ἐνὶ μεγάρῳ εὐπύκτω,  
Τῶν, ἣν κ' ἐθέλῃσι φίλην ἀνέειπον ἀγάδω  
Πρὸς οἶκον Πηλεΐος· ἐγὼ δ' ἐπιμείλια δώσω  
Πολλὰ μάλ', ὅαν ᾗτω τις εἴη ἐπιδώκε θυγαῖρῃ·  
Ἐπὶ δὲ εἰ δώσω εὐναίεμενα πολλίσθηρα, &c.

Iliad ix. lin. 147.



A. M.  
3001, &c.  
Ant. Christ.  
1003, &c.

all Probability, was not the King, whose Daughter *Solomon* had marry'd, but a Prince of another Line, and of different Views. The Woman, whom *Solomon* marry'd, was one of the *Dynasty* of the *Diospolites*, whose Ancestors had liv'd at *Thebes*; but, in the Year, that *Solomon* finish'd the Temple, (f) there happen'd a Revolution in *Egypt*, wherein this *Dynasty*, or Race of Kings, lost the Throne, and was succeeded by that of the *Taanites*, of whom *Semendis*, the Father of *Shishak*, was the first King. These kept their Court at *Zoan*, an ancient Town not far from the Borders of *Canaan*, and therefore, very convenient for the Reception of any Refugees, that should come from thence. For, as it was the Interest of the former Kings of *Egypt* to keep up a good Understanding with the House of *David*; so now it became equally the Interest of the present Race to make use of all Instruments to embarrass them, lest, by joining with the depos'd Family, they might, at any Time, occasion another Revolution in *Egypt*. And this, by the bye, suggests the Reason (whereof the Scripture is silent) why *Shishak* invaded the Kingdom of *Judah* with a vast Army, but never pretended to annoy *Israel*; namely, because he thought it adviseable to disable *Rehoboam* from assisting the depos'd Family in *Egypt*, but to encourage *Jeroboam*, who, being an Usurper himself, was questionless a Friend and Ally to those Princes, that were in the like Circumstances.

Who the Queen of *Sheba* was, and in what Climate the Country, from whence she came to visit *Solomon*, lay,

are Points, wherein the Learned are not so well agreed: But whether her Name was *Nicaule*, *Candace*, *Marqueda*, or *Balkis*, (for different Authors give her these several Names) it matters not much, if we can but find out, what this *Sheba* was, whereof she is said to have been Queen.

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*JOSEPHUS*, and, from his Authority, many more are of Opinion, that *Sheba* was the ancient Name of *Meroë*, an Island, or rather *Peninsula* in *Egypt*, before *Cambyfes*, in Compliment to his Sister, (other Historians call her his Mother) gave it her Name. He tells us likewise, that she was Queen both of *Egypt* and *Ethiopia*; and \* the *Ethiopians* indeed have a Tradition, that, upon her Return, she had a Son by *Solomon*, whose Posterity reign'd there many Years, and, to this very Day, they have preserv'd a continual List of their Names and Successors.

The Kingdom  
of Sheba,  
where situated.

THERE are these Exceptions however to be made to the Opinion of the Jewish Historian; viz. that whereas he cites *Herodotus*, as speaking of his Queen *Nicaule*, *Herodotus* makes mention of none, but only *Niconis*, Queen of *Egypt*; nor does he say one Syllable of her pretended Journey to *Jerusalem*. Whereas he says of this *Nicaule*, that she was Queen of *Egypt* and *Ethiopia* both, the sacred History is plain; that, in the Time of *Solomon*, there reign'd in *Egypt* that *Pharaoh*, whose Daughter he marry'd, and, in his Son *Rehoboam's* Time, *Shishak*. Whereas he tells us, that the antient Name of *Meroë*, before the Time of *Cambyfes*, was *Sheba*; for this he seems to want Authority, since (g) *Diodorus*, and other

(f) Bedford's Scripture Chronology, lib. vi. c. 2.

\* The *Ethiopians*, who held, that this Queen of *Sheba* was of their Country, tell us, that she return'd big with Child of a Boy, which she had by *Solomon*; that, when this Child was of Age to learn, she sent him to *Solomon*, who brought him up as his own Son; that, in his Education, he took Care to provide the ablest Masters for him, and then sent him back to his Mother, whom he succeeded in the Kingdom; that the King of *Ethiopia* were descended from *Solomon* by this young Prince, whom they call *Meilic*, or *Menilbec*; and that of his Family there were four and twenty Emperors, down to *Raphales*, who reign'd about the Middle of the seventeenth Age. Vid. Ludolph's Hist. of *Ethiopia*. The *Arabs*, who, on the other Hand, pretend to the Honour of having this Woman for their Queen, tell us, that her Name was *Rahes*, the Daughter of *Hadbad*, Son of *Schurbabil*, the twentieth King of *Yemen*, or *Arabia Felix*, and that she reign'd in the City of *March*, the Capital of the Province of *Shaba*. Their Histories are full of fabulous Stories concerning her Journey to *Solomon's* Court, and her Marriage with him, but more particularly concerning the Bird *Hadbad* (a *Uapwing*) which *Solomon* made use of to send into *Arabia* upon Occasion, and to bring him Dispatches from thence. *Cabinet's Dictionary*, under the Word *Nicaule*.

(g) Lib. i. & Luc. Ampel. de *Cambyse*.



A. M. 3001, &c.  
Ant. Christ. 1003, &c.

other Historians, represent this City, as built new from the Ground, and not repaired by Cambyfes.

THE more probable Opinion therefore is, that this Queen of Sheba came from a Country so nam'd, which lay not in Ethiopia; nor Africa, but in the Southern Part of Arabia Fœlix; because it is generally allow'd, that the Sabeans liv'd in Arabia, and that their Country was usually called by the Orientalists the Kingdom of the South, in Allusion to which, our Saviour styles this Princess (b) the Queen of the South; because their Country borders upon the Southern Ocean, beyond which, the Ancients knew no farther Land, and therefore, our Saviour (according to the common Mode of Speaking) says of this Princess, that she came from the utmost Parts of the Earth; because, in this Country \* Women were known to govern, as well as Men; because the common Produce of it was Gold, Silver, Spices, and precious Stones, the very Presents, which this Princess made Solomon; and (if any popular Traditions may be credited) (i) because the Arabians talk of their Queen Balkis, who went to visit Solomon, and shew Travellers the Place of her Nativity to this very Day.

Now if this Princess came from Arabia, there is Reason to believe, that she was originally descended from Abraham, by his Wife Keturah, one of whose Sons (k) begat Sheba, who was the first Planter of this Country; and, consequently, that she might have some Knowledge of Revealed Religion, by Tradition at least, from her pious Ancestors. To this Purpose the Scripture seems to intimate, that the Design of her Visit to Solomon was, not so much to gratify her Curiosity, as to inform her Understanding in Matters re-

lating to Piety, and Divine Worship. It was Solomon's Fame, (l) concerning the Name of the Lord, i. e. concerning his Knowledge of the Supreme Being, and the proper Manner of worshipping him, that excited her to take so long a Journey: And therefore, our Saviour says, that, as she came so far to bear his Wisdom, (his Wisdom concerning what? Concerning the Nature and Worship of Almighty God) she would, at the Day of Judgment, rise up against that Generation, which refus'd to listen to him.

Now, if this was the End of this Queen's Visit to Solomon, who can say, but that she left her Country to good Purpose, since it was to find (m) Wisdom, and to get Understanding, the Merchandize of which is better than the Merchandize of Silver, and the Gains thereof than fine Gold; (n) the Price of which is above Rubies, (o) and all that can be desired, and is not to be compared to it? But, even upon the Supposition, that her Errand was to acquire Knowledge of an inferior Kind, or even to make Trial of Solomon's Sagacity, by proposing some Enigmatical Questions to him; yet, who knows not, that it was the Practice in those Days, for Persons of the first Rank and Figure in Life to exercise their Wits in this Manner?

(p) JOSEPHUS, from some Writers of the Phœnician History, tells us, that Solomon us'd frequently to send to his Friend Hiram Problems, and Riddles, upon the Forfeiture of a great Sum of Money, if he could not expound them; and that one Abdemonus, a Tyrian, not only unriddled Solomon's Difficulties, but sent back some new Propositions of his own, which, if Solomon could not resolve, he was to incur the like Forfeiture. Now the

From 1 Kings viii. to the End of 2 Chron.

(b) Matth. xii. 42.

\* It is generally suppos'd, that these Words of Claudian relate to these People:

Medis, Ievibusque Sabæis

Imperat hic Sexus, Reginarumque sub Armis

Barbariæ Pars magna jacet

Ætropol. lib. i.

(i) Calmet's Commentary on 1 Kings x. 1. and his Dictionary, under the Word Sheba.

(k) Gen. xxv. 1, 3.

(l) 1 Kings x. 1.

(m) Prov. iii. 13.

(n) Job xxviii. 18.

(o) Prov. viii. 11.

(p) Jewish

Antiq. lib. viii. c. 2.



A. M.  
3001, &c.  
Ant. Christ.  
1003, &c.

the Scripture remarks of Solomon, that (q) his Wisdom excelled the Wisdom of the East-Country, and by the East-Country some do understand, the Seat of the antient Arabians, who, in the Days of Pythagoras, were so renown'd for their Wisdom, that (r) that Philosopher thought it worth his while to go, and reside among them for some Time. They were great Masters of Wit and Ingenuity; and valu'd themselves upon their Sagaciousness and Dexterity, both in propounding, and solving Problems; and therefore no Wonder that this Queen of Sheba, who (as Josephus informs us) was a Woman of exquisite Understanding herself, should fall in with the Humour of the Times, and carry with her some Problems of her Arabian Sages, on Purpose to make a Tryal of Solomon's Parts: Nor can we imagine, but that, in Complaisance to so royal a Visitor, as well as Regard to his own Reputation, Solomon would take Care to answer her Questions, and (as the Scripture expresses it) satisfy (s) all her Desire, whatsoever she asked.

Solomon's  
great Number  
of Wives kept  
for State.

WITHOUT knowing the Custom of the Princes of the East, their Pomp, and Sumptuousness of Living, one might be tempted to wonder, what possible Use Solomon might make of this *Milliad* of Wives and Concubines, that he had: But, as he was between forty and fifty Years old, before he ran into this Excess, we cannot but think, that he kept this Multitude of Women more for State, than any other Service. (t) Darius Candomanus was wont to carry along with him in his Camp, no less, than three hundred

and fifty Concubines, in Time of War; nor was his Queen at all offended at it, because these Women us'd to reverence and adore her, as if she had been a Goddess. F. Le Compte, in his History of China, tells us, that the Emperor there has a vast Number of Wives, chosen out of the prime Beauties of the Country, many of which he never so much as saw in his whole Life: And therefore, it is not improbable, that Solomon (as he found his Riches increase) might enlarge his Expences, and endeavour to surpass all the Princes of his Time in this, as well as all other Kinds of Pomp and Magnificence.

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A MAN of Solomon's great Wisdom, one would think, should have converted those Women, that were about him, to the true Religion, rather than have suffer'd himself to be perverted by them to a false one. The Scripture tells us indeed, that (u) he went after Ashtoreth, the Goddess of the Zidonians, and † Milcom, the Abomination of the Ammonites, and † Chemosh, the Abomination of Moab; but surely he could never be so far infatuated, as to prefer these Idols before the God of Israel. These Women, no doubt, as they had got an Ascendant over him, (x) might abate his Zeal against Idolatry, and prevail with him for a publick Toleration of their Religion: They might obtain Money of him for the making of their Idols, the Support of their Priests, and Expence of their Sacrifices; nay, and perhaps might sometimes persuade him, in Complaisance, to go with them to their Worship,

How far he  
was perverted  
by them.

(q) 1 Kings iv. 30.  
lib. xiii. c. 1.

(r) Porphy. apud Cyrill. lib. x. contra Julian.

(u) 1 Kings xi. 5, 7.

(t) 1 Kings x. 13.

(x) Athen.

† This God is the same with *Moloch*, which, both in Hebrew and Æthiopick, signifies a King; but then there are various Sentiments concerning the Relation, which this God had to the other Pagan Deities. Some believe, that *Moloch* was Saturn, others Mercury, others Venus, and others again Mars, or Mithra. But F. Calmet, in his Dissertation before his Commentary upon *Leviticus*, has made it more than probable, that this God was the Sun, who is call'd the King of Heaven, as the Moon may be said to be the Queen thereof, for its Make and Manner of Worship. Vide page 462. in the Notes.

† *Chemosh*, or *Chamos*, comes from a Root, which, in Arabick, signifies to make haste; and from hence some have imagined, that he is the same with the Sun, whose Motion is suppos'd to be so hasty and rapid; tho' some from the Hebrew Root, which signifies *Contrectatus*, or *huddled*, will have him the same with the Roman *Priapus*, who is call'd *Pater Contrectationum nocturnarum*: While others, from the near Resemblance of the Hebrew *Chamos* with the Word *Comos*, have rather thought it to be *Bacchus*, the God of Drunkenness: But in either Acceptation it may be suppos'd to represent either Noah or Lot. Jurieu Hist. des Dogmes & Cult. Part. iv.

(x) Pool's Annotations.



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3001, &c.  
Ant. Christ.  
1003, &c.

Worship, or to partake of their lewd and riotous Feasts; but that they should ever be able to alter his Notions concerning the true God, or prevail with him to believe, that the Images, they worshipp'd, were inform'd with any Kind of Divinity, is a Thing incredible.

And whether  
he was finally  
saw'd, or no.

IN the Course of this Prevarication however he continu'd so long, that it is now become a famous Question, whether he be in a State of Salvation, or no. Those, that maintain the *Negative*, are apt to suggest, that, tho' the Scripture gives us a *particular* Account of his *Fall*, yet it takes no Notice of his Recovery; that without the Grace of God he could not repent, and yet his Actions were such, as justly deserv'd a Forfeiture of that Grace; that had he repented, he would have pulled down the idolatrous Temples, which he had erected, whereas we find them standing many Years after him; and therefore they conclude, that as he did not (y) *sorrow after a godly Sort* for his Impieties, because in his whole Behaviour (to the very last) they can discern no *Carefulness* wrought in him, no *Clearing of himself*, no *Indignation*, no *Fear*, no *vehement Desire*, no *Zeal*, no *Revenge*, which the Apostle has made the proper *Characteristicks* of a true Repentance. The Promise however, which God makes to *David* concerning his Son *Solomon*, may incline us to think favourably of his Salvation: (z) *I will be his Father, and he shall be my Son. If he commit Iniquity, I will chasten him with the Rod of Men, and with the Stripes of the Children of Men, but my Mercy shall not depart away from him.* And therefore we may presume, that towards the Conclusion of his Life he

grew sensible of his Transgressions, (a) tho' the sacred Writer takes no Notice of it; on Purpose to leave a Blot upon his Memory, and a frightful Example of human Weakness to all Posterity; that the Temples, which he had built to heathen Idols, he pulled down, and demolish'd, tho' they (b) were afterwards rais'd again upon the same Places, by other impious Princes; and that, after his Fall, he wrote his Book of *Ecclesiastes*, as a Monument of his Repentance, and Acknowledgment of his own Apostacy, and a Warning and Admonition to all others, that, however they may think of (c) *doing whatever their Eyes desired, of keeping nothing from them, and of withholding their Hearts from no Joy*; yet in the Event, they would find (what his Experience had taught him so late) that all was *Vanity and Vexation of Spirit*; that there was no Profit in any Kind of Wickedness under the Sun, but (d) *that to fear God, and keep his Commandments was the whole Duty of Man.*

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IT is making a wrong Judgment of Things, to think, that the Customs of antient Times, and of different Countries, should agree with those of our own Age and Climate. We indeed, when we have any Thing to declare or relate, do it, for the most Part, in *express Words*; but the People of the *East*, especially those, who took upon them the Character of *Prophets*, were fond of discovering their Minds in Signs, and emblematical Actions; because they look'd upon such Representations more lively and affecting, than any, that proceeded from the Mouth only, could be.

Why Ahijah  
rent his Garment.

WHEN

(y) 2 Cor. vii. 11.  
Dissert. sur la Salut. du Roy Solomon.

(z) 2 Sam. vii. 14, 15.

(a) Patrick's Commentary,

(b) Calmet's

(c) Ecclef. ii. 10, 11.

(d) Ibid. xii. 13.

This is the first Symbolical Action that we meet with in any Prophet; but, in after Ages, Instances of this Kind became more frequent. Thus *Jeremiah* made himself Bonds and Yokes, and put them upon his Neck, to signify the near approaching Captivity of *Jerusalem*, Jer. xxvii. 2. *Isaiab*, to denote the Captivity of *Egypt* and *Ethiopia*, walks naked, i. e. without his upper Garments on, and bare-foot, for three Years, in the Streets, Isa. xx. 2, 3. *Ezekiel* (to make the People sensible that they were to be carry'd away into a strange Land) was order'd to make a Breach in the Wall of his House, and through that, to remove his Household-goods, in the Day-time, and in their Sight, Ezek. xii. 2, 3. The false Prophet *Zedekiah* made himself a Pair of Iron Horns, and said to *Abab*, *With these shalt thou push the Syrians*, 1 King. xxii. 11. And the like Practice continu'd under the New Testament likewise; for *Agabus*, having bound his Hands and Feet with St Paul's Girdle, told the Company, that so should the Jews at *Jerusalem* bind the Man unto whom it belonged, Acts xxi. 11.



A. M.  
3001, &c.  
Ant. Christ.  
1003, &c.

WHEN the Prophet was sent to anoint *Jehu* to be King of *Israel*, the Question, which the rest of the Captains put to him, (e) *Wherefore came this mad Fellow to thee?* sufficiently indicates their Scorn and Contempt of him: And, in like Manner, *Abijah* might have address'd himself to a Man of *Jeroboam's* haughty Spirit to small Purpose, had he not, by some previous Action, drawn his Observation, and made him attentive to the Message, he was going to deliver. Now, if any such *symbolical* Act was necessary at this Time, the tearing his Garment was more proper than any, because, in the Case of *Saul*, *Samuel* had apply'd it, to denote the *Alienation* of his Kingdom; (f) *The Lord hath rent the Kingdom of Israel from thee this Day, and hath given it to a Neighbour of thine, that is better than thou:* And, if renting the Garment was no insignificant Symbol upon this Occasion, the *newer* the Garment was, the more it would declare, that what the Prophet did, was by a Divine Command, and upon mature Deliberation.

THIS may, in some Measure, suffice to rescue *Abijah* from the Imputation of *Madness*, in tearing his Garment to Pieces. And (to come now, in the last Place, to the Case of the other Prophet, who came from *Judah* to denounce Judgments against the Altar of *Bethel*, and was slain in his Return, for disobeying the Divine Injunction) this we may think was a small Offence, that hardly deserv'd so severe a Fate; but then we should do well to consider, that, (g) whenever God, in an

extraordinary Manner, discovers his Will to a Prophet, he always makes such a sensible Impression upon his Mind, that he cannot but perceive himself actuated by a Divine Spirit; and, consequently, cannot but be assur'd of the Evidence of his own Revelation. This Evidence, the Prophet that was sent to *Bethel*, had; for, as he was able, by the Power that was given him, to work Miracles, he could not but be sensible of his Divine Mission, and that the particular Injunction, of *his not eating or drinking in the Town of Bethel*, was as much the *Will of God*, as any other Part of his Commission.

Now the Design of God, in this Prohibition, was, to express his Abhorrence of that idolatrous Place; and therefore the other pretended Revelation of the † old Prophet, who liv'd therein, was justly to be suspected, not only because it was repugnant to God's main Design, but because it came from a Person, who had given no great Testimony of his Sincerity in chusing to live in a Place notoriously infected with Idolatry, and yet making no publick Remonstrances against it. The Consideration of this one Circumstance should have made the young Prophet diffident of what the other told him, at least till he had shewn him some Divine Testimony to convince him; for it argu'd a great deal of *Levity*, if not *Infidelity* of his own Revelation, to listen to *that* of another Man, in Contradiction to what he had abundant Reason to believe was true.

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Chron.

The Prophet  
from Judah,  
his Offence  
stated.

THE

(e) 2 Kings ix. 11.

(f) 1 Sam. xv. 28.

(g) *Stilkingfleet's* Orig. Sacra.

† The Learned are divided in their Sentiments concerning this Prophet at *Bethel*. Some will needs have him to have been a *false* Prophet, highly in Esteem with King *Jeroboam*, because he prophesied to him *soft Things*, and such as would humour him in his Wickedness. To this Purpose they tell us, that going to visit the King one Day, and finding him in a deep Concern upon Account of the Menaces and Reproaches, which the Man of God from *Judah* had denounced against him, he undertook to persuade him, that *that* Prophet was an Impostor, and to elude the Force of the Miracle he had wrought, by telling him, that there was nothing extraordinary in his Altar's falling down, considering that it was new-built, not thoroughly settled, loaded with Sacrifices, and heated with Fire. And as for the Matter of his Arm, that was occasion'd only by his having over wrought himself in pulling the Sacrifices along, and lifting them up upon the Altar, which might make his Hand *numb* for a while, but, upon a little Rest, it came to itself again; and so, with plausible Distinctions, and loose Insinuations, he shuffl'd off the Miracle, and made the King more obdurate in Wickedness than ever. Others think more favourably of the old Prophet, *viz.* that he was a *true* Prophet of God, tho' (some say) a *volcked* one, not unlike the famous *Balaam*, who sacrific'd every Thing to his Profit: Whilst others say, he was a *weak* one, who thought he might innocently employ an *officious* Lye to bring the Prophet of *Judah* back, who was under a Prohibition indeed, but such an one, as (in his Opinion) related only to the House of *Jeroboam*, and such others as were of an idolatrous Religion. *Josephus's Jewish Antiquities*, lib. viii. c. 3.



A. M.  
3001, &c.  
Ant. Christ.  
1003, &c.

THE Short of the Matter is: The Prophet from *Judah* had sufficient Evidence of the Truth of his own Revelation; had sufficient Cause to suspect some corrupt Ends in the Prophet, that came to re-call him; and had sufficient Reason to expect an Interposition of the same Power, that gave him the Injunction, to repeal it: And therefore his Crime was an easy *Credulity*, or complying with an *Offer*, (merely to gratify a petulant Appetite) that he knew was repugnant to a Divine Command; and the Lesson we are to learn, from God's Severity in this Instance, is, — Not to suffer our Faith to be perverted by any Suggestions, that are made against a *Revelation*, that is of uncontested Divine Authority, but, (b) *if an Angel from Heaven* (as the Apostle puts the Case) *should preach any other Gospel, than what we have received; to detest and denounce him accursed.*

And why the  
lying Prophet  
went un-  
punish'd.

HERE however, we may take Occasion to admire the *unsearchable* Secrets of the Divine Justice. *Jeroboam* revolts from his *lawful* Sovereign; forsakes the Worship of the *true* God; engages the People in *gross* Idolatry, and is himself harden'd with the Menaces and Miracles of the Prophet, that was sent to him. A *false* Prophet deceives an innocent Man with a

Lie, and draws him into an Act of Disobedience, contrary to his Inclination; and yet this wicked *Jeroboam*, and this *seducing* Prophet go unpunish'd, while the other, who might mean no ill perhaps in *turning back*, is slain by a Lion, and his Body deprived of the Sepulture of his *Fathers*. We must acknowledge indeed, that the *Depths* of the Judgments of God are an *Abyss*; that our Understandings cannot fathom: But nothing certainly can be a more sensible Proof of the Truth of another Life, and of the eternal Recompences, or Punishments that attend it, than to see the Righteous so rigorously treated here for very slight Offences; *Moses* excluded the Land of Promise (i) for a diffident Thought; (k) *Lot's* Wife chang'd into a Statue of Salt for her *looking back*; and (l) *David*, for a vain Curiosity, punish'd with the Death of no less than *seventy Thousand* of his Subjects: And if God be thus severe to his own Servants; (m) *if Judgment thus begins at the House of God, where shall the Ungodly and the Sinner appear?* As Sentence against every evil Man therefore is *not speedily executed*, this is our Proof, this our Assurance, that (n) *God will bring every Work into Judgment, with every secret Thing, whether it be good, or whether it be evil.*

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viii. to the  
End of 2  
Chron.

## DISSERTATION I.

### Of SOLOMON'S Riches, and his Trade to Ophir.

The Riches,  
which David  
left Solomon.

HE, who only looks into the *Map*, and there observes, in how small a Compass the Land of *Canaan* is compris'd, may be apt to think, that the Kings of that Country were *petty Princes*, ruling over an indigent, obscure People, unable to bear any great Expence, and incapable of making any considerable Figure, except now and then, at the Head of their Armies: But he will soon perceive his

Mistake, when he comes to reflect on the immense *Riches*, which *David* left his Son *Solomon*; on the vast *Expence* of *Solomon's* magnificent living; and on the several Branches of his *Revenue*, which enabled him to sustain that Expence.

THE Scripture informs us, that, out of the Revenues of the Crown, *David* left *Solomon*, merely for the Purpose of Building the Temple, (o) *an hundred Thousand Talents*

(b) Gal. i. 8, 9.  
iv. 17, 18.

(i) Numb. xx. 11, 12.  
(n) Eccles. xii. 14.

(k) Gen. xix. 26.  
(o) 1 Chron. xxii. 14.

(l) 2 Sam. xxiv. 15.

(m) 1 Pet.  
2.



A. M.  
3001, &c.  
Ant. Christ.  
1003, &c.

*Talents of Gold, and a Thousand Thousand Talents of Silver*; out of his privy Purse, (p) *three Thousand Talents of Gold, and seven Thousand Talents of Silver*; and out of the Benevolence of the Princes, (q) *five Thousand Talents, and ten Thousand Drams of Gold, and ten Thousand Talents of Silver*. Now, since it is generally agreed, that a *Talent of Silver*, was equivalent to three hundred forty two Pounds, three Shillings, and nine Pence; and a *Talent of Gold* amounted to no less, than five Thousand four hundred and twenty five Pounds Sterling, what an immense Sum must all these Talents of Gold and Silver amount to? Some of the best Authors of Weights and Measures have computed, that, if all the Walls, Pavement, Lining, and Covering of the Temple had been made of massy Gold, (even with the Wages of the Work-Men and Vessels belonging to it) they would not have come up to the Value here specify'd; and therefore, upon this Supposition, they have advanc'd a Notion, that the *Hebrews* had two Kinds of Talents, a larger, which was called the Talent of the Sanctuary, and a smaller, which was the common Talent, and one half less than the other, by which all such exorbitant Sums (as they say) ought to be reckon'd. But what Grounds they have for this Distinction we cannot perceive, (r) since it no where appears, either in the Scriptures, or in any other History, that the *Jews* (especially before the Captivity of *Babylon*) had any more Talents than one; and that their Talent, whether of Silver or Gold, arose to a Sum tantamount to what we have stated it at, there are several Instances in the Old Testament, that may convince us.

To this Purpose we may observe, that when *Amaziah*, King of *Judah*, hir'd an hundred Thousand Men out of *Israel*, to fight against the *Edomites*, he gave no more than (s) *an hundred Talents of Silver* for them, which would have been but a

very trifling Price indeed, had the Talent here been of less Value than *three Thousand Shekels*: That when *Omri*, King of *Israel*, bought the Mountain whereon was built the City of *Samaria*, he paid for it no more than (t) *two Talents of Silver*; and yet these two Talents were ten Thousand nine hundred and fifty Pounds, a proper Sum for such a Purchase: That when *Sennacherib*, King of *Affyria*, had oblig'd *Hezekiah* to pay him (u) *three hundred Talents of Silver, and thirty Talents of Gold*, that good King exhausted, not only his own Treasure, and the Treasure of the House of the Lord, but was forc'd likewise to cut the Gold off from the Doors and Pillars of the Temple: And (to name no more) that, when *Pharaoh Nocho* (x) put the Land to a Tribute of an hundred Talents of Silver, and a Talent of Gold, *Jeboiakim* was necessitated to levy a Tax extraordinary upon all his Subjects, that every one might contribute according to his Power: But neither of these Remarks (viz. that these two Kings were thus straiten'd about the Payment) would the sacred Historian have made, had the Talent, in his Days, been of considerably less Value (y) than *Moses* is known to rate it at. So that, upon the whole, we may conclude, that the *Hebrew* Talent continu'd always the same, and amounted to a much greater Sum, than those, who are for debasing its Value, are willing to allow.

“ BUT, if the Talent must be reckon'd at so high a Rate, how can we imagine, that *David*, who had no Estate from his Family, and whose Dominions were far from being extensive, could ever be able to amass such an immense Quantity of Wealth?” Now, in Answer to this, we should do well to consider; that, even before the Death of *Saul*, *David* was at the Head of some brave Troops, with whom he us'd to make Inroads into the Enemies Country, and frequently bring from thence large Booty; that after *Saul's* Death,

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An Objection.

Answer'd.

(p) 1 Chron. xxix. 4.  
a Solomon.

xviii. 11.

(q) 2 Chron. xxv. 6.

(r) Exod. xxxviii. 25, 26.

(s) Ibid. xxix. 7.

(t) 1 Kings xvi. 24.

(u) Calmet's Dissert. sur les Richesses, que David laissa

(v) 2 Kings xviii. 15.

(y) Ibid.



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3001, &c.  
Ant. Christ.  
1003, &c.

Death, he reign'd forty Years in all, and, in that Space, made it his Business to heap up Riches, especially when he came to understand, that God had appointed his Son and Successor to build him a Temple; that, in the Time of his Reign, he had Wars with the *Syrians*, the *Philistines*, the *Ammonites*, the *Moabites*, and several other Nations, from whom he return'd always victorious, and always laden with their Treasures, and † rich Spoils; that, by this Means, he enlarg'd his Dominions, as far as (2.) the Promise made to *Abraham* extends, even from the River *Euphrates*, to the *Mediterranean-Sea*, on the one Side, and to the *Nile* on the other; that the Countries which he subdu'd, and made tributary to him, such as *Arabia*, *Phœnicia*, *Mesopotamia*, *Idumea*, &c. were exceedingly rich, and productive of several Mines of Gold and other Metals; and that the Tributes, which were wont to be exacted upon such Occasions, were either annual Imposts, or vast Sums of Money at once: If we consider, I say, the Spoils, which he took from conquer'd Nations, and the Tribute, which he rais'd from such as were submitted to his Empire, we shall have no Cause to wonder at his leaving such immense Treasures to his Son.

BUT, besides these Revenues from abroad, he had a large Income from the Taxes, which his own Subjects annually paid him, and the Improvements he made of his own *Estate*; which, in those Days, were accounted, not only lawful and allowable, but even honourable and commendable in Princes, as well as others. The sacred History has preserv'd (a) the Names of the Officers whom he employ'd in this Capacity; and, from the different Provinces wherein they acted, we may, in some Measure, form a Judgment of the

Largeness of this Branch of his Income. He had Officers set over the Labourers, who were to till his Ground; Officers, to take care of the Dressing of his Vines, Olive, and Fig-Trees; Officers, to inspect the Gathering of his Fruits, and the Managery of his Wine and Oil-Cellars; Officers, to look to the Feeding of his Camels and Asses, his Herds of Cattle, and Flocks of Sheep; and Officers, who were to attend to the Selling, and Exportation of all these. For *David*, we must know, had the Command of the *Mediterranean-Sea*, and had establish'd a Commerce with the *Phœnicians*, *Egyptians*, *Syrians*, *Philistines*, and other Nations, who took off his Camels, Asses, Oxen, Sheep, Wine, Corn, Oil, Fruits, and other Commodities, in large Quantities, and at very advantageous Prices: All which being put together, will make the Amount of what *David* left his Son no less, than what the sacred Writer has recorded.

(b) AND indeed, considering the vast Expences *Solomon* was at, in his Chariots, in his Horses, in his Camels, in his Armies, in his Shipping, in his Buildings, in his Furniture, in his Servants, for his Table, and for his Women, (which came at length to no less than a Thousand, and all to be maintain'd in the Port of *Queens*) we can hardly think, that a small Revenue would ever have been sufficient to answer all these Demands.

THE Scripture indeed informs us, that *Solomon's* annual Income was (c) *six hundred threescore and six Talents of Gold*, besides what he had of the *Merchant-Men*, and of the *Traffick of Spice-Merchants*, and of all the *Kings of Arabia*, and of all the *Governours of the Country*: But these six hundred threescore and six Talents of Gold (d) are thought, by most Interpreters, to

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How *Solomon* improv'd what his Father left him.

10 L

be

† Besides the personal Ornaments worn by those who went to Battle, in the Eastern Nations, it was customary to adorn their Weapons and Utensils of War with the richest Metals. We learn from the History of *David*, that the *Syrians*, whom he subdu'd and slew in vast Multitudes, wore *Shields of Gold*, and therefore we need not doubt, but that their Quivers, the Handles of their Swords, &c. were of the same Metal. He was victorious in about twenty Battles, over the richest Enemies in the World; and therefore their personal Spoils, rich Arms, military Chests, and Gods of Gold and Silver, (always carry'd to Battle with them) could not but amount to an immense Sum; and, in all Probability, the Spoils of their Cities and Countries to a much greater. The History of the Life of King *David*.

(2) Gen. xv. 7.  
a *Solomon*.

(a) 1 Chron. xxvii. 26, &c.

(c) 1 Kings x. 14, 15.

(b) *Calmet's* Dissert. sur les Richesses que *David* laissa  
(d) *Calmet*, ibid.



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3001, &c.  
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1003, &c.

be no more than what arose from the Tribute which he impos'd upon conquer'd Nations; over and above which he had a yearly Tax, paid by his own Subjects; Duties upon the *Import* or *Export* of all Merchandize; Mines of Gold and Silver, and other Metals; the voluntary Presents of other Princes; and a Trade to *Ophir* and *Tarshish*, which brought him in Riches inestimable.

THESE were two Branches of Profit, which his Father had not, at least not in the same Extent. Of the *former* it is said, that (e) *every Man, that came to hear Solomon's Wisdom, brought his Present, Vessels of Silver, and Vessels of Gold, and Garments, and Armour; and Spices, and Horses, and Mules;* and continued to do the same every Year; and of the *latter*, that he sent (f) *Vessels to Ophir, which, in one Voyage, brought him four hundred and fifty Talents of Gold, together with Almug-Trees, and precious Stones; and to Tarshish likewise, which brought Gold, and Silver, and Ivory, and Apes, and Peacocks;* and as, by this Means, he came to surpass all the Kings of the Earth for Riches, it may be worth our while to enquire a little, where the Places, which produc'd such Plenty of Wealth, were in ancient Times situated, and both *how*, and by *whom*, a Trade so very advantageous might probably be carry'd on.

The Land of Ophir, difficult to find out.

AMIDST the vast Variety of Opinions concerning the Situation of these two famous Places, *Ophir* and *Tarshish*, (g) the learned *Grotius* has suggested a good Expedient, one would think, how to find them out; namely, by considering what Commodities were brought from thence, and then enquiring of *Merchants*, who have been in the remoter Parts of the World, where not only Gold and precious Stones, but Ivory likewise, and Almug-Trees, and whatever else we read of, was brought from thence, is now to be found. But this Expedient will not do; not only because the Seats of Traffick are frequently

changing, and any Country may, in Time, be exhausted of the Commodities; it once abounded with; but because it is no easy Matter to tell (by the imperfect Description we have of them) of what distinct Species some of these Commodities were. (b) The Almug-Tree, for Instance, has been a Puzzle to most Interpreters; nor are they as yet agreed, whether it was the Coral, Ebony, Brazil, Pine, or Citron-Wood; nay, some will have it to have been no particular Tree at all, but only a general Name for any Wood whatever, that was excellent in its Kind: And how then can those Commodities, that are of so indefinite a Signification, be any Characteristick to the Situation of any Country?

From 1 Kings viii. to the End of 2 Chron.

NOR is there much more Certainty to be gather'd from the Names of the Places we are in quest of; for, tho' it be allow'd, that *Ophir* was the Country, which at first was peopled by *Ophir*, one of *Joktan's* Sons, who are said (i) to have inhabited the Country from *Mesha* to *Sephar*, a Mountain in the East; yet, where *Mesha* and *Sephar* are to be plac'd, we know no more, than we do where *Ophir* lies. And, in like Manner, tho' *Tarshish* may be suppos'd by some, to be a Town, or Country, not far distant from *Ophir*, yet others will have it to be no proper Name at all, but, by *Ships of Tarshish*, or from *Tarshish*, understand no more, than *Vessels able to bear a long Voyage*, i. e. large Merchant-Ships, in Opposition to small *Craft*, intended for *Home-Trade* in navigable Rivers. So incompetent are the Marks whereby we may descry the true Situation of these unknown Places! And therefore we can expect no other, but that the Conjectures of learned Men about them should be widely distant.

IN Relation to the Land of *Ophir*, which is more particularly under our Enquiry, *Josephus* (and from him many others) places it in the *Indies*, in a Country, which he calls the *Golden-Coast*, not unlike-

Different Opinions concerning it.

(e) 1 Kings x. 25.

(f) 2 Chron. ix. 10, 21, 22.

(g) *Cabaret's* and *Le Glerc's* Commentaries.

(i) Gen. x. 30.

(g) *Patrick's* Commentary on 1 Kings.



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ly the *Chersonesus Aurea*, known now by the Name of *Malacca*, and is a *Peninsula* opposite to *Sumatra*. The learned *Bochart* contends hard for the Isle *Taphrobane*, so famous among the Antients, which is now called *Ceylon*, and lies in the Kingdom of *Malabar*, because this Place (as he tells us) abounds with Gold, Ivory, and precious Stones. *Arias Montanus* will needs remove it into *Armenia*; and, when *Christopher Columbus* at first discover'd the Island *Hispaniola* in 1492, he us'd to make his Boasts, that he had found the *Ophir* of *Solomon*, because he perceiv'd deep Caverns in the Earth, from whence he suppos'd that Prince might have dug his Gold. *F. Calmet* is no less singular in his Opinion: He places *Ophir* somewhere in *Armenia*, not far from the Sources of the *Tygris* and *Euphrates*; (k) and, to obviate the Objection of the Country's not bordering on the Sea, and not being at Distance enough for a *three Years Voyage*, he supposes, that *Solomon's Fleet* made a trading Voyage of it; that in no one Place it met with all the Commodities, it brought home; but, on the Coast of *Ethiopia*, took in Apes, Ebony, and Parrots; in *Arabia*, Ivory, and Spices; and at *Ophir*, (or the Place of Traffick, where the People of *Ophir* resorted) Gold: And tho' this *Ophir* might be no maritime Country, yet this hinders not, says he, why the Gold, which it produc'd, might not be brought by *Land-Carriage* to some Part of the *Tygris*, or *Euphrates*, which at that Time, were a great Way navigable. *Grotius*, as well as *Calmet*, is of Opinion, that *Solomon* did not send his Fleet to any Part, either of the *East* or *West-Indies*, but only to a Part of *Arabia*, (by *Arrian* called *Aphar*, by *Pliny*, *Saphar*, and by *Ptolemy*, *Sapphera*) situate on the Main Ocean; and that the *Indians* brought down their Merchandizes thither, to be bought by *Solomon's* Factors, and shipp'd on board his Fleet. And (to name no more) (l) *Huetius*, in his *Dissertation* upon the Subject, endeavours to

persuade us, that *Ophir* lay upon the *East* Coast of *Africk*, and, more particularly, was that small Country, which is called *Sophala*; that *Solomon's Fleet* went out of the *Red-Sea*, and, from the Harbour of *Ezion-Geber*, enter'd into the *Mediterranean*, by a Canal of Communication, which join'd the two Seas; and that, having doubled the Cape of *Guadarfay*, and coasted along the *African* Shore, it came at length to *Sophala*, and there met with Plenty of all the Merchandize, and Curiosities, that the sacred History specifies. WHICH of these Conjectures (for Conjectures they are all) make the nearest Approaches to Truth, 'tis hard to determine; only we may adventure to say, (m) that, if any Part of *Arabia* did furnish the World, in those Days, with the best Gold, and in the greatest Quantity, (as some good Authors seem to say) they who would have the *Ophir* of the Holy Scriptures to be there situated, seem, of all others, to have the best Foundation for their Conjecture; especially considering, that the Use of the *Compass* not being then known, the Way of Navigation was, in those Days, by coasting, which would carry a Ship into *Africk* much better than either into the *East* or *West-Indies*.

BEFORE the Reign of King *David* (to enquire a little into this History of the *Ophir-Trade* among the *Hebrews*) the *Hebrews* did not much apply themselves to maritime Affairs. From the Time of *Joshua*, they had been almost perpetually engag'd in Wars, and had therefore had no Leisure or Opportunity to think of Navigation. The *Tyrians* and *Phenicians* were then in Possession of all the Commerce of the *Mediterranean*; and on the Main Ocean the *Hebrews* had not the least Footing, until *David* made a Conquest of *Idumea*, and thereby became Master of two Sea-Port Towns on the *Red-Sea*, *Elab* and *Ezion-geber*; and, seeing the Advantage that might be made of the Situation of these two Places, wisely took the

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viii. to the  
End of 2  
Chron.

His Trade,  
how carry'd  
on.

(k) Diff. sur le pays d'*Ophir*.  
Connexion, Part I. lib. i.

(l) *Calmet's* Dictionary, under the Word *Ophir*.

(m) *Prideaux's*



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the Benefit of it, and there began this Traffick.

AFTER the Death of his Father, *Solomon* continu'd the Trade to *Ophir* from these two Ports, whither himself went in Person; and, having order'd more Ships to be built, and the Harbours to be repair'd and fortified, he settled every Thing else, that might tend to the effectual carrying on of this Traffick, not only to *Ophir*, but to all others Parts, to which the Sea, whereon those Ports lay, open'd him a Passage. But his chief Care was to plant in these two Towns such Inhabitants, as were best qualified to carry on his Design; for which Reason, he brought thither, from the Sea-coasts of *Palestine*, as many Sailors as he could get, but especially of the *Tyrians*, with whom his good Friend and Ally, King *Hiram*, supplied him in great Numbers: So that, in a short Time, he drew to these two Ports, and from thence to *Jerusalem*, all the Trade of *Africa*, *Arabia*, *Persia*, and *India*, which was the chief Fountain of the immense Riches, for which his Reign was so renown'd.

AFTER the Division of the Kingdom, the Kings of *Judah*, who kept Possession of these Ports in *Idumea*, still carried on the Trade, especially from *Ezion-geber*, which they chiefly made use of, until the Time of *Jehosaphat*; who, having prepar'd a Fleet to go to *Ophir*, in Conjunction with *Abaziah*, King of *Israel*, had the Misfortune to have them destroy'd, and dash'd to Pieces against a Ridge of Rocks, which lay at the Mouth of the Harbour, before they could get to Sea, which gave him such a Distaste against the Place, that, from thenceforward, the Station of his Ships was at *Elab*, for from thence we read of his setting out a Fleet next Year for *Ophir*.

(n) WHEN *Jehoram* succeeded his Father *Jehosaphat*, God, for the Punishment of his exceeding great Wickedness, suffer'd the *Idumeans* to revolt from him; who,

having expelled his *Viceroy*, chose them a King of their own, and, under his Conduct, regaining their antient Liberty, they soon recover'd the two Ports of *Elab*, and *Ezion-geber*: But even while they had them, there was an Interruption in the *Ophir-Trade*, until *Uzziab*, King of *Judah*, having retaken *Elab*, in the Beginning of his Reign, fortified it a-new, peopled it with his own Subjects, and restor'd the old Traffick to *Ophir*, which continu'd all along, until the wicked Reign of *Abaz*.

IN the Reign of *Abaz*, *Rezin*, King of *Damascus*, being assisted by *Pekah*, King of *Israel*, took *Elab* by Surprise; and, having driven out the *Jews*, that were settled there, put *Syrians* in their Place, and was thinking of carrying on this Trade, which the Kings of *Judah* had been so enrich'd by, to his own Advantage; when, the very next Year, *Tiglath-Pileser*, King of *Assyria*, having by the Procurement of *Abaz* invaded *Damascus*, and conquer'd *Rezin*, took Possession of *Elab*, and reserv'd the Property of Trade to himself: So that the *Jews*, from thenceforward, had never any Portion in it, which prov'd a great Diminution to their Wealth.

How the *Assyrians* manag'd this Traffick, while it continu'd in their Hands, or where they fix'd their principal Mart for it, we are no where told. In Process of Time, we find it wholly engross'd by the *Tyrians*, who, from the same Port of *Elab*, by Way of a (o) Town, on the Confines of *Egypt* and *Palestine*, made it all center in *Tyre*, and from thence furnish'd all the western Part of the World with the Wares of *Persia*, *India*, *Africa*, and *Arabia*, to the great enriching of themselves, as long as the *Persian* Empire subsisted, under the Favour and Protection of whose Kings they enjoy'd the full Possession of this Trade. (p) But, when the *Ptolemies* prevail'd in *Egypt*, by building several Ports on the *Egyptian*, or western Side of the

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viii. to the  
End of 2  
Chron.

(n) *Pelicans's* Connection, Part I. lib. i.  
(p) *Pliny*, ibid

(o) The Town's Name was *Rhinocorura*, *Strabo*, lib. xvi.



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3001, &c.  
Ant. Christ.  
1003, &c.

the Red-Sea, (for *Elah* and *Exion-geber* lay on the *Eastern*) and, by sending from thence Fleets to all those Countries, where the *Tyrians* traded from *Elah*, they soon drew all this Trade into their Kingdom, and there fix'd the chief *Mart* of it at *Alexandria*, where it continu'd for a great many Ages, until a Way was found out,

(q) about two Centuries and an half ago, of failing to those Parts by the Way of the *Cape of Good Hope*; after which, the *Portuguese*, for some Time, manag'd this Trade, but now the greatest Share of it is fallen into the Hands of the *English* and *Dutch*.

From 1 King's  
viii. to the  
End of 2  
Chron.

(q) This happen'd *Anno Dom.* 1497.



## CHAP. II.

From the Reign of *JEHOSHAPHAT*, to the Siege of *SAMARIA*.

### The HISTORY.

*Jehoshaphat's  
good and happy  
Reign.*

**A**FTER the Death of *Asa*, *Jehoshaphat* his Son, when five and thirty Years of Age, succeeded him in the Kingdom of *Judah*, and, in all Acts of Piety, as well as the Reformation of Religion, imitated, if not excelled, † the former Part of his Father's Reign. At his first Accession to the Throne, he express'd his Zeal for God's Service, in the Extirpation of those *Sodomites*, and the Destruction of those idolatrous || *High-places*, and Groves, which remain'd in

his Father's Reign; and perceiving that the People were grossly ignorant of the Law (after he had fortified his *Frontier* Towns, and put his Kingdom in a good Posture of Defence) he sent *itinerant Priests* and *Levites* thro' all his Dominions, with Letters to the *Princes*, and Heads of each Family, to receive them kindly, and to encourage them in expounding the Law, and instructing his Subjects in the Knowledge of their Duty.

BY

† In 2 *Chron.* xvii. 3. mention is made of the *first Ways of his Father David*; but it may very well be question'd, whether the Word *David* be not slipp'd in here by the Fault of some *Transcriber*, in the Place of *Asa*, because, in 1 *Kings* xxii. 43. as likewise in 2 *Chron.* xx. 32. *Asa* is named, and not *David*. Now it is very well known, that in the Beginning of his Reign, *Asa* was very religious, but fell from his Piety towards the Conclusion of it; and therefore, the sacred Historian, by observing that *Jehoshaphat* follow'd his Father in what he was in his *first Days*, and not in his old Age, might intend a just Reflection upon *Asa* for his growing more negligent and remiss in the Service of God, towards the Decline of his Life. *Patrick's Commentary*, and *Howell's History*, in the Notes.

|| It is said of his Father *Asa* likewise, that he remov'd the *High-Places*, together with the *Idols* and the *Groves*, which his Father and Mother had made, 1 *Kings* xv. 12, &c. but then we are to observe (as we have noted before) that there were *High-Places* and *Groves* of two Sorts; some for the Worship of the true God, which continu'd in *Judah*, even under religious Princes; and others for the Worship of *Idols*, which good Kings took away, even though they left the other standing. The *High-Places* and *Groves* of this latter Kind were those which *Asa* destroy'd; but because, towards the Conclusion of his Reign, when he grew more infirm in Body, and more remiss in God's Cause, some of his Subjects (out of their vile Attachment to *Idols*) had made new ones, *Jehoshaphat*, upon his Accession to the Throne, had Occasion enough to begin a Reformation in this Particular, as well as many others. *Patrick's Commentary* on 1 *Kings* xviii. 30. and *Pool's Annotations* on 2 *Chron.* xvii. 6.



A. M.  
3001, &c.  
Ant. Christ.  
1003, &c.

By these Means, he soon gain'd the Hearts of his People, who to support the Dignity of his Government, † brought him Presents from every Quarter, † and struck such a Terror into his Enemies, that, instead of invading his Dominions, the *Philistines* came voluntarily, and paid him a Tribute, which had been suspended for some Years, and the *Arabians*, (whose Riches consisted in Cattle) sent him always seven Thousand seven hundred *Rams*, and an equal Number of *He-goats*, as an annual Acknowledgment of their Homage. For *Jehoshaphat* took Care to make himself strong in *Arms*, as well as *Wealth*, having an Army of above eleven hundred Thousand Men, besides those that were in Garrisons, and such fortified Places, as he had well furnish'd with Plenty of all *military* Stores.

In short, *Jehoshaphat* was rich and happy, great and honourable, belov'd by his Subjects, and rever'd by his Enemies; only

there was this great Blemish in his Reign, that he † marry'd his Son *Jehoram* to *Ataliah*, Daughter to *Ahab*, King of *Israel*, which both displeas'd God, and involv'd him and his Family in sundry Troubles: But of these hereafter.

This *Ahab* (as we said) was one of the wickedest Princes, and the most abominable *Idolater*, that ever sat on the Throne of *Israel*: For he not only continu'd the Worship of the *Calves*, which *Jeroboam* had set up, but, having married *Jezebel*, the Daughter of \* *Eth-baal*, King of *Tyre*, to pleasure this Woman he introduc'd the *Idolatry*, paid to the \* God *Baal*, built him a Temple in *Samaria*, erected an Altar, and \* made a Grove, where all Kinds of Impurities were committed, the more effectually to *profelyte* the Vicious and Debauch'd to a Religion, so agreeable to their Lusts; and (as an Instance of the daring Impiety of this Age) one *Hiel*, who liv'd at *Bethel*, the famous Seat of all *Idolatry*,

From 1 Kings  
viii. to the  
End of 2  
Chron.

Ahab's wicked  
Reign.

† It was customary for Subjects to make their *Oblations* to their Princes, especially at the Commencement of their Reigns. It is said of some disaffected People, that they brought *Saul* no Presents, even though he had been recogniz'd as King, 1 Sam. x. 27. But by the *Presents* here spoke of, we may not improperly understand the Tribute and Customs, which his Subjects were oblig'd to pay him; only it was thought proper to call them *Presents*, or voluntary Gifts, as a Name of a less odious Sound and Import, than that of *Tributes*. *Calmet's* Commentary on 2 Chron. xviii. 5.

† His Enemies could not but be sensible, that it was in vain to assault him, while he continu'd firm in his Religion; for they must have observ'd, that the Prosperity of all the Kings of *Judah* depended on that, and that they never fell into the Hands of their Enemies, but when they had first fallen from God. *Patrick's* Commentary.

† The only Shadow of Excuse, that can be alledg'd in Behalf of *Jehoshaphat's* marrying his Son in this Manner, might be a fond Conceit, that, in case *Ahab* should die without *Issue-Male*, he might have a Chance to re-unite the two Kingdoms of *Israel* and *Judah*; but in this Piece of worldly Policy he found himself sadly disappointed. *Patrick's* Commentary.

\* *Eth-baal*, or *Ithobalus* (as he is call'd by profane Writers) does equally signify the Strength of *Baal*. In the Catalogue of the Kings of *Tyre*, he is said to be the eighth; and, as both *Tyre* and *Sidon* were from the Beginning subject to the same King, it is not improbable, that their Kings resided sometimes at one, and sometimes at the other City, and were therefore call'd the Kings of *Tyre* or *Sidon* promiscuously. As the Character of King and Priest were frequently united in the same Person, so is he suppos'd to have been the High-priest of *Astarte* or *Astartoth*, the Goddess of the *Sidonians*, and for this Reason perhaps his Daughter was so violently attach'd to that Kind of *Idolatry*, that, when she came into Power, she was for utterly extirpating all the Priests and Prophets of the Lord. The Truth is, this Queen was a Monster in her Kind, and therefore the Name of *Jezebel* has pass'd into a Proverb, to denote any cruel, impious, and imperious Woman. *Calmet's* Commentary on 1 Kings xvi. 31.

\* *Baal*, in the Hebrew Tongue, signifies Lord, and, as *Selden* observes, was antiently the Name of the true God, until the World grew wicked, and came to apply it to the Sun; in After-Ages, to other Stars; and, in Process of Time, to any of their Kings, whose Memory was dear to them. The same Author observes, that the *Phœnician Belus*, or *Baal*, was the same with the *European Jupiter*, and, as *Sidon* was situated on the Sea, their *Baal* was call'd by the Greeks, the *Jupiter of the Sea*. But more of this you may see in the Writings of that great Man. *Selden, de Diis Syris*.

\* The Jewish Law was so far from permitting Men to plant any such Groves, that it enjoins all its Professors to destroy them. Ye shall destroy their Altars, and break down their Images, and cut down their Groves, and burn their graven Images with Fire, Deut. vii. 5. and therefore, though *Josephus* imputes the Erection of these to the Impiety of his Wife *Jezebel*, who (as he tells us, Jewish Antiq. lib. viii. c. 7.) "was a Woman of a bold, enterprising Humour, and of so impetuous and ungovernable a Spirit, that she had the Confidence to build a Temple to *Baal*, the God of the *Tyrians*, to plant Groves for Superstition, of all Sorts of Trees, and to appoint her Priests, and false Prophets, expressly for that idolatrous Service;" yet her Husband was nevertheless culpable for giving her that Indulgence.



A. M. 3001, &c.  
Ant. Christ. 1003, &c.  
*Idolatry*, † adventur'd to rebuild *Jericho*, in Defiance of the Curse, which *Joshua* had pronounc'd (above four hundred and fifty Years before) against any Man, that should attempt it. But the presumptuous Wretch found to his Cost, that *Joshua's* Prediction was verifed in him, when he saw his eldest Son die, as soon as he had begun the Work, the rest of his Children drop off, as he continu'd it, and his youngest Son taken away at last, when he had compleated it.

*The Prophet Elijah foretells a Famine, which accordingly comes to pass.*

IN the Midst of this bold Impiety, *Israel* however had the Happiness to be bless'd with an eminent Prophet, *Elijah*, the † *Tishbite*, an Inhabitant of *Gilead*,

on the other Side of *Jordan*; who, being griev'd to see such a general *Apostasy* from the true Religion, † † † *prayed earnestly to God*, that he would lay bare his Arm, and shew some visible Token of his Displeasure against so wicked a People: And, accordingly, in a short Time, he was sent to *Abab* to let him know, that God intended to bring a sore *Famine* (occasion'd by Want of Rain) upon the Land, which should last for above three whole Years.

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WHEN the Drought had continu'd some Time, and the divine Threat began to operate, *Elijah* retir'd to the † Brook *Cherith*, where he conceal'd himself for the

† *Jericho* was one of the first Places, that *Joshua* took in the Land of *Canaan*; and, when he took it, he laid it under a *Cherem*, that it should never be rebuilt: But it is presumable, that, as the sacred History was then very little read, *Hiel* might either be ignorant of this Interdict, or, being a profess'd Idolater himself, might probably, at the Instigation of *Jezebel*, or, to gain the Favour of the Court, do it in Defiance of God, and to let the World see, that, whatever was denounc'd in his Name was of no Significance at all; and for this Reason met with his condign Punishment. *Patrick's* and *Calmet's* Commentaries.

† *Thesbe* was a Town on the other Side of *Jordan*, in the Tribe of *Gad*, and in the Land of *Gilead*, where this Prophet was born, or at least inhabited for some Time. Since the Scripture makes no Mention, either of the Quality of his Parents, the Manner of his Education, or his Call to the prophetick Office, some *Jewish* Doctors have been of Opinion, that he was an *Angel* sent from Heaven, in the Midst of the general Corruption of the World, to preserve the true Worship of God. Others pretend, that he was a Priest, descended from the Tribe of *Aaron*; that his Father's Name was *Sabaca*, and his Birth altogether miraculous: Whilst others again will needs have it, that he was *Phineas*, the Son of *Aaron*, who after having liv'd a long while conceal'd, appear'd again in the World under the Name of *Elijah*. But where the Scripture is silent, all Particulars of this Kind are of small Authority. This, however, may be said with Safety of him, that he was one of the chief, if not the *Prince* of the Prophets of his Age; a Man of a great and elevated Soul, of a generous and undaunted Spirit, a zealous Defender of the Laws of God, and a just Avenger of the Violations of his Honour. *Calmet's* Commentary.

|| *St James's* Words are these: ——— *Elias was a Man subject to the like Passions, as we are; and he prayed earnestly, that it might not rain, and it rained not on the Earth for the Space of three Years and six Months.* Our blessed Saviour makes mention of the like Compass of Time, *Luke* iv. 25. and yet neither of these are contradictory to what the sacred History tells us, viz. That the Word of the Lord came to *Elijah* in the third Year, 1 Kings xviii. 1. For we must remember, that, as *Egypt* had usually no Rain, but was water'd by the River *Nile*; so the Land of *Canaan* had generally none, except twice a Year, which they called the early and latter Rain. The former of these was in the Month *Nisan*, which answers to our *March*; and the other in the Month *Marbeshvan*, which answers to our *October*. Now, at the Beginning of the Drought, *Abab* might very probably impute the Want of Rain to natural Causes; but when, after six Months, neither the former nor the latter Rain fell in their Season, he then began to be enrag'd at *Elijah*, as the Cause of the national Judgment, and forc'd him, at God's Command, to save his Life by Flight: And from that Time the three Years in the Historian are to be computed, tho' from the first Notice, which *Elijah* gave *Abab* of this approaching Calamity, to the Expiration of it, were certainly three Years and an half. This Calamity is said to have been procur'd by *Elijah's* Prayers: But we must not therefore imagine, that his Prayers were spiteful and malicious, but necessary rather, and charitable to the Offenders; that, by the sharp and long Affliction, which they produc'd, God's Honour, and the Truth of his Word and Threatenings (which was now universally contain'd) might be vindicated; and that the *Israelites* (whose present Impunity harden'd them in their Idolatry) might hereby be awaken'd to see their Wickedness, their Dependence upon God, and the Necessity of their Returning to his Religion and Worship. *Bedford's* Scripture Chronology, lib. vi. c. 2. and *Pool's* Annotations.

† The Brook *Cherith*, and the Valley, through which it runs, are both very near the River *Jordan*; but whether on the East or West Side of the River, it is not so well agreed. *Eusebius*, or at least *St Jerom*, places it beyond *Jordan*, and so on the East Side of it; but others generally agree in placing it on the West Side, because God, in sending away *Elijah*, says to him, *Get thee hence, and turn thee Eastward, and hide thyself by the Brook Cherith, that is before Jordan*, 1 Kings xvii. 3. where the Expression, *turn thee Eastward*, seems to imply, that *Elijah* was on the West Side of *Jordan*; for had he been on the East Side, then to have gone to the Brook, which ran on that Side into *Jordan*, would have been to have turn'd Westward. *Wells's* Geography of the Old Testament, Vol. III.



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the Space of a whole Year, and was miraculously fed by the Ravens, which brought him Bread and Flesh twice every Day, and for his Drink he had the Water of the Brook; but when the Water of the Brook began to fail, God directed him to go to † *Zarephtha*, a Town belonging to the Territories of *Sidon*, where he had appointed a Widow-Woman to entertain him.

The Manner  
of his living  
in Exile, and  
his Interview  
with Ahab.

THE Famine had spread itself over the Country of *Sidon*, as well as the Land of *Israel*, and therefore, when the Prophet drew near the Town, he met the Widow, to whom he was directed; and when he requested of her to give him a little Water, and withal a Morsel of Bread, she solemnly protested to him, that she had but an Handful of Meal in a Barrel, and a little Oil in a Cruise, and was come out to pick up some Sticks, wherewith to bake a Cake \* for her and her Son, which was to be the last Meal they were ever like to eat. But the Prophet encouraging her to do as he bid her, gave her Assurance, that her Meal and her Oil should not fail as long as the Famine lasted; which ac-

cordingly prov'd true: For, of that little Store, she, and her Son, and the Prophet, liv'd for the Space of two Years; and when, in this Space, her Son fell sick, and died, *Elijah*, by his Prayers, restor'd him to Life again, which † gave the Mother full Conviction, that he was a Person extraordinary sent from God.

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AFTER he had liv'd in this Obscurity for above two Years, God commanded him to return to the Land of *Israel*, and to present himself before *Ahab*, because, in a short Time, he intended to send Rain upon the Earth. At this Time the Famine was so extreme about *Samaria*, that the King commanded \* *Obadiab*, one of the Officers of his Household, and some others with him, to go all over the Country in quest of some Forage for the Subsistence of his Cattle; and, to see that his Orders were fully executed, himself went along with some of them. *Obadiab*, of all the King's *Domesticks*, was the most religious. He, in the Time of *Jezebel's* † persecuting the Prophets of the Lord, conceal'd an hundred of them, by fifty in a Cave, and there sustain'd them with Necessaries.

† *Zarephtha*, or, as it is called in the *New Testament*, *Sarepta*, was a Town which lay between *Tyre* and *Sidon*, but somewhat nearer to the latter. Mr *Maunderell* (in his Journey from *Aleppo* to *Jerusalem*) observes, that it is the same with what is now called *Sarphan*, distant about three Hours Travel from *Sidon*, in the Way to *Tyre*. Whatever it was formerly, the same Author tells us, that at present it consists of no more than a few Houses, on the Tops of the Mountain, about half a Mile from the Sea; though there is Reason to believe, that the principal Part of the City stood below, in a Space between the Hills and the Sea, because there are still Ruins there to be seen of a very considerable Extent. *Well's* Geography of the New Testament, Part i. Chap. 5. Sect. 2.

\* Some of the *Hebrew* Doctors (and herein they are follow'd by some *Christians*) are of Opinion, that this Widow's Son was the Prophet *Jonas*; that, after his Restoration, his Mother gave him to *Elijah*; that ever after he attended on the Prophet, as long as he liv'd; and, on a certain Occasion, was dispatch'd by him to *Nineveh*, as every one knows. But, besides that these Traditions are destitute of any real Proof, *Jonah* was an *Hebrew*, as he himself declares, Chap. i. 9. and a Native of *Gath-hepher*, as we read 2 Kings xiv. 25. whereas this Widow's Son was a Native of *Zarephtha*, a Town belonging to the Kingdom of *Sidon*, and by Birth a Stranger to the Race of *Israel*. *Calmet's* Commentary.

† The Woman had sufficient Reason to believe, that *Elijah* was a Prophet, or Person sent from God, when she saw the miraculous Increase of the Meal and Oil; but upon his not curing her Son when he lay sick, but rather suffering him to die, her Faith began to droop; whereas, upon seeing him revive, her Faith reviv'd with him; and, through the Joy of having him restor'd to her again, she accounted this latter Miracle much greater than the former. *Le Clerc's* Commentary.

\* There are some *Jewish* Doctors, who think, that this *Obadiab* was the same with him, whose Writings we have among the twelve *minor* Prophets. They pretend, that he was marry'd to that Woman of *Shunem*, where *Elisha* us'd to lodge; that he was a Disciple of the Prophet *Elijah*, and the last of the three Captains, whom King *Ahab* sent to apprehend him; and that, for this Reason, he had Compassion on him, though he destroy'd the others that came before him, with Fire from Heaven, 2 Kings i. 9, &c. but all these Things are pure *Apocrypha*. *Obadiab* himself, in his Discourse with *Elijah*, sufficiently tells us who he was, viz. a Person truly religious, who worshipp'd God alone, and had a singular Affection for his Servants; enough, one would think, to have made *Ahab* discard, if not persecute him, had he not found him so highly useful in the Management of his *domestick* Affairs, as to connive at his not worshipping *Baal*, or the *Calves*; especially since we read nothing of his going up to *Jerusalem*, which was a Defect, that God perhaps might think proper to dispense with. *Calmet's* and *Patrick's* Commentaries.

† *Elijah*, in his Appeal to the People, tells them, I, even I only remain a Prophet of the Lord, 1 King xviii. 22.

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Necessaries. When *Elijah* met him, *Obadiab* saluted him with great Respect; but, when the Prophet requir'd him to go, and acquaint the King that he was there, and desir'd to speak with him, *Obadiab* at first excus'd himself, upon Apprehension that *Elijah* might vanish, and leave him the Object of the King's Indignation, who had taken such vast Pains to find him out; but when the other assur'd him that he would not stir, he went, and brought the King to him. The King, at the first Interview, began to upbraid him with being the Cause of the Calamity, that the Nation suffer'd; but *Elijah* boldly return'd the Charge, and having taxed him with the Worship of false Gods, (which was the Source of all their Woe) he undertook to prove that they were no more than false Gods, if so be the King would be pleas'd to summon all the People to meet upon Mount *Carmel*, and to bring thither the four hundred and fifty Priests of *Baal*, together with the four hundred Priests of *Astarte*, who were supported at *Jezebel's* Table.

His Contest  
with the  
Priests of  
Baal.

*ELIJAH* had told *Abab*, that (a) there should be neither Dew nor Rain upon the Earth, but according to his Word; and therefore the King, being persuaded perhaps, that the national Remedy was in his Hands, neglected not to issue out Writs for the Convention of the People, and order'd the Priests to attend. When they were all met together, *Elijah*, having first upbraided them with their vile Pre-

varication, in mixing the Worship of God and the Worship of *Baal* together, made them a fair Proposal to this Effect. "Since there can be no more than one, infinite, supreme, almighty, and independent Being, let us, at this Time, make the Experiment, who this Being is. You, who are the Worshippers of *Baal*, have all the Advantages on your Side, the Favour and Protection of the Court, four hundred and fifty Priests of one Kind, and four hundred of another; whereas I, who am the Manager of God's Cause, am but one poor, banish'd Man; and yet let two Oxen be brought before us. Let the Priests of *Baal* chuse their Ox, dress it, cut it in Pieces, lay it on the Altar, but let there be no Fire thereon; and I, in like Manner, will do so to my Ox. Let them pray unto their Gods, and I, likewise, will call on the Name of *Jehovah*; and then let the God, who, by consuming the Sacrifice † with a sudden Flash of Fire, shall make it appear, that he hath heard the Prayers, be own'd by this whole Assembly to be this one, this true, supreme, independent Being."

THIS was a Proposal, that none could gainsay; and therefore the Priests of *Baal* prepared their Altar, sacrific'd their Bullock, plac'd it on the Altar, and began to call upon their God: But *Baal* continuing deaf to their Invocations, they betook themselves to odd *Gesticulations*. They sometimes jumped over the Altar, some-

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and therefore we can hardly imagine, that all these hundred, whom *Obadiab* preserv'd, were Men actually inspir'd, and invell'd with a prophetick Character, but such only, as were the Disciples of the Prophets, and Candidates for that Office. For, 'tis not unlikely, that, even to *Jezebel's* Time, there were remaining in *Israel* Schools of the Prophets, which she endeavour'd to destroy, as well as those, that were bred up in them, that there might none be left to instruct the People in the true Religion. These she certainly look'd upon as Enemies to her Idolatry, and might possibly persuade her Husband, that they were disaffected to his Government, and Favourers of the Kings of *Judah*, because they worshipp'd the same God, and thought that the proper Place of his Worship was *Jerusalem*: And therefore, the greater was the Piety and Courage of *Obadiab*, in rescuing so many Victims from the Hands of this furious and enraged Woman. *Patrick's* and *Le Clerc's* Commentaries.

(a) 1 Kings xvii. 1.

† This is not the first Time, wherein God had declar'd his Approbation of his Worshippers by sending down Fire to consume their Sacrifices, *Lev.* ix. 24. and *Judg.* vi. 21. and tho' perhaps it may be possible for Evil Spirits, who may have great Knowledge how to manage *Meteors* and Exhalations to their Purposes, to make Fire descend from the Clouds; yet, since they can do nothing without a Divine Permission, 'tis absurd to think, that, in a Matter of Competition between him and false Gods, he should give evil Spirits any Licence to rival him in his Miracles. *Le Clerc's* Commentary.



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times danc'd round it, and (according as their Custom was) began \* to cut themselves with Knives and Lancets; but all to no Purpose: Whereupon the *true* Prophet \* fell a bantering and ridiculing them, (as justly he might;) but their senseless *Idol* knew nothing of the Matter.

THIS *Farce of Devotion* they continu'd till the Day was above half spent; when *Elijah*, desiring the People to draw near, and taking twelve Stones, according to the Number of the Tribes, \* repaired the Altar of the Lord, which had been broken down, and then laying his Bullock on the

Wood, † pour'd a great Quantity of Water three Times on the Sacrifice, on the Wood, and on the Altar; so that the Water filled the Trench, which was dug round the Altar to receive it. It was now much about the Time of offering the *Evening-Sacrifice*, when, having prepar'd all Things, he approach'd the Altar, and pray'd in this Manner: “ Lord God of  
“ Abraham, Isaac, and Jacob, shew this  
“ Day, that thou art the God of Israel,  
“ that I am thy Servant, and that it is  
“ by thy Commandment, that I have done  
“ this Thing. † Hear me, O Lord, hear  
“ me,

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\* A strange Method, one would think, to obtain the Favour of their Gods! And yet, if we look into Antiquity, we shall find, that nothing was more common in the religious Rites of several Nations, than this barbarous Custom. To this Purpose we may observe, that (as *Plutarch*, *de Superstitione*, tells us) the Priests of *Bellona*, when they sacrific'd to that Goddess, were wont to besmear the Victim with their own Blood; that the *Persian Magi* (according to *Herodotus*, lib. vii. c. 191.) us'd to appease Tempests, and allay the Winds, by making Incisions in their Flesh; that they, who carry'd about the *Syrian Goddess*, (as *Apuleius*, lib. viii. relates) among other mad Pranks, were, every now and then, cutting and flashing themselves with Knives, till the Blood gush'd out; and that even to this Day, some modern Travellers tell us, that in *Turkey*, *Persia*, and several Parts of the *Indies*, there are a Kind of *Fanatics*, who think they do a very meritorious Thing, and what is highly acceptable to the Deity, in cutting and mangling their own Flesh. *Dii autem nullo debent coli genere* (says *Seneca*, as he is quoted by *St. Austin* *de Civ. Dei*, lib. vi. c. 10.) *si hoc volunt. Tantus est perturbata mentis, et sedibus suis pulsus furor, ut sic Dii placentur, quemadmodum ne homines quidem ferunt teterrimi, et in fabulas traditæ crudelitatis, &c.* *Calmet's* and *Le Clerc's* Commentaries.

\* The Words of the Prophet are very cutting and *sarcastical*. Cry aloud; for he is a God no doubt, tho' he may be somewhat deaf, or a great Way off, so that he cannot hear unless ye cry aloud; or either he is talking about Business, or pursuing his Pleasures; or perhaps he is in a Journey, and not at home; or peradventure he sleepeth, and must be awaken'd. The two last Notions, of being asleep, and not at home, how absurd soever they may be, when apply'd to the Deity, were certainly such, as several Idolaters conceiv'd of their Gods, as appears from these Passages in *Homer*. In the former of these, *Thetis*, says he, cannot meet with *Jupiter*, because he was gone abroad, and would not return in less than twelve Days.

Ζεὺς γὰρ ἐπ' ὤκεανόν, μετ' ἀρύμονας Ἀιθιοπῆας,  
χθρὸς ἔσσι μετὰ δαίτα, θεὸν δ' ἄμα πάντες ἔποντο,  
Δωδεκάτη δὲ τοι αὖτις ἐλεύσεται ἑλομπόνδε.

*Iliad* i. lin. 423.

And, in the Conclusion of that Book, he shews us in what Manner the Gods went to sleep.

Ζεὺς δὲ πρὸς ὅν λήχθη ἦν Ὀλύμπιος ἀσερπήτης,  
Ἴνθα πάρος κοιμάθ', ὅτε μιν γλυκερὸς ὕπνῳ ἱκανοί  
Ἴνθα κάθειψ' ἀναβάς, παρὰ δὲ χρυσόβροχον Ἴην.

\* The Altar, which the sacred Author here calls the Altar of the Lord, was certainly one of those, which were built in the Time of the Judges, and first Kings of Israel; when, for Want of a fixt Place of Worship, such Structures were permitted. Both *Tacitus*, lib. ii. c. 74. and *Suetonius* speak of the God of *Carmel*, whom *Vespasian* went to consult, when he was at *Judea*. His Priest *Basilides* promis'd him all Manner of Prosperity and Success in his Undertakings; but (as the two Historians tell us) there was neither Temple, nor Statue upon the Mountain, but one Altar only, plain, but very venerable for its Antiquity. Some are of Opinion, that this *Basilides* was a *Jew*, and Priest of the Most High God; but it seems more reasonable, that he was a *Pagan Priest*, and probably the same, who met *Vespasian* in the Temple of *Serapis* in *Egypt*. However this be, the Altar of *Carmel* seems to have had its Original from this Altar of the true God, which the ancient *Hebrews* first erected, and *Elijah* afterwards repair'd; which even the *Heathens* held in such Veneration, that when they came to be Masters of the Country, they would not place so much as an Image by it. *Calmet's* Commentary.

† This the Prophet did to make the Miracle more conspicuous and convincing; to shew, that there was no Fallacy in it, no Fire concealed in or about the Altar, but that the Lightning, which was to consume the Sacrifice, came from Heaven, and came at his Invocation; for so *Josephus* tells us, that *Elijah* invited the People to draw near, even that they might search, and spy every where, if they could find any Fire, that was secretly convey'd under the Altar. *Jewish Antiq.* lib. viii. c. 7. *Calmet's* and *Le Clerc's* Commentaries.

† He was the more earnest and fervent in his Prayer, (as *Abarbinal* thinks) because he had undertaken to make the Experiment of God's Power, on his own Accord, and without any particular Command from him, nothing doubting, but that he would appear to vindicate his own Honour, even though he offer'd Sacrifices on an High Place, which was not agreeable to the Law. *Patrick's* Commentary.



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“ me, that these People may understand,  
“ that thou art the Lord God, and that  
“ their Hearts may be converted from their  
“ Idol unto thee.” And no sooner had he  
ended this short Prayer, but a Fire fell  
from Heaven, and consum’d, not only the  
Burnt-Offering, but the Wood and Stones,  
nay, the very Dust of the Place, and the  
Water that was in the Trench; insomuch,  
that when the People saw the Miracle,  
they fell on their Faces, and, in Admi-  
ration and Acknowledgment of it, own’d  
that the God of Elijah was the true God:  
Whereupon he order’d them to seize on  
the Priests of Baal, as a Pack of Cheats  
and Impostors, to carry them down from  
the Mountain, and to slay them all at the  
Brook Kishon.

AFTER this just Execution was finish’d,  
the Prophet returned to the Top of the  
Mountain, from whence he might view  
the Mediterranean-Sea; where, having  
pray’d for Rain, he sent his Servant seven  
Times to see if he could perceive any  
Appearance of it: And he at last brought  
him back Word, that he saw a small  
Cloud rising out of the Sea, no bigger (to  
look at) than a Man’s Hand; whereupon  
he commanded him immediately to go to  
Abab, and to advise him to hasten to his

Chariot, and make the best of his Way  
Home, lest the Rain should stop him.  
The King took his Advice, and the  
Prophet, having † girded up his Vest  
about him, ran all the Way before him to  
Jezreel.

As soon as Queen Jezebel understood  
what Elijah had done, and more especially,  
how he had caused all the Prophets of Baal  
to be slain, she vow’d Revenge, and †  
sent him Word, that his Life, the next  
Day, should certainly pay for theirs:  
Whereupon, not thinking himself safe in  
Abab’s Dominions, he withdrew to a  
Town, in the Southern Part of the Tribe  
of Judah, called Beersheba, where he  
dismiss’d his Servant, and, pursuing his  
Journey farther into Arabia Petrea,  
walked all Day: But in the Evening,  
being extremely fatigu’d, he laid himself  
down under a Juniper-Tree, sick with  
the World, and desirous to leave it. He  
had not however slept long, before an  
Angel, who had brought him Meat and  
Drink, awoke him, and bad him eat  
heartily, because he had a long Journey to  
take. The Prophet did as he was order’d,  
and, in the Strength of that Repast, walk’d  
|| forty Days and forty Nights, until he  
came to Mount Horeb, the Place where

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His flying  
from Jezebel’s  
Revenge, and  
appointing E-  
lisha to the  
Prophetick Of-  
fice.

God

† In this Country loose and long Garments were in Use; and therefore, when the People were minded to run, or to make any great Expedition, their Custom was to gird them round their Waist: But why the Prophet condescended to become, as it were, the King’s running Footman upon this Occasion, was to shew the World, that his extraordinary Power, in working Miracles, and the Conquest he had thereby gain’d over his Enemies, had not made him proud; and to satisfy the King of his Readiness to do him all the Honour imaginable; that he was far from being his Enemy, and only desir’d he would become the true Worshipper of God, who was (as he could not but see) the Lord God of Israel. Patrick’s Commentary.

† This certainly was the Effect of her blind Rage, and not of any Prudence in her: For Prudence would have advis’d her to conceal her Resentment, until she had been ready to put her Designs in Execution; whereas this sending him Word was giving him Notice of his Danger, and admonishing him to avoid it. But, since he had had the Confidence to come where she was, she might think perhaps, that he was as courageous, as she was furious; that upon this Notice he would scorn to fly; and she too, in her Pride, might scorn to kill him secretly or surreptitiously, resolving to make him a publick Sacrifice. Patrick’s Commentary, and Pool’s Annotations.

|| From Beersheba to Mount Horeb is, at the most, not above one hundred and fifty Miles, and the Prophet it seems had advanc’d one Day’s Journey into the Wilderness; so that he had not now more to finish, than any active Man might have done in four or five Days at most: How came the Prophet then to make forty of it? To this some reply, that he (as the Israelites of old) was kept wandering up and down this pathless Wilderness forty Days, as they were forty Years, till, at length, he hit upon this sacred Mountain. Others suppose, that he went about by private Ways, and perhaps sometimes rested, and lay hid, in order to prevent Discovery. But, when he was got into the Wilderness, one would think, he might have been safe, and proceeded straight-way (if he knew the straight Way) to the Place intended. I was thinking therefore, that there would be no Solacism, if we should say, that the Time of going to, staying at, and coming from the Mount of Horeb, is to be included in these forty Days, though, in a short Narration Words may be so express’d, as if the Journey only had taken up all that Time. Patrick’s, Calmet’s, and Le Clerc’s Commentaries.



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1003, &c.

God at first deliver'd the Law to *Moses*. Here he betook himself to a Cave, intending very probably to spend the Remainder of his Days in Retirement; but he had not been long in the Place, before he had a *Vision*, wherein God having first, by several *† Emblems*, made him sensible of his Almighty Power and Presence, gave him to understand, that the Number of his true Worshippers was greater, than he imagin'd, and that he would not fail to take Vengeance on the House of *Abab* for their abominable Idolatry. To this Purpose he order'd him to return into his own

Country by the Way of *Damascus*, where he was to anoint *Hazael*, King of *Syria*; *Jehu*, King of *Israel*; and to appoint *Elisha* his Successor in the *Prophetic* Office; intimating hereby, that these Men *†* would be proper Instruments, in his Almighty Hand, whereby to punish the Idolatry of *Israel*, and to assert the Righteousness of his own Cause.

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It was a Matter of some comfortable Expectation to *Elijah*; and therefore, leaving *Horeb*, in his Return by the Way of *Damascus*, \* he found *Elisha* at Plow, and, as he pass'd by, *†* cast his *Mantle* upon

*†* *Elijah* being now come to the same Place, where God had deliver'd the Law to his Servant *Moses*, God was minded to communicate the like Favour to his Servant the Prophet, viz. to unveil his Majesty to him, and give him some Signal of his immediate Presence: But there is something very remarkable in the Words of the Text; ———— *And behold the Lord passed by, and a strong Wind rent the Mountains, and brake in Pieces the Rocks, but the Lord was not in the Wind; and, after the Wind, an Earthquake, but the Lord was not in the Earthquake; and, after the Earthquake, a Fire, but the Lord was not in the Fire; and, after the Fire, a small still Voice*, 1 Kings xix. 11, &c. And various are the Speculations, which this Appearance of the Divine Majesty hath suggested to Interpreters. The Generality of them have look'd upon this, as a *Figure* of the *Gospel Dispensation*, which came, not in such a terrible Manner, as the *Law* did, with Storms, Thunders, Lightnings, and Earthquakes, (*Exod. xix. 16.*) but with great Lenity and Sweetness, wherein God speaks to us by his Son, who makes use of no other, but gentle Arguments, and soft Persuasions. But, if we take this to be a *symbolical* Admonition to *Elijah*, according to the Circumstances he was then in, we may reasonably suppose, that herein God intended to shew him, that, though he had all the Elements ready arm'd at his Command to destroy *Idolaters*, if he pleas'd to make use of them, yet he had rather attain his End by Patience, and Tenderness, and Long-suffering, (signify'd by that *small still Voice*, wherein the Deity exhibited himself) and consequently, that the Prophet should hereby be incited to imitate him, bridling that passionate Zeal, to which his natural Complexion did but too much incline him. *Le Clerc's*, *Calmet's*, and *Patrick's* Commentaries.

*†* The Words in the Text are, ———— *And it shall come to pass, that him, that escapeth the Sword of Hazael, shall Jehu slay; and him, that escapeth from the Sword of Jehu, shall Elisha slay*, 1 Kings xix. 17. Where it is easy to observe, that these Things are not mention'd according to the Order of Time, wherein they fell out, (for *Elisha* was Prophet before *Hazael* was King, and *Hazael* was King before *Jehu*) but they are spoken of according to the Decree of God, who (as *Abarbinel* observes) appointed every one to execute that, which was proper for him to do: "Thus he intended (*continues that learned Commentator*) that *Hazael* should destroy the *Idolaters* of *Israel* in Battle, and therefore, he mentions that first, because it is a general Calamity; but, as *Jezabel*, the Children of *Abab*, and the Priests of *Baal* went not to fight, and consequently, could not fall in Battle, he ordain'd *Jehu* to cut off them, and all the Worshippers of *Baal*, in the Manner that we find he did: But as he did not know the Disposition of little Children, he left them to be punish'd by *Elisha*, who, by the Spirit of Prophecy, foresaw that they would become *Idolaters*." But in this there seems to be more Subtlety than needs, since the plain Sense of the Words is no more than this: ———— "That God, in his Providence, had appointed three Persons to punish the *Israelites* according to their Deserts; and that one or other of these should infallibly execute his Judgment upon them." The only Difficulty is, how the Prophet *Elisha* can be said to slay, when, by Profession he was a *pacifick* Man, and never engag'd in War? But when we consider the two and forty Children which he destroy'd, besides others, whom, upon the like Occasion, he might destroy; the fore Famine, which, by God's Appointment, he sent upon the *Israelites*, 2 Kings vi. 25. and the many cutting Prophecies and Comminations (called in Scripture the *Sword of the Mouth*, Isa. xlix. 2. and Rev. i. 16.) which he denounc'd against them, and were fulfilled, we shall find Reason enough to justify the Expression. *Pool's* Annotations.

\* So far was *this* from being any Argument of his Poverty, that it was in Reality a Token of his Wealth and great Riches: For he, who could keep twelve Yoke of Oxen at Plow, was in this Respect no inconsiderable Man, and yet, (according to the Manner of these early Times) he look'd after his own Business himself; for nothing was of greater Esteem, not only among the *Hebrews*, but among the ancient *Greeks* and *Romans* likewise, than *Agriculture*; and such Persons as were of the best Quality, were called *avruyyoi*, Men, who did their Work themselves, and left not the Care of it to others. *Elisha* therefore was taken from the Plough to be a Prophet, in like Manner, as among the *Romans* afterwards, some were taken from thence to be *Consuls* and *Dictators*. *Patrick's* Commentary.

*†* The *Mantle* was the proper Habit of Prophets, 2 Kings i. 8. and therefore *Elijah's*, casting it upon him was the Ceremony



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upon him; which the other understanding to be a *Call* to the *prophetick* Ministry, as soon as he had settled his private Concerns, went with *Elijah*, and was his Servant as long as he liv'd; so that *Elijah* did not think it necessary to go to *Damascus*, upon the Account of *Hazael*, nor to speak with *Jehu* in *Israel*; but left these Affairs to be transacted by *Elisha*, whenever a fit Opportunity should offer.

Not long after this, (but upon what Provocation it is not said) *Benhadad* rais'd a vast Army against *Ahab* King of *Israel*, and march'd directly into his Country, with a Design to invest *Samaria*, his capital City: But, before he did that, he sent him an haughty Message, demanding all that belong'd to him, in Satisfaction for some presum'd Affront. *Ahab* was in no Condition to oppose him, and therefore he tamely submitted himself to his Mercy: But this Tameness only inflam'd *Benhadad's* Insolence, so that, in his next Message, he demanded all Things to be immediately put into his Hand; which when the King of *Israel* understood, he called a general Council of the Kingdom

to advise what to do. They unanimously agreed to stand by their King to the last Extremity; which when *Benhadad's* Embassadors told him, he fell into a great Rage, and immediately order'd his Army to invest *Samaria*; but, while he lay before the Town, God, who was justly provok'd at this proud Syrian, sent a Prophet to *Ahab*, not only to assure him of Victory, but to instruct him likewise in what Method he was to obtain it; which succeeded so well, that *Benhadad* himself had much to do to escape with his Life. The same Prophet however gave the King of *Israel* great Caution to recruit his Army, and be upon his Guard, against the Beginning of the next Year, because then the Syrians design'd him another Visit, which accordingly came to pass. For some of his Generals having persuaded the King of Syria, that the Gods of the Israelites \* were Gods of the Hills, and therefore, to fight them with Advantage, was to fight them in a *Champaign* Country, he rais'd another Army of equal Force with what he had lost the Year before, and

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Ahab defeats  
Benhadad  
twice, and at  
last makes a  
dishonourable  
Peace with  
him.

Ceremony here us'd for his *Inauguration*: Though, as it was customary for Servants to carry their Masters Garments after them, others understand it only as a Token, that *Elisha* was to be his Servant, to attend upon him, and succeed in his Office. However this be, 'tis probable, that when he cast his Mantle upon him, he said something to *Elisha*, whereby he acquainted him with his Design, though the particular Words, in so short an History, are not express'd. *Pool's* Annotations, and *Le Clerc's* Commentary.

† Who the Prophet was, who upon this, and another Message afterwards, was sent to *Ahab*, the Scripture nowhere informs us. 'Tis somewhat odd, that, during this whole War with *Benhadad*, neither *Elijah*, nor *Elisha*, the two principal Prophets of *Israel*, should appear, though other Prophets (whereof there seems to be a considerable Number) make no Scruple of executing their Office; whether it was, that this War commenc'd before *Jezebel's* Persecution of the Prophets, or that this impious Queen abated her Persecution, and let them have some Respite, when she had exterminated *Elijah* as she thought. *Calmet's* Commentary.

† The Instruments in attaining this Victory were to be the young Men of the Princes of the Provinces, with *Ahab* at the Head of them, 1 Kings xx. 14. The Hebrew Word has some Ambiguity in it, and may signify either the Sons, or the Servants of the Princes of the Provinces, either young Noblemen themselves, or their Fathers Pages, who were equally brought up delicately, and quite unaccustom'd to War. It was by these young Men, and not by old experienc'd Officers, that this Battle was to be won; that thereby it might appear, that the Victory was wholly owing to God's gracious and powerful Providence, and not to the Valour, or Fitness of the Instruments. *Pool's* Annotations.

\* That there were many Gods, who had each their particular Charge and Jurisdiction; that some presided over whole Countries, whilst others had but particular Places under their Tuition and Government; and were some of them Gods of the Woods, others of the Rivers, and others of the Mountains, was plainly the Doctrine of all Heathen Nations. *Pan* was reckon'd the God of the Mountains, for which Reason he was stiled *Opesbarns*; and, in like Manner, the Syrians might have a Conceit, that the God of *Israel* was a God of the Mountains, because *Canaan* (they say) was a mountainous Land; the Israelites (they perceiv'd) delighted to sacrifice on High Places; their Law (they might have heard) was given on the Top of a Mountain; their Temple stood upon a famous Eminence, as did *Samaria*, where they had so lately receiv'd a signal Defeat. For their farther Notion was, that the Gods of the Mountains had a Power to inject a panick Fear into an Army, whenever they pleas'd. Nay, that they did not only assist with their Influence, but actually engage themselves in Battle, in Behalf of their Favourites, is a Sentiment as old as *Homer*, and what *Virgil* has not forgot to imitate.

Omnigenumque



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and came, and sat down before *Apbeck*, a City in the Tribe of *Asher*. *Abab* however was prepar'd to receive him, and, tho' with a Force far inferior to the *Syrians*, march'd out to meet them; gave them Battle, put them to the Rout, and slew upon the Spot an hundred Thousand of them.

THE Vanquish'd † betook themselves to *Apbeck*, but were far from finding any Security there; for the Providence of God pursu'd them, and, by the Fall of the Walls of that City, destroy'd seven and twenty Thousand more of them: So that, terrify'd with this Judgment, *Benbadad* went to hide himself in some Place, where he thought he could not easily be found, but was, at length, prevail'd on by his chief Officers, to send Embassadors to *Abab* in the humblest Manner, cloath'd in † Sack-Cloth, and with Ropes about their Necks, to make their Submission

upon what Conditions he pleas'd. The Conditions, that *Abab* insisted on, were only, that the *Syrians* should restore all the Country, which they had taken from *Baasha* King of *Israel*, and grant † him some Privileges in *Damascus* their Capital, as a Token of their Homage and Subjection; which the other very readily consented to, and so a League was concluded between them: But a League so offensive to God, that he sent a Prophet immediately to reprove *Abab* for it, and to let him know, “ That, had he destroy'd *Benbadad*, (as God had put it in his Power) “ his Dominions should have been annex'd “ to the Kingdom of *Israel*; but that, || “ since he had acted otherwise, his Life “ should pay for the Life of *Benbadad*; “ For he should be slain in Battle with the “ *Syrians*, who, instead of being held in “ Subjection to the *Israelites*, should, in a “ few Years, (as they were in the Reign

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“ of

Omnigenumque Deū monstrā, & Latrator Anubis,  
Contra Neptunum, & Venerem, contraque Minervam  
Tela tenent; sedit medio in certamine Mavors  
Caelatus ferro, tristisque ex Æthere Diræ,  
Et scissā gaudens vadit Discordia Pallā,  
Quam cum sanguineo sequitur Bellona flagello.

Æneid viii.

† *Apbeck*, or *Aphaca*, (as it is called by profane Authors) was situated in *Libanus*, upon the River *Adonis*, between *Heliopolis* and *Biblos*; and, in all Probability, is the same that *Paul Lucas*, in his *Voyage du Levant*, Vol. I. Chap. xx. speaks of, as swallow'd up in a Lake of Mount *Libanus*, about nine Miles in Circumference, wherein there are several Houses all entire to be seen under Water. The Soil about this Place (as the Antients tell us) was very *biruminous*, which seems to confirm their Opinion, who think, that *subterraneous* Fires consum'd the solid Substance of the Earth, whereon the City stood, so that it subsided and sunk at once, and a Lake was soon form'd in its Place. *Calmet's* Commentary, and Dictionary, under the Word *Apbeck*.

† This was the Posture in those Times, wherein *Supplicants* presented themselves, when they petition'd for Mercy. The Sack-cloth upon their Loins was a Token of great Sorrow for what they had done; and the Halters about their Necks, a Token of their Subjection to whatever Punishment *Abab* should think fit to inflict upon them: For which Reason *Beffus* (according to *Curtius*, lib. vii.) was brought to *Alexander* with a Chain about his Neck. *Patrick's* and *Calmet's* Commentaries.

† The Privilege which *Benbadad* gave to *Abab* is thus express'd: ——— Thou shalt make Streets for thee in *Damascus*, as my Father made in *Samaria*; but then the Learned are not agreed what we are to understand by Streets. Some suppose, that they were Courts of Judicature, where *Abab* was to maintain a Jurisdiction over *Benbadad's* Subjects. Others think, that they were publick Market-Places, where Commodities were sold, and the Toll of them, paid to *Abab*; but the most general Opinion is, that they were Citadels or Fortifications, to be a Bridle and Restraint upon this chief City of the *Syrians*, that they might make no new Irruptions into the Land of *Israel*. A great Privilege this! But what *Benbadad*, when he found himself set at Liberty, refus'd to comply with. *Patrick's* and *Calmet's* Commentaries.

|| If it should be ask'd, wherein lay *Abab's* great Offence, for which God threatens to punish him so severely? The Answer is, ——— That it consisted in suffering so horrid a Blasphemer, as *Benbadad* was, to go unpunish'd, which was contrary to an express Law, *Lev. xxiv. 16*. If it should be urg'd, that this was nothing to *Benbadad*, since the Law concern'd the *Israelites* only, the Reply is, ——— That this Law extended not to those only, that were born in the Land, but (as it is there express'd) to Strangers likewise, that were among them, and in their Power, as *Benbadad* certainly was. God had deliver'd him into *Abab's* Hands for his Blasphemy, as he had promis'd, 1 Kings xx. 28. and therefore this Act of Providence, compar'd with the Law, did plainly intimate, that he was appointed by God for Destruction: But so far was *Abab* from punishing him as he deserv'd, that he treats him like a Friend and a Brother, dismisses him upon easy Terms, and takes his bare Word for the Performance, without the least Care for the Reparation of God's Honour. *Paul's* Annotations.



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1003, &c.

“ of *Hazael*) become their Masters, take their Towns from them, and make Ravages in their Country.” But, instead of humbling himself at the Denunciation of this heavy Sentence, or expressing any Sorrow for his Fault, *Abab* became but more fullen and obstinate, and, in a short Time, † added this farther Offence to his other great Crimes:

NOT far from the Royal Palace of *Jezreel*, in a Place convenient for a Kitchen-Garden, there was one *Naboth*, a Citizen thereof, who had a Vineyard, which *Abab* was very desirous of obtaining, and therefore † offer'd the Owner of it an Equivalent, either in Land, or Money; but the Owner, † upon the Account of its being his paternal Inheritance, refusing to part with it, gave *Abab* such Uneasiness,

that he took his Bed for mere Discontent, and was so fullen and uneasy, that he would not eat his Meat. But when his Wife *Jezebel* came to understand the Cause, she first upbraided him with his Pusillanimity, or not knowing how to exert the Authority of a King, and then, (to cheer him up) bid him drive away all Melancholy, for that she had found out an Expedient, how to put him in the Possession of *Naboth's* Vineyard. To this Purpose she wrote Letters from *Samaria* in *Abab's* Name, and seal'd with his Signet, to the principal Men in *Jezreel*, ordering them † to proclaim a Fast, to bring † *Naboth* before the Judges, and to suborn two false Witnesses, who should depose against him, that he had † blasphemed God, and the King, that so he might be carry'd out

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Jezebel procures the Murder of Naboth, for which God threatens Ahab, and his Posterity.

† The Account of *Abab's* coveting *Naboth's* Vineyard (as *Abarbinel* observes) is immediately set after his Treatment of *Benbadad*, to shew his extream great Wickedness in sparing him, (as *Saul* did *Agag* King of the *Amalekites*) and killing *Naboth*, that he might get Possession of his Vineyard: For this was an high Aggravation of his Crime, that he basely murder'd a just *Israelite*, and let an impious Enemy escape. *Patrick's Commentary*.

† By this it appears, that tho' the Kings of *Israel* did rule their Subjects in a very arbitrary and despotick Manner, yet they did not as yet take the Liberty to seize on their Lands and Hereditaments; and therefore what *Samuel* prophesies of the Kings of *Israel*, that they would take their Fields, their Vineyards, and their Olive-yards, 1 Sam. viii. 14. does not extend to any true, and lawful, but a presum'd, and usurp'd Right only in their Kings. *Calmet's Commentary*.

† As it is natural to all Men to love and value the antient Possessions, that have been in their Family; so the Law of *Moses* prohibited the Alienation of Lands from one Tribe or Family to another, unless a Man was reduc'd to Poverty, in which Case he might sell it to the *Jubilee*, but then it was to revert to him again, Lev. xxv. 15, 25, 28. Now, as *Naboth* was in no Need to sell his Vineyard, so he consider'd with himself, that, if merely to do the King a Pleasure, he should part with it out of his Hands, especially to be made a Garden, and so annex'd to the Palace, neither he, nor his Posterity, should be ever able to recover it again; so that, in this Act, he should both offend God, and injure his Posterity, which he, being a pious and religious Man, durst not adventure to do. *Pool's Annotations*.

† It was always a customary Thing, upon the Approach of any great Calamity, or the Apprehension of any national Judgment, to proclaim a Fast; and *Jezebel* order'd such a Fast to be observ'd in *Jezreel*, the better to conceal her Design against *Naboth*. For, by this Means, she intimated to the *Jezreelites*, that they had some accus'd Thing among them, which was ready to draw down the Vengeance of God upon their City; and that therefore it was their Business to enquire into all those Sins, which provok'd God to Anger against them, and to purge them out effectually. As therefore these Days of fasting were employ'd in punishing Offenders, doing Justice, and imploring God's Pardon, they gave the Elders of the City an Occasion to convene an Assembly, and the false Witnesses a fair Opportunity to accuse *Naboth* before them. *Le Clerc's* and *Patrick's Commentaries*.

† *Josephus* is of Opinion, that, as *Naboth* was of an illustrious House, he was order'd to be set in an honourable Place among the Elders and chief Rulers of the City; that so it might be thought, that they did not condemn him out of Hatred or Ill will, but merely as they were constrain'd to it by the Evidence, that was given against him. But others will have it, that the Reason why he was set in an eminent Place was only, because Persons accus'd and arraign'd were wont to stand conspicuous before their Judges, that all the People might see them, and hear both the Accusations against them, and their Defence. *Patrick's Commentary*.

† By the Law of *Moses* it was Death to blaspheme God, Lev. xxiv. 16. and by Custom it was Death to revile the King, Exod. xxii. 28. Now, in order to make safe Work, the Evidences (as they were instructed) accus'd *Naboth* of both these Crimes, that the People might be the better satisfy'd to see him *ston'd*. There is this Difference however to be observ'd between these two Crimes, that, if a Man had only blasphem'd God, he was to be try'd by the great Court at *Jerusalem*, (as the *Hebrew* Doctors tell us) and his Goods came to his Heirs; whereas, when a Man was executed for Treason against the King, his Estate went to the *Exchequer*, and was forfeited to him, against whom the Offence was committed: And for this Reason it was, that they accus'd *Naboth* of this Crime likewise, that his Estate might be confiscated, and *Abab*, by that Means, get Possession of his Vineyard. *Patrick's Commentary*.



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out of the City, and ston'd. † All this was done according to this wicked Woman's Desire; and, as soon as *Abab* understood that *Naboth* was dead, he went to *Jezreel*, and took Possession of his Vineyard: But, upon his Return to *Samaria*, the Prophet *Elijah*, by God's Directions, met him, and, having upbraided him with this his last Flagitiousness, in slaying the *Innocent*, and seizing on his Inheritance, he denounc'd this heavy Sentence against him, "That, in the same Manner *that* " *Dogs had lick'd Naboth's Blood, they* " *should lick his; that all his Posterity* " *should die by the Sword, and be expos'd* " *without the Honour of a decent Funer-* " *al; and that, as to his Wife Jezebel,* " *she should be devour'd by Dogs near* " *the Wall of Jezreel," i. e. || where* *Naboth* was judg'd, and unjustly condemn'd.

UNEASY at the Sight of the Prophet, and much more terrify'd at his Denunciations, *Abab* rent his Cloathes, put on Sack-Cloth, and gave other Indications of his Sorrow and Humiliation: But, as his Repentance was neither sincere, or persevering, God (who might otherwise have revok'd the whole Sentence) inflict'd Part of it upon his Person; but the utter Extirpation of his Family did not happen,

till the Reign of his Son *Ahaziah*, as we shall see in its proper Place.

*JEHOSHAPHAT*, King of *Judah*, (as we said before) had imprudently marry'd his Son and Heir to this wicked *Abab's* Daughter; and as this Alliance occasion'd an Interview between the two Kings, *Jehoshaphat* went one Day to *Samaria* to visit *Abab*, who entertain'd him and his Attendants very splendidly; but, taking the Advantage of this Opportunity, invited him to go along with him to the Siege of *Ramoth-Gilead*, a Town in the Tribe of *Gad*, which the King of *Syria* unjustly detain'd from him. *Jehoshaphat* agreed to attend him; but, being loth to do any Thing of this Kind without a Divine Approbation, he desir'd of *Abab* to enquire of the Prophets concerning the Event of this Expedition. To this Purpose *Abab* summon'd together four hundred Priests of the Goddess *Astarte*, who unanimously agreed, that the Expedition would prove successful; but, as *Jehoshaphat's* Purpose was, not to enquire of *these*, but of some true Prophet of the Lord, with much Difficulty he obtain'd of *Abab* to have *Micaiah* produc'd, who, charging † *Abab's* Prophets with Falschhood, foretold, that the Enterprize would prove fatal to all *Israel*, and to *Abab* in particular, and

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*Jehoshaphat*  
goes with *A-*  
*hab* to the  
Siege of *Ra-*  
*moth-Gilead*,  
where *Abab*  
is slain.

| Princes never want Instruments to execute their Pleasure: And yet it is strange, that, among all these Judges and great Men, there should be none, that abhor'd such a Villainy. It must be consider'd however, that, for a long while they had cast off all Fear and Sense of God, and prostituted their Consciences to please their King: Nor durst they disobey *Jezebel's* Commands, who had the full Power and Government of the King, (as they well knew) and could easily have taken away their Lives, had they refus'd to condemn *Naboth*. *Pool's* Annotations.

|| There is a great Dispute among the Learned, as to the Accomplishment of this Prophecy. At first, it was no doubt intended to be literally fulfilled, but, upon *Abab's* Repentance, (as we find below) the Punishment was transfer'd from him to his Son *Jehoram*, in whom it was actually accomplish'd; for his dead Body was cast into the Portion of the Field of *Naboth the Jezreelite*, for the Dogs to devour, 2 Kings ix. 25. Since *Abab's* Blood therefore was lick'd by Dogs, not at *Jezreel*, but at *Samaria*, it seems necessary, that we should understand the Hebrew Word, which our Translation renders in the Place where, not as denoting the Place, but the Manner, in which the Thing was done; and so the Sense of the Passage will be, ——— That as Dogs lick'd, or in like Manner as Dogs lick'd *Naboth's* Blood, even so shall they lick thine, observe what I say, even thine. *Pool's* Annotations.

| *Micaiah's* Answer to *Abab* enquiring of him the Success of his intended Expedition, is, Go, and prosper; for the Lord shall deliver the City into the Hand of the King, 1 Kings xxii. 15. which does not at all contradict the other Prophets, had it been spoken in Earnest; but we have good Reason to believe, that the Words were spoken ironically, and in Mockery to the Promises, which the other Prophets made *Abab*. Accordingly, we may observe by *Abab's* Reply, that he suspected *Micaiah's* Sincerity, and, either by his Gesture, or Manner of speaking, gather'd, that his Meaning was to induce these false Prophets for their Answers. So that *Micaiah's* Answer is in Effect, as if he had said, "Since thou dost not seek to know the Truth, but only to please thyself, go to the Battle, as all thy Prophet advise thee, expect the Success which they promise thee, and try the Truth of their Predictions by thy dear-bought Experience." *Pool's* Annotations.



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and therefore he advis'd both the Kings to desist.

AHAB however, instead of listening to Micaiah, order'd him into Custody, until he should return in Peace; and, taking Jehoshaphat with him, march'd with all his Forces to the Siege: But, when he came within Sight of the Enemy's Army, his Courage began to cool, and, thinking to evade the Force of Micaiah's Prophecy by a Stratagem of his own, he put himself in the Garb of a common Officer, and advis'd Jehoshaphat to fight in his royal Robes. The King of Syria had given particular Command to his Generals † to single out Abab, and, if possible, to kill him, as the chief Author of the War. At first they mistook Jehoshaphat for the King of Israel, and therefore fell upon him with great Impetuosity; but, perceiving at length, that he was not the Person they wanted, they desisted from their Pursuit of him, and, in Quest of Abab, bended their Course another Way.

AHAB however, did not gain much by his politick Project, as he thought it; for he was mortally wounded by a random

Arrow: And tho' he was held up in his Chariot for some Time, with his Face towards the Enemy, to encourage his Soldiers, yet about Sun-Set. he died, and a Retreat was founded. His dead Body was carry'd to Samaria, and there bury'd, and his Son Abaziah succeeded him in the Kingdom: But as the Chariot, wherein he was carry'd, was all stain'd with the Flux of Blood from his Wound, while it was it wash'd in a Pool near the City, the Dogs came and lick'd it, that the Prophecy of Elijah might not altogether go unfulfilled.

As for Jehoshaphat, tho' he escap'd from the Battle, and return'd in Peace to Jerusalem, yet God sent the Prophet Jehu, to reprove him for his having assisted Abab, who was \* God's avow'd Enemy: But this Fault he endeavour'd to repair by the good Orders, which he establish'd in his Dominions, both as to civil and religious Affairs; by appointing honest and able Judges, \* and giving them proper Charges; by regulating the Discipline and Order of the Priests and Levites, and by enjoining them to perform punctually their

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† This Benbadad might order, either in Policy as supposing this to be the best and readiest Way to put an End to the War; or with a Design to take him Prisoner, that thereby he might wipe out the Stain of his own Captivity, and recover the Honour and Advantages which he then lost. Pool's Annotations.

\* Even common Reason taught the Heathens not to make any Friendship with such as were Enemies to the Gods, and therefore Callimachus, in his Hymn to Ceres, tells her,

Δάρηται, μὴ τῆν' ἐμὴν φίλος, ὅς τοι ἀπεχθὴς  
ἔστω, μὴδ' ὀμότηχ' ἔστω κακογέιτονες ἐχθροί.

Whereupon the illustrious Spanheim has observ'd many similar Sayings among the Heathens, and how the antient Greeks abhor'd to lodge in the same House, or to eat at the same Table, with a Murderer, or any grievous Criminal, for the same Reason perhaps, that Horace has express'd upon the like Occasion.

vetabo, qui Cereris sacrum  
Vulgarit Arcana, sub iisdem  
Sit tabulis, fragilenve mecum  
Solvat phaselum. Sape diespiter  
Neglectus incesto addidit integrum:  
Raro antecedentem scelestum  
Deferuit pede poma Claudio. Lib. iii. Ode 2.

\* The Charge, or solemn Admonition, which Jehoshaphat gave the Judges, whom he appointed in each City, runs in these Words, ———— Take heed what ye do, for ye judge not for Man, but for the Lord, who is with you in the Judgment; wherefore now, let the Fear of the Lord be upon you: Take heed and do it; for there is no Iniquity with the Lord our God, no Respect of Persons, nor taking of Gifts, 2 Chron. xix. 6, 7. It is a remarkable Saying of Cicero, that Judges, being sworn to do Justice, should remember, when they come to pass Sentence, *Num habere testem, id est, ut ego arbitror, mentem suam, quâ nihil homini dedit ipse Deus divinius.* De Offic. lib. iii. c. 13. Where he has left us this excellent Instruction likewise, that a Man must lay aside the Person of a Friend, when he puts on the Person of a Judge. In like Manner, there are several Passages in Hesiod, admonishing those, who have the Administration of Justice, to retain in their Minds the Consideration of their Gods Inspection; but one of these will answer to our Purpose,



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their respective Duties in the Service of God. Nor was it long before he *experimentally* found the Favour of God extended to him, in a most *miraculous* Manner, for this his Reformation. For when the *Moabites* and *Ammonites*, with their *Auxiliaries*, made a formidable Invasion upon his Kingdom, and he thereupon had appointed a publick *Fast*, and apply'd himself to God for Help \* by Humiliation and Prayer, he had a most gracious Answer vouchsaf'd him, *viz.* That, on the next Day, he should obtain a compleat Victory without once striking a Stroke, which

accordingly came to pass. For when *Jehoshaphat* drew up his Army, near the Place where the Enemy lay, he found nothing there but dead Bodies; God having been pleas'd, before his Approach, so to confound their Understanding, that being a mixt Multitude of diverse Nations, they † some Way or other, by Mistake fell a slaying, and destroying one another; so that *Jehoshaphat*, and his People, had nothing else to do, but to carry off the Arms, and Spoils of the Dead, wherein they employ'd themselves for three whole Days, and, on the *fourth*, meeting in a Valley,

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ὦ βασιλεῖς, ὑμεῖς δὲ καταπραΰνετε καὶ αὐτοὶ  
τὴν δὲ δίκην ἐσγύς γὰρ ἐν ἀνθρώποισιν ἔοντες  
Ἀθάνατοι λεύσσετε, ὅσοι σκολῆσι δίκῃσι  
Ἀλλήλων τρέψετε, θεῶν ὅπιν ἐκ ἀλέγοντες.  
Τρεῖς γὰρ μύριοι εἰσιν ἐπὶ χθονὶ παραβολαί.  
Ἀθάνατοι ζυνός, φύλακες θνητῶν ἀνθρώπων,  
οἱ ῥα φυλάσσετε τε δίκας, καὶ σχέτλια ἔργα,  
ἡέρα ἰσώμενοι, πάτη φοιτῶντες ἐπ' αἶαν, &c.

De Oper. & Diebus, lin. 246.

\* This Prayer of *Jehoshaphat's* is deservedly accounted one of the most excellent, that we meet with in *Scripture* History. He begins it with an Acknowledgment of God's supreme and irresistible Power, which extends itself every where, over all Creatures in Heaven and Earth, which are every one subject to his Authority — *O Lord God of our Fathers, art thou not God in Heaven? And rulest not thou over all the Kingdoms of the Heathen? And in thine Hand is there not Power and Might, so that none is able to withstand thee?* Then he remembers the peculiar Relation, which the People of *Israel* have to him; the Promise he made to *Abraham*, as a Reward of his Fidelity; and the Deed of Gift which he convey'd to him, and his Posterity of this Country for ever; *Art thou not our God, who didst drive out the Inhabitants of the Land before thy People Israel, and gavest it to the Seed of Abraham, thy Friend, for ever?* Then he reminds him of the long Possession they had had of the Country, and of the Temple, which *Solomon* had built for his Worship, to whom, at the Consecration, (and therefore, he refers to *Solomon's* Words at the Consecration, 1 Kings viii.) he promis'd a gracious Regard to all the Prayers, that should be offer'd there. *And they dwelt therein, and have built thee a Sanctuary therein for thy Name, saying, If, when Evil cometh upon us, as the Sword, Judgment, or Pestilence, or Famine, we stand before this House, and in thy Presence, (for thy Name is in this House) and cry unto thee in our Affliction, then thou wilt hear and help.* In the next Place he represents the foul Ingratitude of their Enemies in invading a Country, to which they had no Manner of Title, even tho' the *Israelites* did them not the least Harm when they came to take Possession of it, but took the Pains to march a long Way about, to get to it, rather than give any Molestation; and, in Aggravation of their Wickedness in this Respect, he suggests, that by this Invasion they made an Attempt, not only upon the Rights of the *Israelites*, but of God himself, who was the great Lord and Proprietor, from whom they held the Land: *And now behold the Children of Ammon, and Moab, and Mount Seir, whom thou wouldst not let Israel invade, when they came out of the Land of Egypt, but they turned from them, and destroyed them not; behold, I say, how they revoured us, to come to cast us out of thy Possession, which thou gavest us to inherit.* Then he appeals to the Justice of God, the righteous Judge, who helps those that suffer Wrong, especially when they have no other Helper: For this is the last Argument he makes Use of, to conciliate the Divine Assistance, even the weak Condition wherein he and his People were, which made them the Objects of the Divine Pity, especially since they plac'd their Hope and Confidence in him alone. *O Lord, our God, wilt thou not judge them? For we have no Might against this great Company, that cometh against us, neither know we what to do, but our Eyes are upon thee.* 2 Chron. xx. 12, &c. with *Patrick's* Commentary on the Words.

† The Words in the Text are, *The Lord set Ambushments against the Children of Ammon, Moab, and Mount Seir, which were come against Judah, and they were smitten,* 2 Chron. xx. 22. And there are two Ways, wherein this Slaughter may be suppos'd to have happen'd: Either, 1st. By the Ministry of God's Angels, who might appear in the Shape of Men, and putting on the Appearance of *Moabites* or *Ammonites*, might smite some other Part of the Army privately, and they, supposing this to be done by their Neighbours, might turn about, and attack upon them like Enemies, and so break forth into mutual Slaughters: Or, 2d. By some Jealousies and Antipathies among themselves, which, by Degrees, brake forth, first into secret Ambushments, which one Party laid for another, and then into open Hostilities and Outrages to their total Destruction. So easy a Thing it is for God to defeat his Enemies, who can, when he pleases, infatuate their Designs, or arm their own Passions and Mistakes against them! *Pool's* Annotations on 2 Chron. xx. 22.



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Valley, (which, from this Event, was called afterwards the *Valley of Blessing*) they gave solemn Thanks to God for this Deliverance; and, not long after, *Jehoshaphat*, with his victorious Troops, entering *Jerusalem* in Triumph, was receiv'd with the joyful Acclamations of his People, and struck such Terror into all neighbouring Nations, that, for the Remainder of his Reign, he met with no Molestation.

ONE Loss however he had, towards the Conclusion of his Reign, † in joining with *Abaziah*, King of *Israel*, to equip out a Fleet in the Port of *Ezion-Geber*, in order to go to *Tarsish*; for the whole Fleet was dash'd in Pieces upon a Ridge of Rocks, that lay in the Mouth of the Harbour, before they ever got to Sea. But, as *Jehoshaphat* was afterwards convinc'd, that this was a Judgment of God upon him for entering into Partnership with an impious Prince, (as *Abaziah* certainly was) the next Fleet he set out, was from his other Port of *Elab*, wherein he suffer'd *Abaziah* to have no Concern, and therefore came off with

better Success. The Truth is, *Jehoshaphat* was a religious and good Prince, a zealous and great Reformer, and yet the People still retain'd a Kindness for the High-Places. He liv'd sixty, and reign'd twenty-five Years; was bury'd in the City of *David*, and succeeded by his Son *Jehoram*.

HIS Father *Jehoshaphat* had six other Sons; but, to give no Umbrage for Suspicion, he had, in his Life-Time, remov'd them from all publick Business, made them Governors of fenced Cities, and given them separate Fortunes of their own. But, notwithstanding all this Precaution, as soon as *Jehoram* was settled on the Throne, he murther'd all his Brothers, and several chief Men in *Israel*, who (as he suspected) either adher'd to their Party, or were likely to revenge their Deaths.

DURING these cruel Proceedings in the very Beginning of his Reign, he had a † Letter sent him from *Elijah*, wherein he upbraided him with the Murther of his Brothers, and his Departure from the Religion of his Ancestors; and wherein † he threaten'd him with a sore Disease in his

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He is succeed-  
ed by his Son  
Jehoram, who  
prov'd a bloody  
Prince, liv'd  
wickedly, and  
died unlament-  
ed.

† This certainly was a great Weakness in him, to make Friendship with the Son, when he had been so sharply reprov'd for joining with his Father *Ahab*, especially since the Son was as great an Idolater, as the Father; but into this he was betray'd by the Affinity, that was between them; and though he did not join with him in War, but only in Trade, yet God was nevertheless displeas'd with him, which shews how dangerous a Thing it is to have too near a Familiarity or Commerce with Idolaters, or any other very wicked Men. *Patrick's Commentary.*

† Now since it is plain, from 2 Kings ii. 11, &c. that *Elijah* was taken up into Heaven, in the Time of *Jehoshaphat*, the Question is, How could *Elijah* send his Son a Letter? For Resolution to this, *Josephus* and others imagine, that this Writing was indited in Heaven, where *Elijah* now is, and sent to *Jehoram* by the Ministry of Angels. But there is no Reason to suppose, that so singular a Miracle was wrought in Favour of an idolatrous Prince, who had *Moses and the Prophets*, which (in our Saviour's Opinion) were sufficient to instruct him in all Points necessary to Salvation, and needed not any additional Writing to be sent him from the other World. Others therefore are of Opinion, that this Letter was written before *Elijah's* Ascension into Heaven; that, foreseeing by the Spirit of Prophecy the great Wickedness *Jehoram* would fall into, he dictated the Contents hereof to one of the Prophets, charging him to put them down in Writing, to send them in a Letter to *Jehoram*, when he grew as impious as is here related, and to let him know withal, that *Elijah* commanded this Writing to be deliver'd to him, upon Presumption that it would affect him the more, as it came from a Person that was translated into Heaven. But this Notion has no better Foundation than the other: For Prophets were sent to those, who liv'd in their own Age, to declare unto them the Will of God, not to write Letters, fit to be deliver'd only when they had departed out of this Life. God never left himself without a Witness; and at this Time more especially, there were Prophets in Abundance: And therefore, others have suppos'd, that there has been a Mistake in the Transcriber, and the Name of *Elijah* put for that of *Elisba*; or that the *Elijah*, by whom this Letter was sent, was not the Prophet, who was taken up into Heaven, but another of that Name, who liv'd in the subsequent Age, and was contemporary with *Jehoram*. Which of these Conjectures (for Conjectures they are all) seems most feasible, we are at Liberty to chuse, since any of them is sufficient to solve the above-mention'd Difficulty. *Le Clerc's and Patrick's Commentaries.*

† There was no Calamity that could be thought of (as several have observ'd) which did not befall this wicked Prince. His Kingdom was destroy'd, and depopulated by the fiercest Nations; his Treasures ransack'd; his Wives

carry'd



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his Bowels, and his Wives, his Children, and People, with Judgments of several Kinds, which God would send upon them: Nor was it long before these Threats began to operate. The *Edomites*, who had all along been subject to the House of *David*, rebelled; and having expelled his *Deputy*, made themselves a King of their own, and were never again subject to the *Jewish* Yoke. *Libnah*, a City in his own Dominions, shook off its Allegiance, and refus'd to acknowledge him any longer for its *Sovereign*. The *Philistines* and *Arabians* made Inroads upon his Territories, ravag'd the Country, plunder'd his Palace, and carry'd away his very Wives and Children, so that they left none, except *Jehoabaz* the youngest; and (to compleat his Misery) after God had afflicted him with a cruel *Dysentery*, which for two Years grievously tormented him, and brought him at last to his Grave, he died, without being so much as lamented by his Subjects; and, after a Life of

forty, and a Reign of eight Years, being bury'd indeed in the City of *David*, (but not in any of the royal Sepulchres) was succeeded by his Son *Jehoabaz*. But to return to the History of King *Abaziah*.

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*AHAZIAH*, as we said, succeeded his Father *Abaziah* in the Kingdom of *Israel*, in the seventeenth Year of *Jehoshaphat's* Reign, and was not a whit behind him in all Manner of Wickedness. But, as his Reign was but short, (in the whole, not above the Space of two Years) so was it *inglorious*, and full of Trouble. For, in the first Year of his Reign, the *Moabites*, who had always been obedient to the Kings of *Israel* from the first Separation of the two Kingdoms, took now an Opportunity to revolt, nor had he Power to reduce them to their Subjection: For, in the second Year of his Reign, he receiv'd such a Hurt by a Fall from † the Terras of his House, as reduc'd him to a very bad State of Health. In this Condition he sent to \* *Baalzebub*, the God of *Ekron* †,

Ahaziah's  
wicked and  
inglorious  
Reign.

carry'd into Captivity; his Children slain; himself afflicted with a sore Disease for two Years; and, when he was dead, deny'd the Honour of a Royal Sepulture, such as his Father had. All which Calamities were threaten'd in this Writing sent him in the Name of *Elijah*, that he might not think that they came by Chance, but by the special Direction of Almighty God, as a Punishment for his Impiety. *Patrick's Commentary* on 2 *Chron.* xxi. 14.

† In the *Eastern* Countries the Roofs of the Houses were flat, and surrounded with a Battlement to prevent falling from them, because it was a customary Thing for People to walk upon them, in order to take the Air. Now, in this Battlement we may suppose that there were some wooden Lattices for People to look through, of equal Height with the *Parapet-Wall*, and that *Abaziah* negligently leaning on it (as it was rotten and infirm) it broke down, and let him fall into the Court, or Garden belonging to his House. Or there is another Way, whereby he might fall. In these flat Roofs, there was generally an Opening, which serv'd instead of a *Sky-light* to the House below, and this Opening might be done over with *Lattice-work*, which the King, as he was carelessly walking, might chance to step upon, and slip through. Nor is there any Absurdity in supposing such *Lattice-work* in a King's Palace, when the World was not arriv'd to that Height of Art and Curiosity, that we find it in now. *Pool's Annotations*, and *Calmet's Dissert. sur les Edifices des anciens Hebreux*.

\* The Word signifies, the God of Flies; but how this Idol came to obtain that Name, it is not so easy a Matter to discover. Several are of Opinion, that this God was called *Baal-jemin*, the Lord of Heaven, but that the *Jews*, by Way of Contempt, gave it the Name of *Baal-zebub*, or the Lord of a Fly, a God that was nothing worth, or (as others say) whose Temple was filled with Flies; whereas the Temple of *Jerusalem* (notwithstanding all the Sacrifices that were there daily offer'd) never once had a Fly in it, as their Doctors relate. The sacred Writings indeed, when they speak of the Gods of the *Heathens*, very frequently call them in general, *Idols*, *Vanity*, *Abominations*, &c. but they never change their proper Names into such, as are of an opprobrious Import; neither can we think it likely, that the King of *Israel* would have called the God of *Ekron*, for whom he had so high a Veneration, as to consult him in his Sickness, by any Appellation of Contempt. Whoever considers what troublesome and destructive Creatures (especially in some hot Countries) Flies are known to be; in what vast Swarms they sometimes settle, and not only devour all the Fruits of the Earth, but in many Places occasion a noisom Pestilence; may reasonably suppose, that the *Heathens* had a proper Deity, to whom they made their Addresses, either for the Prevention, or Removal of this sore Plague. And accordingly we are told by *Pliny*, (lib. xxix. c. 6.) that, when there was a Plague in *Africa*, occasion'd by vast Quantities of Flies, after that the People had sacrific'd to the God *Achore* (he should have said, the God of *Ekron*, for there is a plain Affinity between their Names) the Flies all died, and the Distemper was extinguish'd. Now it was a known Maxim of the *Heathen Theology*, that, as all Plagues were inflicted by some evil Demon or other, so all evil Demons were under the Restraint of some superior one, who is their Prince and Ruler. As therefore *Pluto* was known

to



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*Ekron* †, to know if he should recover; but, by God's Appointment, the Prophet *Elijah* was sent to meet his Messengers, and † to turn them back with this Answer, *that the King should certainly die*. The Messengers coming back much sooner than was expected acquainted the King with the Reason of it; and he, \* by their Description, understanding that it was *Elijah*, who sent him this Message, immediately dispatch'd a Captain with fifty Soldiers to apprehend him; but, upon their Approach, the Prophet commanded Fire to come down from Heaven, and

destroy them. The like he did to another Captain, and his Company; but, when the third came in a more submissive Manner, and begg'd his Life, and the Lives of his Soldiers, † *Elijah* went with him to the King, and told him from his own Mouth, what he had before told the Messengers, which accordingly came to pass; for he died a short Time after, and having no Son of his own, was, || in the second Year of *Jehoram* Son of *Jehoshaphat*, King of *Judah*, succeeded by his Brother *Jehoram*.

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## ABOUT

to be the God of *Hell*, and to have all the mischievous Band of Spirits under his Controul; to him the Heathens us'd to pray, and offer Sacrifices, that he might not suffer any of his inferior Agents to inflict this heavy Judgment upon them. They worshipp'd him, I say, not to engage him to do them any Good, but to prevail with him to do them no Harm; and accordingly we may observe, that every Thing in their Service was dark and gloomy. Their Offerings were in the Night.

Tum Regi Stygio nocturnas inchoat aras.

VIRG. Æn. vi.

Their Victims were black,

————— Huc casta Sybilla

Nigrantum multo Pecudum te sanguine ducet.

Ibid. Æn. v.

And the Blood let out into a deep Ditch.

————— Cultros in Guttera velleris atri

Conjicit, & patulas perfundit sanguine Fossas.

OVID. Met. lib. vii.

Such good Reason have we to think, that the *Baalzebub*, in Scripture called the *Prince of the Devils*, was the very same with the *Pluto*, whom the Heathens made the God of *Hell*, and worshipp'd in this Manner. *Patrick's* and *Le Clerc's* Commentaries, and *Jurieu Hist. des Dogmes & Cultes*. Part. iv. c. 3, &c.

† *Ekron* was a City and Government of the *Philistines*, which fell by Lot to the Tribe of *Judah*, in the first Division made by *Joshua*, Josh. xv. 45. but was afterwards given up to the Tribe of *Dan*, Josh. xix. 43. tho' it does not appear from History, that the *Jews* ever had a peaceable Possession of it. It was situated near the *Mediterranean-Sea*, between *Ashdod* and *Jamnia*, in a moist and hot Soil, and was therefore very much infested with Flies. *Calmet's* Dictionary, and *Patrick's* Commentary.

† It may seem somewhat strange, that *Abaziah's* Messengers should stop their Journey to *Ekron*, at *Elijah's* Command; but he was a Man of such a venerable Presence, and spake to them with such Authority in the Name of the Lord, that they were over-aw'd thereby to obey him, rather than the King. *Patrick's* Commentary.

\* The Description, which the Messengers give of *Elijah*, is, ———— *That he was an hairy Man, and girt with a Girdle of Leather about his Loins*, 2 Kings i. 8. where his being an *hairy Man*, may either denote his wearing long Hair on his Head, and his Beard, as the ancient *Greek* Philosophers were wont to do, and as *Lucan* describes *Cato*.

Intensos rigidam in frontem descendere canos

Passus erat, mœstamque genis increescere barbam:

Or it may denote his Habit, which was made of Skins, rough, and with their Hair on; as the ancient Heroes were cloth'd in the Skins of Lions, Tigers, and Bears; as the Evangelist represents the *Baptist* in a Raiment of *Camel's Hair*, Matth. iii. 4. as the Apostle describes the Prophets, *wandring about in Sheep-Skins, and Goat-Skins*, Heb. xi. 37. and as *Statius* dresses up old *Tiresias*,

————— longævi vatis opacos

Tiresiæ vultus, vocemque & vellera nota

Induitur. ————

Théb. lib. ii.

† This is a great Instance of the Prophet's Faith and Obedience to God, in whom he trusted, that he would deliver him from the Wrath of the King, and the Malice of *Jezabel*. He had order'd, not long before, all the Prophets of *Baal* to be slain; had sent a very unwelcome Message to the King; and now made a very terrible Execution upon two of his Captains, and their Companies; so that he had all the Reason in the World to apprehend the utmost Expressions of the King's Displeasure; And yet, when God commands him, he makes no Manner of Hesitation, but goes boldly to him, and confirms with his own Mouth the ungrateful Truth, which he had declar'd to his Messengers. *Patrick's* Commentary.

|| How could *Jehoram*, the Brother of *Abaziah*, begin his Reign in *Israel* in the second Year of *Jehoram*, the Son of *Jehoshaphat*, when we read soon after, that he began to reign over *Israel*, in the eighteenth of *Jehoshaphat* King of



A. M.  
3601, &c.  
Ant. Christ.  
1003, &c.  
Elijah's Tran-  
station, and  
Elisha's Suc-  
cession in the  
Prophetick  
Office.

ABOUT the Beginning of the † Reign of *Jehoram* King of *Judah*, *Elijah* the Prophet was translated into Heaven. God, very likely, had given him some Intimation of the Time, when this miraculous Event should happen; and therefore, before his Departure, he visited the Sons of the Prophets, that were at *Bethel*, and *Jericho*, and took his Leave of them with such Solemnity, that they began to suspect that this was the last Visit, he intended to make them; and accordingly † appris'd *Elisha* of it, who thereupon determin'd not to leave his Master, as long as he continu'd upon Earth.

WITH this Resolution he set forward with *Elijah*, who was now shaping his Course towards his *native* Country of *Gilead*, from whence he was to be translated; and, as they were to pass over the *Jordan*, *Elijah* † with his Mantle struck the Waters, which instantly divided into two Parts, so that they went over on dry Ground.

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WHEN they had pass'd the River in the Sight of fifty of the † Sons of the Prophets, and as they drew near to the Place of *Elijah's* Ascension, *Elisha* requested of him, that the same Gift of Prophecy, which God had been pleas'd to bestow on him,

of *Judah*, 2 Kings iii. 1. and in another Place, that *Jehoram*, the Son of *Jehoshaphat*, began to reign over *Judah*, in the *fifth* Year of *Jehoram*, King of *Israel*? 2 Kings viii. 16. Now, it is but supposing, that *Jehoshaphat* declar'd his Son *Jehoram* King, while himself was alive, and reign'd in Conjunction with him for the Space of *seven* Years, and all the Difficulty is remov'd: For then *Jehoram* the Son of *Ahab*, might begin his Reign in the *second* Year of *Jehoram* Son of *Jehoshaphat*, viz. in the *second* Year that he reign'd with his Father, who was then alive; and *Jehoram* Son of *Jehoshaphat*, may be said to have begun his Reign in the *fifth* of *Jehoram* the Son of *Ahab*, meaning the Time, when, after his Father's Death, he began to reign *alone*. That the Kings of *Judah* and *Israel* (as well as other oriental Princes) were accusom'd to appoint their Successors, and, even during their Life-Time, to give them some Share in the Administration, is plain from several Instances: And that *Jehoshaphat* found it expedient to settle his Son in the Kingdom with himself, seems to be intimated in 2 Chron. xxi. 3. where it is said, that he gave the Kingdom to *Jehoram*, because he was his *First-born*; and gave Gifts to the rest of his Sons, who being many, might perhaps be forming Parties, and entering into Cabals about the Succession to the Kingdom; and therefore, to put an end to all such Contests, *Jehoshaphat* declar'd *Jehoram* King, while himself was on the Throne, because he was his *First-born*. Calmet's and Patrick's Commentaries.

† To prevent Confusion, the Reader is desir'd to take Notice, that in the Course of this History, there is Mention made of two *Jehorams*, who reign'd much about the same Time; one, the second Son of *Ahab*, who succeeded his Brother *Abaziah*, and was King of *Israel*; and the other, who was Son and Heir to *Jehoshaphat*, and reign'd in *Judah*; both very wicked Princes, and therefore, the greater Care should be taken, that their Actions be not blended together.

† The Expression in the Text is, ———— *Knowest thou, that the Lord will take away thy Master from thy Head to-day?* 2 Kings ii. 3. Where the Sons of the Prophets allude to their Manner of sitting in their School. For the Scholars us'd to sit below their Masters Feet, and the Masters above over their Heads, when they taught them: And therefore, the Sense of the Words is, that God would deprive *Elisha* of his Master *Elijah's* Instructions, viz. by a sudden Death. For it does not appear that they had any Notion of his Translation; so far from this, that they desir'd Leave to send out some to seek for him, if peradventure the Spirit of the Lord had taken him up, and cast him upon some Mountain, or into some Valley, 2 Kings ii. 16. Patrick's Commentary.

† In these two Books of Kings, there is Mention made five Times of this Mantle; and, in every Place, it is called *Alameth*, which denotes a royal, as well as a prophetic Robe. The Septuagint always translate it by the Word *μαλατή*, which properly signifies the prophetic Mantle, made of Lamb-Skins, being a Kind of upper Garment thrown over the Shoulders, and (as some think) reaching down to the Heels; though others take it for no more, than a leathern Jacket to keep out Rain.

Ad subitas nusquam Scortea desit Aquas.

MART. Lib. 14.

† By the Sons of the Prophets, we are to understand the Scholars of the Prophets, such as they educated and train'd up in Religion and Virtue, upon whom God by Degrees bestow'd the Spirit of Prophecy, and whom the superior Prophets employ'd in the same Capacity, as the Apostles did the Evangelists, viz. to publish their Prophecies and Instructions to the People, in the Places where they themselves could not go. Nor is it any small Testimony of God's Love to an apostate People, that, in these corrupt Times, and in that very Place, where the golden Calves were worshipp'd, he still continu'd the Schools of the Prophets, in order to recover them from Idolatry. Nay, (what is very remarkable) there were Prophets of greater Excellency for their Miracles in *Israel*, than were in *Judah*, because they needed them more, both to turn their hard Hearts from the Worship of Idols, and to preserve the pious Persons, that remain'd among them, from deserting their Religion. Patrick's Commentary.



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him, might be † communicated to him, in a larger Measure, than to the other Prophets; which the other did not positively promise, but told him however, that, if he happen'd to see him when he came to be translated, this would be a good Sign, that God would not refuse him his Request: And while they were thus going on, and talking, there appear'd as it were, a bright Chariot, and Horses, running towards them on the Ground, and, coming between them, parted them. \* For *Elijah* mounted the Chariot, and, in a great Gust of Wind, directed by Angels, was transported into Heaven; while *Elisha*, who was left behind, † cry'd to him, as he saw him mount, and express'd his Sorrow when he was gone: But, taking up the Mantle, which had

dropt from him in his Ascent, with it he divided the Waters, as *Elijah* had done, and re-pass'd the *Jordan*.

HEREBY the Prophets of *Jericho*, and the Places adjacent were convinc'd, that the Spirit of *Elijah* rested upon *Elisha*. And accordingly, when they met him, they recogniz'd him for his Successor, and paid him the same Respect. Believing however, that the Spirit of God might possibly have \* transported *Elijah* into some distant or desert Place, they desir'd Leave to send out fifty Men in Search of him. *Elisha* assur'd them, that it would be needless: However, to give them all the Conviction they desir'd, he suffer'd them to do what they pleas'd; so that the Men went, and return'd again after three Days Search to no Purpose.

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FROM

† The Words in the Text are, — *Let, I pray thee, a double Portion of thy Spirit be upon me*; where some learned Men are of Opinion, that this Request in *Elisha* would be arrogant, if the Words were to be taken in their most obvious Sense; and therefore, they refer them to *Elisha's* School-fellows, whom he desires to surpass in all prophetick Gifts, as much as the First-Born did excel the other Children in his Portion of the Inheritance. But, being *Elijah* had no other Successor, upon whom he was to bestow any prophetick Gifts, but *Elisha*; we cannot see why *Elisha* may not be said to have a double Portion of the prophetick Spirit, since it is evident he did many more Miracles than *Elijah* did, and, even after his Death, exerted a Divine Power in raising the dead Man, 2 Kings xiii. 21. Had he desired this double Portion indeed out of a Principle of Vain-Glory, there might then be something said against his Request; but since he did it with a pure Intent to become thereby more serviceable in his Generation, we cannot perceive why he was to blame in requesting what our blessed Saviour granted to his Apostles, viz. the Power of working greater Miracles than he himself did. *Le Clerc's* and *Calmet's* Commentaries.

\* What this Chariot was, and to what Place it convey'd *Elijah*, we shall have Occasion to observe in the following Dissertation; at present we shall only take notice of some Things relating to this Prophet's Character. The Author of *Ecclesiasticus* (Chap. xlviii. 1, &c.) has dedicated this *Encomium* to his Memory. — *Then stood up Elias the Prophet, as Fire, and his Word burnt like a Lamp. He brought a sore Famine among them, and by his Zeal he diminished their Number. By the Word of the Lord he shut up the Heaven, and also three Times brought down Fire. O Elias, how wast thou honoured by thy wondrous Deeds? And who may glory like unto thee? Who didst raise a dead Man from Death, and his Soul from the Place of the Dead, by the Word of the Most High; who broughtest Kings to Destruction, and honourable Men to their Bed: — Who wast taken up in a Whirlwind of Fire, and in a Chariot of fiery Horses; who wast ordained for Reproofs in their Times, to pacify the Wrath of the Lord's Judgment, before it break forth into Fury; to turn the Heart of the Father to the Son, and to restore the Tribes of Jacob. In which last Sentence our Author alludes to that Passage in *Malachi*, Chap. iv. 6. Behold I will send you *Elijah the Prophet*, before the Coming of the great and dreadful Day of the Lord; and he shall turn the Hearts of the Fathers to the Children, and the Heart of the Children to their Fathers, lest I come and smite the Earth with a Curse.*

† The Words of *Elisha* upon this Occasion are, *My Father, my Father*, (so they called their Masters and Instructors) *the Chariot of Israel, and the Horsesmen thereof*. The Expression alludes to the Form of the Chariot and Horses, that he had just then beheld, and seems to imply, “That *Elijah*, by his Example, and Counsel, and Prayers, “and Power with God, did more for the Defence and Preservation of *Israel*, than all their Chariots and Horses, “and other warlike Provisions.” Unless we may suppose, that this was an abrupt Speech, which *Elisha*, in the Consternation he was in, left unfinished, and so the sacred History has recorded it. *Pool's* Annotations, and *Le Clerc's* Commentary.

\* The Spirit of the Lord (whereby we may understand either the Power of God, or some one of his Angels) frequently us'd to carry the Prophets through the Air, and, with vast Celerity, remove them to distant Places: And therefore *Obadiah* speaks of it as a common Thing: *And it shall come to pass, as soon as I am gone from thee, that the Spirit of the Lord will carry thee where I know not, so that when the King cannot find thee, he will slay me*, 1 Kings xviii. 12. And accordingly, in the New Testament, we are told of *Philip*, that, when they were come up out of the Water, the Spirit of the Lord caught him away, that the Eunuch saw him no more, and *Philip* was found at *Azotus*, Acts viii. 39, 40. *Le Clerc's* Commentary.



A. M. 3001, &c.  
Ant. Christ. 1003, &c.

FROM this Place, *Elisha* proceeded to *Jericho*, where, at the Request of the Inhabitants, he cur'd the *† Brackishness* of their *Water*, and the *Barrenness* of their *Soil*. Thence he continu'd his Course to *Bethel*, where, upon the Children's mocking and ridiculing him, *† two She-Bears*, rushing out of the neighbouring Forest, fell upon them, and devour'd two and forty of them. From *Bethel* he went to *Mount Carmel*, where probably there was another *School* of the Prophets; and from thence he proceeded to *Samaria*, where he had soon Opportunities enough of exerting his *prophetick Office*.

Jehoram's  
Victory over  
Mesha King  
of Moab.

IT was in the eighteenth Year of *Jehoshaphat* King of *Judah*, that this

*Jehoram*, King of *Israel*, began to reign; and tho' he did not make any great *Reformation* in his Kingdom, yet he was not altogether as wicked as his Father, and Brother: For *†* he remov'd the Idols of *Baal*, (very likely to procure *Jehoshaphat's* Friendship) tho' the *Golden-Calves* (which were the *State-Engine* to keep up the Division between *Israel* and *Judah*) he could not prevail with himself to depose. In this State however he *†* had *Jehoshaphat* for an *Ally*, when he engag'd in a War (which was in the Beginning of his Reign) with *Mesha* King of *Moab*; for refusing to pay the Tribute *†* of an hundred Thousand Lambs, and an hundred Thousand Rams with the Wool, which (until the Reign of

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*†* The Manner in which the Prophet *Elisha* sweeten'd the Fountain, and made the Soil fruitful, was by casting *Salt* into the *Water*, to make the Miracle more conspicuous; for *Salt* is a Thing, that of all others makes *Water* less *potable*, and the Ground more *barren*. *Josephus*, however, willing to improve upon this History, adds (as his usual Manner is) several Circumstances of his own. For he tells us, — “That this Fountain did not only corrupt the Fruits of the Earth, (whether Grain or Plants) but likewise caus'd Abortions in Women, and tainted with a blasted Infection, whatever it touch'd, that was capable of such Impression; that *Elisha*, having been treated with great Hospitality and Respect by the People of *Jericho*, bethought himself of such an Acknowledgment, as they themselves, their Country, and their Posterity to the End of the World might be the better for; that hereupon he went out to the Fountain, and, causing a Pitcher of *Salt* to be let down to the Bottom of it, he advanc'd his Right-Hand towards Heaven, and, presenting his Oblations at the Side of it, besought God, in his Goodness, to correct the *Water*, and to sweeten the Veins through which it pass'd; to soften the Air, and make it more temperate and fructifying; to bestow Children, as well as Fruits upon the Inhabitants in Abundance; and never to withdraw these Blessings, so long as they continu'd in their Duty; and that, upon offering up this Prayer, with all due Ceremony, and according to Form, the ill Quality of the Fountain was chang'd, and (instead of Sterility) became now an efficacious Means of Plenty and Increase.” The Author, we may observe, (to gratify *Pagans*) represents *Elisha* in the Form of a *Magician*, who, by Invocations, Oblations, and other secret and mysterious Operations, chang'd the bad Quality of the Waters, and thereby made the Valley of *Jericho* fruitful; whereas this was done in a Manner altogether supernatural and miraculous. Nay, to this very Day, there is a Fountain towards the West of *Jericho*, which rises about three Quarters of a League above the Town, in the Way to *Jerusalem*, which, yielding a great deal of *Water* (and that very good in its Kind) runs along, and fructifies the Plain. The Wars of the Jews, lib. v. c. 4.

*†* They had probably been robb'd of their Whelps, which made them more fierce and outrageous. *Patrick's Commentary*.

*†* 'Tis a little strange, that his Mother *Jezabel*, who brought this Worship with her from the *Sidonians*, should suffer him to remove the Images of her favourite God; but she perhaps might be a little daunted with the many Disasters, that had befallen her Family, and was content with the Privilege of having her idolatrous Worship in private: Nor is it unlikely, that *Jehoshaphat* might refuse to assist him in his Wars against the King of *Moab*, unless he would consent to renounce his Idolatry. *Patrick's Commentary*.

*†* The Answer, which he gives *Jehoram*, is the very same, that he return'd to his Father *Abah*, in his War against the *Syrians*: *I am, as thou art; my People, as thy People; and my Horses, as thy Horses*, 1 Kings xxii. 4. and 2 Kings iii. 7. And, considering the ill Success he had, one would wonder, why he should be so forward to join with his Son; but, as *Jehoram* had reform'd some Things, he might have a better Opinion of him, and, by shewing him Kindness, hope perhaps to prevail with him to proceed farther; and, as the *Moabites* had of late invaded his Country, 2 Chron. xx. 1. he might embrace this Opportunity to chastise them for it. But, without these Considerations, the War was right and justifiable, and fit it was, that *Rebels* and *Revolters* should be chastis'd, lest the Example should pass into his own Dominions, and encourage the *Edomites* to revolt from him, as we find they afterwards did from his Son. *Patrick's Commentary*, and *Pool's Annotations*.

*†* This was a prodigious Number indeed; but then we are to consider, that these Countries abound with Sheep, inasmuch that *Solomon* offer'd an hundred and twenty Thousand, at the Dedication of the Temple, 2 Chron. vii. 5. and the *Rab-nita* drove from the *Hagarites* two hundred and fifty Thousand, 1 Chron. v. 7. For, as *Bochart* observes, their Sheep frequently brought forth two at a Time, and sometimes twice a Year. The same learned Man remarks, that,



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his Brother *Abaziah*) had been all along, from the Time of *David*, paid to the Crown of *Israel*; and as the King of *Edom* was then no more than *Deputy* to *Jehoshaphat*, he engag'd him likewise in the Quarrel. These three Kings, in order to surprize the Enemy, and invade him on the weakest Side, took a Compass of seven Days March, in the Wilderness of *Edom*, and had like to have been all lost for Want of Water, had not the Prophet *Elisha*, who was then in the Camp, (b) put them in a Method how to procure some; and not only so, but, at the same Time, promis'd them a compleat Victory over the *Moabites*. The next Morning, the confederate Army had Water enough; and the *Moabites*, who were now marching to oppose them, perceiving Water where they knew there us'd to be none, and, by the Reflection of the Sun, that it look'd like Blood, suppos'd that the three Kings had quarrell'd, and their Armies engag'd, and slain one another; so that they concluded they had nothing to do, but to fall upon the Spoil. But, when they came to the Camp, the *Israelites* gave them a Reception that they little expected:

For, they not only killed great Numbers of them upon the Spot, but pursu'd them into their Country; destroy'd their fortify'd Places, chok'd up their Springs; cut down their Timber, and made Ravage and Devastation, wherever they came; in-somuch, that the King was forc'd to betake himself to his Capital City *Kirbareth*, where the confederate Army besieg'd him; and soon reduc'd him to such Extremity, that, after he had made a successless Sally with seven hundred Men in hopes of forcing the King of *Edom's* Quarters, and found himself repuls'd; he took his eldest Son, † and, in mere Desperation, sacrific'd him upon the Wall of the City, in the Sight of the *Israelitish* Army, who, being struck with Horror at so barbarous an Action, rais'd the Siege, and retir'd to their own Country.

UPON raising this Siege, the Prophet *Elisha* left the three Kings, and return'd to *Samaria*; whereupon the sacred Historian gives a long Detail of the several Miracles, which he wrought: viz. (c) That he increas'd a poor Widow's Oil, to such a Quantity, as enabled her to pay her Husband's Debts, and preserve † her

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*Elisha's*  
several Miracles.

two

in antient Times; when People's Riches consisted in Cattle, this was the only Way of paying Tribute; for (as he quotes the Passage out of *Pliny*) *Pecunia ipsa à Pecore appellabatur: Etiam nunc in Tabulis Censoriis Pascua dicuntur omnia, ex quibus populus reditus habet, quia diu hoc solum vestigal fuerat.* Nat. Hist. lib. xviii. c. 3. It is observ'd by others likewise, that this great Number of Cattle was not a Tribute, which the *Moabites* were oblig'd to pay to the *Israelites* every Year, but on some special Occasion only; upon the Accession of every new King, for Instance, when they were oblig'd to express their Homage in this Manner, or to make Satisfaction for some Damages, that the *Israelites* should at any Time suffer from their Invasions, or Revolts. *Patrick's* and *Le Clerc's* Commentaries.

(b) 2 Kings iii. 16.

† Not only the holy Scriptures, but several *Heathen* Writers likewise do assure us of this, that, in Cases of great Extremity, it was customary among People to sacrifice to their Gods whatever was most dear to them. *Cæsar*, in his War with the *Gauls*, tells us, that when they were afflicted with grievous Diseases, or in Time of War, or great Danger, they either offer'd Men for Sacrifices, or vow'd that they would offer them; because they imagin'd, that their Gods could never be pleas'd, unless one Man's Life was given for another's. No less a Man than *Grætius* is of Opinion, that this *Moabitish* King, in Imitation of *Abraham*, sacrific'd his Son to the God of *Israel*, hoping thereby to appease his Wrath, and to move the Compassion of the Kings, that were besieging him: But the most general Opinion is, that he offer'd this costly Sacrifice to some false Deity, and very likely to *Chemosh*, which was his national God, and generally thought to be the *Sun*. *Calmer's* and *Le Clerc's* Commentaries.

(c) 2 Kings iv. 1, &c.

† The *Jewish* Law look'd upon Children as the proper Goods of their Parents, who had Power to sell them for seven Years, as their Creditors had to compel them to do it in order to pay their Debts; and from the *Jews* this Custom was propagated to the *Athenians*, and from them to the *Romans*. The *Romans* indeed, had the most absolute Controul over their Children. By the Decree of *Romulus* they could imprison, beat, kill, or sell them for Slaves. But *Numa Pompilius* first moderated this, and the Emperor *Dioclesian* made a Law, that no free Persons should be sold upon Account of Debt. The antient *Athenians* had the like Jurisdiction over their Children, but *Solon* reform'd this cruel Custom: As indeed it seem'd a little hard, that the Children of a poor Man, who have no Manner of Inheritance left them, should be compelled into Slavery, in order to pay their deceas'd Father's Debts: And yet this was the Custom, as appears from this Passage, wherein the Prophet does not pretend to reprove the Creditor, but only puts the Woman in a Method to pay him. *Calmer's* and *Le Clerc's* Commentaries.



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two Sons from Bondage: (d) That, to reward the wealthy *Shunamite* for his Kindness and Hospitality to him, he prevail'd, in his Prayers with God, that his Wife might have a Child, and afterwards, when the Child died, (e) restor'd him to Life again: That, while he was at *Gilgal*, he cur'd the noxious Quality of the Prophets † *Colloquintida* Pottage, by the Injection of a little Meal: (f) That there he multiply'd twenty Barley-Loaves, and satisfy'd above an hundred Persons with them; and (g) that there he made an Ax, which was fallen into the River, merely by throwing in a Stick, rise up, and swim upon the Surface of it: But the Miracle, which the sacred History more particularly insists on, is the Cure of *Naaman's Leprosy*.

That of curing  
Naaman's Le-  
prosy more  
especially.

*NAAMAN* was General of the King of *Syria's* Troops, a Man famous for Exploits in War, and in great Esteem with his Master, but he was a Leper. At this Time there seems to have been no good Understanding between the two Crowns; and yet the King of *Syria*, to recover so valuable a Servant from his Illness, wrote to the King of *Israel*, but in such Terms, as gave him some uneasy Apprehensions.

When *Elisha* understood this, he order'd that *Naaman* might be sent to him; and when he came with all his Attendants and stately Equipage, instead of receiving him in Form, † he sent his Servant out to him, and bad him go † dip himself seven Times in the River *Jordan*, and he would be cur'd. The proud *Syrian*, not understanding this Treatment, and expecting, very likely, that the Prophet, by some personal Act, would have perform'd the Cure, thought himself slighted, and was for returning home: But, being advis'd by those that were about him, that, since the Prescription was so easy, to make the Experiment at least would not be much, he went to the River, and, after having bath'd seven Times therein, found himself perfectly cur'd.

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REJOIC'D at his unexpected Recovery *Naaman* return'd to *Elisha*, acknowledging, that there was no other God, but the God of *Israel*; protesting, that from thence forward he would sacrifice to none but him; desiring, for that Purpose, two Mules Loads † of the Earth of the Country, wherewith to build him an Altar; deprecating any Offence, that might arise from his waiting on the King, his Master, when

(d) 2 Kings iv. 8, &c.

(e) Ibid. ver. 34.

† It is a Plant so very bitter, that some have called it the *Gall of the whole Earth*. It purges excessively, and is a Sort of Poison, if not qualify'd, and taken in a moderate Quantity. *Calmet's* and *Patrick's* Commentaries.

(f) 2 Kings iv. 41.

(g) Ibid. vi. 5, 6.

† *Elisha's* not appearing to receive the *Syrian General* is ascrib'd by some to the retir'd Course of Life, which the Prophets led; but then, why did he see him, and enter into Conversation with him, when he return'd from his Cure? I should rather think, that it was not misbecoming the Prophet, upon this Occasion, to take some State upon him, and to support the Character and Dignity of a Prophet of the Most High God; especially, since this might be a Means to raise the Honour of his Religion and Ministry, and to give *Naaman* a righter Idea of his miraculous Cure, when he found that it was neither by the Prayer nor Presence of the Prophet, but by the Divine Power and Goodness, that it was effected. *Pool's* Annotations, and *Calmet's* Commentary.

† In Conformity to the Law, which requires that Lepers, in order to their cleansing, should be sprinkled seven Times, Lev. xiv. 7, &c. the Prophet order'd *Naaman* to dip himself as often; but *Jordan* (as the *Syrian* argu'd) had no more Virtue in it than other Rivers; nor could cold Water (of any Kind) be a proper Means for curing this Disorder, whose Root is a white watery Humour, that would increase, rather than be diminish'd, by any such Application. *Patrick's* Commentary.

† He desir'd the Earth of the Land, because he thought it more holy and acceptable to God, and proper for his Service; or because he would, by this Token, declare his Conjunction with the People of *Israel* in the true Worship, and constantly put himself in Mind of his great Obligation to that God, from whose Land this Earth was taken. He might have had indeed enough of this Earth without asking any one for it, but he desir'd the Prophet to give it him, as believing perhaps, that he, who put such Virtue into the Waters of *Israel*, could put as much in the Earth thereof, and make it as useful and beneficial to him in another Way. These Thoughts indeed were groundless and extravagant, but yet were excusable in an *Heathen* and *Novice*, that was not as yet sufficiently instructed in the true Religion. *Pool's* Annotations.



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when he went to worship in the Temple of † *Rimmon*; and, in the Conclusion, importuning the Prophet to accept of a *Present*, for the great Cure that he had wrought upon him, which the other most † positively refus'd.

BUT there was not the like *Disinterestedness* in his Servant *Gebazi*. He, thinking it unreasonable, that so potent and wealthy a Person should go off without paying for so *signal* a Benefit, resolv'd to get something for himself; and therefore, unknown to any Body as he thought, he follow'd after *Naaman*, and, having soon overtook him, forg'd a Lye, that his Master desir'd of the *General* to send him a Talent of *Silver*, and two Changes of Garments, for two Sons of the Prophets,

who, since his Departure, were come to visit him. The *General* was glad of this Opportunity to oblige his Master, and therefore press'd him to take two *Talents* of Silver with the Garments, and sent two of his Servants to carry them for him; from whom he receiv'd them before he came to his Master's House, and repositied them, as he thought, in a safe Place: But no sooner did he return into his Master's Presence, than he began to tax him with what he had been doing, which, when *Gebazi* deny'd, he † denounc'd his Sentence, viz. that the Leprosy, whereof he had cur'd *Naaman*, should adhere to him, and his Family for ever; which accordingly, that very Moment, came to pass.

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## The OBJECTION.

“BUT how wicked soever *Gebazi* might be, in *purloining* a little of *Naaman*'s Money, and making the Man pay for his Cure; yet his Master, methinks, carries the Complement a little too far, if not in refusing his *Present*, at least in giving him *Toleration* to continue in Idolatry. He had now the fairest Opportunity imaginable to make him a thorough *Convert*, and, by working so great a Miracle

“upon him, had acquir'd a proper Authority to prescribe to him what he pleas'd: But when, instead of confirming him in the Service of the true God, he permits him to go on in his old Practice of *bowing himself in the House* of *Rimmon*, and to comply with the Terms of a false Religion, rather than lose an advantageous Employ; he certainly discovers too great an Indulgence to *Naaman*'s Impiety, and

† It is thought by the Generality of Interpreters, that, as the *Syrians* were great Worshipers of the *Sun*, this God is the same; and that the Name *Rimmon*, or *high*, is given him, by Reason of his Elevation. *Grotius* takes it for *Saturn*, because that Planet is the highest of all; and *Selden* will have it to be the same with *Elion*, or the most high God of the *Phœnicians*. 'Tis certain, that the Word *Rimmon* is the Name, that the *Syrians* give to *Pomegranates*, and therefore, as their Country was full of *Pomegranate-Trees*, whose Fruit is not only of a delicious Taste, but of great Use likewise on Account of the excellent Liquor, which it produces; they gave perhaps the Name of *Pomegranate* to their God, in the same Manner that the *Greeks* and *Latins* gave that of *Ceres* to the Goddess of Corn. *Lamy's* Introduction, lib. iii. c. 1. and *Jurien*, Hist. des Dogmes & Cultes, Part. iv. c. 10.

† *Elisba* did not think it a Thing simply unlawful to receive Gifts, or Presents; for we find him receiving them upon another Occasion, 1 Kings iv. 41. but he did not hold it expedient, in his present Circumstances, to do so, because he thought it would make for the Honour of the true God and Religion, to let the *Syrians* see the generous Piety, Charity, and Kindness of his Ministers and Servants, and how much they despis'd all that worldly Wealth and Glory, which the Priests, or Prophets of the *Gentiles* so greedily sought after; that thereby *Naaman* might be confirm'd in the Religion he had embrac'd, and others, in like Manner, incited to a Love and Liking of it. *Pool's* Annotations.

† And justly did he deserve it, since his Crime had in it all these Aggravations, ——— a greedy Covetousness, which is *Idolatry*; a Profanation of God's Name; a downright Theft, in keeping that to himself, which was given for others; deliberate and impudent Lying; a desperate Contempt of God's Omniscience, Justice, and Holiness; an horrible Reproach cast upon the Prophet, and his Religion; and a pernicious Scandal given to *Naaman*, and every other *Syrian*, that should chance to hear of it. *Pool's* Annotations.



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" too small a Concern for the Honour of God's true Religion and Worship.

" *N A A M A N*, no doubt, had a great and honourable Post about the King of *Syria*; but what is this to the Purpose? Had he been a true Convert to the *Jewish* Religion, or had the Prophet took care to instruct him sufficiently in the Rudiments thereof, all his Riches and Honours, all his Offices and Employments, nay, even Life itself, he should have freely given up, rather than appear in the Posture of a *Suppliant* before an *Idol*, which he profess'd to despise, or gratify the greatest Monarch upon Earth, by so base a Prostitution of his Conscience; unless we can suppose, (what their Speeches indeed seem to import) that, whether he serv'd God or *Rimmon*, both he and the Prophet esteem'd it a Thing indifferent.

" *THIS* Prophet indeed, in his own Cause is known to have been more zealous, than he was in God's; otherwise, (b) he would not have curs'd so many little Children in the Name of the Lord, and (what is wonderful) upon his cursing, caus'd two *She-Bears* to come immediately out of the Forest, and destroy no less than *two and forty* of them; tho' how two Bears could destroy (for that is the Expression) so very great a Multitude is somewhat incredible.

" *BUT* we need less wonder at this, when we find his Predecessor in the prophetick Office animated with the same Spirit, and (i) causing Fire to come down from Heaven to destroy two Captains, with their Companies, for no other Fault, but bluntly delivering a Message from the King, and perhaps in the very same Words, wherein they were commanded to deliver it. A vindictive Temper we may perceive our Saviour reproves in his two Disciples

" (k) *James* and *John*, and therefore we are at a Loss to know, why God should listen to the Prayers of any Man, (l) desiring that it should not rain upon the Earth, for the Space of *three Years and six Months*, when a Drought of that Continuance must inevitably have destroyed every Thing; and when it was sent, not for the Punishment of the Inhabitants of the Land for any particular Sin we read of, but purely to aggrandize the Prophet, and to put it in his Power to say, that there (m) *should be neither Dew nor Rain in these Years, but according to his Word*.

" *IF* the Prophet had such Interest, and was in such high Esteem with Almighty God, we cannot see what Reason he had to flee his Country, upon the Threats of an impotent Woman, who, notwithstanding her *Ascendant* over the King, had no Power to controul the *Providence* of God, under whose Protection he was so securely plac'd, that he need not have fear'd what *Jezebel* could do unto him. To retreat from Danger, when he knew himself under such a *Safe-guard*, was acting an inconsistent Part, and betraying the Cause of God, when, (according to his own Confession) (n) *he, and he only*, was left to defend it.

" *M O S E S* indeed, as we read, fasted forty Nights; but then he was in the Mount with God. Our blessed Saviour abstain'd from all Manner of Food for the like Space of Time; but then his humane Nature was supported by his divine; but 'tis hard to imagine, how *Elijah* could travel for forty Days and Nights together, with no stronger Sustenance than a little Bread and Water, unless we can suppose, that the kind Ravens, that attended him at the Brook *Cherith* so long, were appointed to wait on him at this Juncture likewise, (o) and to bring him

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(b) Christianity as old as the Creation, p. 263.  
Christianity, *ibid*.

(m) 1 Kings xvii. 1.

(i) *Ibid*. 265.  
(n) *Ibid*. xix. 10.

(k) Luke ix. 54, 55.  
(o) *Ibid*. xvii. 6.

(l) Christianity, 4.



A. M.  
3001, &c.  
Ant. Christ.  
1003, &c.

“ him Bread and Flesh in the Morning,  
“ and Bread and Flesh in the Evening,  
“ all the while that he was upon his  
“ Journey.

“ THE Misfortune is however that the  
“ Word *Crebin*, which we render *Ra-*  
“ *vens*, should rather signify *Merchants*,  
“ who traded in the Market of *Tyre*, or  
“ *Arabians*, that liv’d in Places adjacent  
“ to the Brook *Cherith*, and might there-  
“ fore provide the Prophet with Necessa-  
“ ries during his Concealment; because we  
“ cannot conceive, why *Ravens*, greedy  
“ and voracious Creatures, † *unnatural*  
“ to their own young ones, and declar’d  
“ unclean by the (o) Law, should (of all  
“ others) be proper Instruments to con-  
“ vey this wonderful Food (for wonderful  
“ it is from whence they had it) to the  
“ Prophet in his *Hiding-Place*; which  
“ *Ahab*, with all his Industry, was not  
“ able to find out it seems, even  
“ tho’ (p) *there was not a Nation, or*  
“ *Kingdom, where he had not sent to seek*  
“ *him*, and yet all the while he was  
“ but in the next adjoining Province,  
“ conceal’d in the Widow of *Zarephtha*’s  
“ House.

“ BUT badly did *Elijah* requite God’s  
“ singular Care and Preservation of him,  
“ since he was so far from executing the  
“ divine Command in (q) *anointing Ha-*  
“ *zael to be King of Syria, and Jehu,*  
“ *King of Israel*, that he never once went  
“ near them, but left it to be done by his  
“ Successor *Elisha*, who himself, in like  
“ Manner, declin’d the Work, and made  
“ a young Prophet his *Proxy*. Nay, even  
“ in the most *plausible* Act that *Elijah* did,  
“ *viz.* his destroying the Prophets of *Baal*,  
“ there is this Exception to be made,  
“ *viz.* that, tho’ the Law of *Moses* con-  
“ demn’d every one that introduc’d the  
“ Worship of false Gods, to immediate

“ Death, yet we cannot see, how either  
“ the Priests of *Baal* were bound by that  
“ Law, or how *Elijah*, who was but a  
“ private Man, had any Authority to exe-  
“ cute it.

“ THE Truth is, (r) they could not  
“ but know, that their God *Baal* was  
“ utterly unable to send down Fire from  
“ Heaven to consume their Sacrifice; and  
“ therefore, if they suffer’d, they suffer’d  
“ like a Pack of Fools, for accepting a  
“ *Challenge*, which they were conscious  
“ they could not answer, and putting  
“ the Merits of their Cause upon an  
“ unnecessary Trial, wherein, without  
“ all Peradventure, they were sure to mis-  
“ carry.

“ BUT how ridiculous soever the fa-  
“ cred History may make the Prophets of  
“ *Baal*, it should not use the same Free-  
“ dom, in exhibiting the Actions of God  
“ in an unfair Light; and yet this it does;  
“ when it makes the Searcher of all  
“ Hearts relent, and (s) suspend the Ex-  
“ ecution of *Ahab*’s Sentence, upon the  
“ Account of his Repentance; which  
“ (how formal soever it might appear)  
“ was, at the Bottom, but false and ficti-  
“ tious. This it does, when it makes the  
“ Disposer of all Events (t) send a *Lion*  
“ to slay a Man, merely for refusing to  
“ wound one of the *Sons of the Prophets*,  
“ tho’ he does not declare, for what Rea-  
“ son he requested that *inhuman Favour*  
“ of him. This it does, when it makes  
“ the great Dispenser of all Justice punish  
“ the Children of *Hiel*, for their Father’s  
“ Profaneness in rebuilding *Jericho*, tho’  
“ it be contrary to his own Declarations,  
“ that Children shall not suffer for the  
“ Wickedness of their Parents, (u) *but*  
“ *every one die for his own Iniquity*.  
“ This it does, lastly, when it makes the  
“ Fountain of all Purity and Truth (x)  
“ hold

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† Such is the *acopyia*, or Want of natural Love of these Creatures to their young Ones, that, as *Naturalists* re-  
port, they forsake them before they are fledg’d; but the Providence of God takes care to feed them with Worms;  
which are produc’d by the Dung; and out of the Carcasses that have been brought into their Nests, till they be able to  
fly and provide for themselves: And to this, the *Psalmist*, speaking of God, *who feedeth the young Ravens, when they*  
*call upon him*, seems to allude; *Psal.* cxlvii. 9.

(o) Lev. xi. 15.

(p) 1 Kings xviii. 10.

(q) 1 Kings xix. 15.

(r) *Le Clerc’s Commentary*.

(s) 1 Kings xxi. 29.

(t) *Ibid.* xx. 36.

(u) Jer. xxxi. 30.

(v) 2 Chron. xviii. 19; 20.



A. M.  
3001, &c.  
Ant. Christ.  
1003, &c.

" hold Conference with an evil and  
" deceitful Spirit, and enter into its Mea-  
" sures of deluding *Ahab*, to go to the  
" Siege of *Ramah-Gilead*, which was to  
" his Bane.

" B U T, besides these *grosser* Absur-  
" dities, there are some other *Passages*,  
" in this *Period* of History, which seem  
" destitute of the common Appearances  
" of *Probability*; as that *Jehoshaphat*  
" should send out *itinerant* Preachers,  
" to instruct the People in their Duty,  
" when, in every City of the *Levites*  
" (which were dispers'd over the whole  
" Nation) there were People appointed  
" for that Purpose: That the same *Jeho-*  
" *shaphat*, who had but a small Part of  
" the Kingdom, which *David* enjoy'd,  
" should so far surpass him in the Number  
" of his Forces, as to have under his  
" Command an Army of *eleven hun-*  
" *dred and sixty Thousand Men*, without  
" reckoning the Garrisons, that were in  
" their Strong-Holds: And, lastly, that  
" the Wall of the City of *Aphek* (how  
" spacious soever it may be suppos'd)  
" should, by its Fall be able to bury in  
" its Ruins, no less (*y*) *than seven and*  
" *twenty Thousand Men*; which is enough  
" to stagger all human Faith.

Answer'd, by  
showing the  
Sense of Eli-  
sha's Answer.

THE most material Part of the Dis-  
course, which pass'd between *Naaman*  
and *Elisha*, is deliver'd in these Words:

— (*z*) *Thy Servant (says Naaman)*  
*will henceforth offer neither Burnt-offe-*  
*ring nor Sacrifice unto other Gods, but*  
*unto the Lord: In this Thing the Lord*  
*pardon thy Servant, that, when my Ma-*  
*ster goeth into the House of Rimmon, and*  
*he leaneth on my Hand, and I bow my-*  
*self in the House of Rimmon, the Lord*  
*pardon thy Servant in this Thing: And*  
*Elisha said unto him, Go in Peace. Go*  
*in Peace* was a common Form of Vale-  
diction among the *Jews*, wherewith *E-*  
*lisha* might dismiss *Naaman*, without any  
further Answer to his Request, or Reso-  
lution to his Doubt. For the Prophet,

we must suppose, in this whole Trans-  
action, was under the immediate Influence  
and Direction of the Spirit of God; and  
therefore, if the Spirit of God thought  
proper to with-hold any further Instruc-  
tion from the *Syrian* General, it was not  
in the Prophet's Power, tho' he had given  
*him his House full of Silver and Gold,*  
(*a*) (as *Balaam* put the Case) *to go be-*  
*yond the Word of the Lord, to do more,*  
*or less.* Considering then, (*b*) that *Na-*  
*aman* was now in the Infancy of his  
Conversion, and as yet not able to re-  
ceive the higher Precepts of Perfection;  
that himself was conscious of his own  
Offence, and wanted not therefore so  
much to be instructed, as encourag'd,  
and strengthen'd in the Lord; and that  
the *Matters*, wherein he seem'd to doubt,  
were not of such mighty Importance, as  
to concern the *Essence* and *Foundation* of  
Religion; considering these Things, I  
say, we may soon perceive the Reason,  
why *Elisha* accepted of his Renunciation  
of a false, and Profession of a true Reli-  
gion, his declar'd Aversion to the Worship  
of Idols, and fix'd Resolution to serve the  
Lord only, as a sufficient Advance in his  
present Circumstances.

*ISRAELITES* indeed, and such as  
were descended from the Stock of *Jacob*,  
were oblig'd to the Observation of the  
whole *Mosaick* Law; but Strangers and  
Aliens, when they came to be admitted  
*Proselytes of the Gate*, were confin'd only  
to the Worship of the true God, and the  
Practice of such Duties, as were *moral*  
and *social*: And therefore, when *Naaman*  
profess'd himself a Worshipper of the  
Most High God only, and declar'd withal,  
that his attending his Master into the  
Temple of *Rimmon* was not with any  
religious Purpose, but purely in Perform-  
ance of the Duty of his Office, the Pro-  
phet had Reason good to bid him *go*  
*in Peace*, or (as the Words may import)  
to give himself no Uneasiness about the  
Matter.

F O R,

(*y*) 1 King. xx. 30.  
on 2 King. v. 19.

(*z*) 2 Kings v. 17, 18.

(*a*) Numb. xxii. 18.

(*b*) Pool's Annotations.

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viii. to the  
End of 2  
Chron.



A. M.  
3001, &c.  
Ant. Christ.  
1003, &c.  
*And that Naaman might innocently attend his Master.*

FOR, tho' we pretend not to say with some *Rabbinical* Doctors, that, as *Naaman* was no *Jew*, but a Foreigner and *Pro-felyte* only, (c) he was not oblig'd to abstain from all external Worship of Idols, (as the *Jews* confessedly were) so long as he continu'd in another Country; yet it is generally agreed, that we are bound to shew the same Respect to our Superiors, and those that are set in Authority over us (so long as we do not injure our Consciences thereby) in one Place, as in another; and (d) that therefore *Naaman* might very innocently retain his Dignity, and high Office at Court, even as *Joseph* did in *Egypt*, and *Daniel* in *Babylon*; might accompany his Master into *Rimmon's* Temple, nay, and bow together with him, in Compliance to his Infirmary or Convenience, (who could not so well bow, if the other stood upright) so long as this was a *Service done to the Man*, (as *Tertullian* (e) reasons upon the like Occasion) and not to the Idol; so long as this was an Act purely external, without any of those inward Sentiments of Respect, which constitute the *Essence* of Adoration.

" THIS, I own, is the common Solution; but it does not entirely please me. It justifies an Action, which *Naaman* himself was not well satisfy'd in. It leaves upon the Prophet an Imputation of too much Lenity and Indulgence, and upon the General, that of too much *Hypocrisy* and *Dissimulation*. Had *Naaman's* Example, in this Sense, been made a Precedent, *Daniel*, in the Court of *Nebuchadnezzar*, and old *Eleazar*, amidst *Antiochus's* Officers, might have escap'd Persecution. (f) *Daniel*, at the Sound of the Instruments, might have fallen down before the Image, not out of any Principle of Adoration, but in pure Obedience to the King's Orders; and (g) *Eleazar* might have evaded the eating

" of *Swine's-Flesh*, if he would but have let it been reported that he did eat it; but we find no such *Prevarication* in either of these, and therefore, we can hardly think that this is the right Solution."

(h) Now, since Repentance has Regard to what is past, and to ask Pardon for an Offence already committed is much more natural, than to ask Pardon for what we purpose for the future to commit, (which, in Matters of *Morality*, is a Kind of Contradiction) it seems not improbable, that the Words should be render'd (as the Original will fairly bear it) in the *Preter Tense*. Lord, pardon thy Servant, that when my Master went into the House of *Rimmon*, to worship, and he leaned on my Hand, and I bowed myself there, the Lord pardon thy Servant in this Thing. For, how great would the Incongruity be, if *Naaman*, who had just before declar'd his *Renunciation* of Idolatry, should now confess his Readiness to relapse into the same Crime, and desire God's Pardon for it before-hand? Whereas to ask Pardon for what he had done amiss, and to desire the Prophet's Intercession with God in that Behalf, argu'd a Mind truly sensible of his former Transgression, and very much resolv'd to avoid it for the future: And accordingly, (i) it is suppos'd, that, upon his Return home, he refus'd to worship *Rimmon* any more, and was thereupon dismiss'd from being General of the King's Forces.

(k) *BETHEL*, we all know, was one of the Cities, where *Jeroboam* had set up a golden Calf, a Place strangely addicted to Idolatry, and whose Inhabitants had no small Aversion to *Elisha*, as being the Servant and Successor of one, who had been a profess'd Enemy to their wicked Worship, and himself no less an Opposer of it. 'Tis reasonable to suppose therefore, that the Children, (if they were Children,

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And another offer'd.

*Elisha's slaying the Children justify'd.*

in Objection  
against this  
solution.

(c) Grotius, in Locum, and Selden, de Jure Nat. & Gent. lib. ii. c. 11. Naaman, &c.

(d) Vid. de Idololat. lib. xvi, xvii.

(e) Calmet's Dissertations.

(f) Dan. iii. 12.

(g) 2 Maccab. vi. 21, &c.

(h) Bedford's Scripture Chronology, lib. vi. c. 2.

(i) Calmet's Dissert. sur la Priere que l'on fait pour les Pecheurs.

(j) Paul's Annotations in Locum.

3



A. M.  
3001, &c.  
Ant. Christ.  
1003, &c.

Children, for the Word *Naarim* may signify grown *Youths* as well) who mock'd *Elisha*, were excited and encourag'd thereunto by their Parents; and therefore, the Judgment was just, in God's punishing the Wickedness of these Parents by the Death of their Children, who, tho' they suffer'd in this Life, had the Happiness to be rescu'd from the Danger of an idolatrous Education, which might have been of fatal Tendency both to their *present* and *future* State.

IN the mean Time, it must be acknowledged, that the Insolence of these Mockers (whether we suppose them *Children* or *Youths*) was very provoking, (l) forasmuch as they ridiculed not only a Man, whose very Age commanded *Reverence*, but a Prophet likewise, whose *Character*, in all Ages, was accounted *sacred*, nay, and even God himself, whose Honour was struck at, in the Reproaches cast upon his Servant; and that too in one of his most glorious and wonderful Works, his Assumption of *Elijah* into Heaven. For, *Go up, thou Bald-Head, go up, thou Bald-Head*, (besides the Bitterness of the Contempt, express'd in the Repetition of the Words) shews, that they made a mere Jest of any such *Translation*; and therefore, in mere Banter, bid *Elisha* go up, whither, as he pretended, his Friend and Master was gone before.

THESE Provocations, one would think, were enough to draw an Imprecation from the Prophet; but this Imprecation did not proceed from any Passion, or private *Resentment* of his own, but merely from the Command and Commission of his God; who, for the Terror and Caution of other profane Persons and Idolaters, as well as for the Maintenance of the Honour and Authority of his Prophets, confirmed the Word which had gone out of his Servant's Mouth.

THE like is to be said of the Destruction which *Elijah* called down from Hea-

ven, upon the two *Captains*, and their Companies, who came to apprehend him; That he did this, not out of any hasty Passion or Revenge, but purely in Obedience to the holy Spirit, wherewith he was animated, and in Zeal for the Honour and Glory of God; which, in the Person of his Prophet, were grossly abus'd.

THE Officers, that were sent to him, call him indeed a *Man of God*; but, by the Answer which the Prophet return'd, we may learn, that they called him so only by Way of Contempt and Derision. (m) As they could not be ignorant however, that *Abaziah* was highly offended at *Elijah*, and had sent them for no other Purpose, but to bring him to Punishment (n) for having denounc'd his Death; if they thought proper to obey the King in such unrighteous Proceedings, rather than the Laws of *Nature* and *Religion*, which forbid us to be Instruments in Cruelty and Wrong, they deserv'd the Fate, they met with: And our blessed Saviour does not blame *Elijah's* Conduct in this Respect, but his Disciples only, for their perverse Imitation of it, from a Spirit of Resentment and Revenge, and under a trivial Provocation, in Comparison of what was offer'd to the Prophet. The Truth is, God, in this Instance of Severity, hath taught us, that he will have his Prophets reverenc'd, (o) because they are allied to him, and every Affront put upon them he resents, as an Indignity to himself; and therefore the sad End of the two Captains, and their Companies, who came to apprehend the Prophet of the Lord, was design'd monumentally to deter future Ages from the like Provocations; and to remind us of the Precept, which God himself hath given us, (p) *Touch not mine Anointed, and do my Prophets no Harm.*

“(q) O! E-L-I-J-A-H, (says the Author of Ecclesiasticus) how wast thou honoured in thy wondrous Deeds, and who may glory like unto thee? Like thee, (r) who wast

From 1 Kings viii. to the End of 2 Chron.

In what Sense Elijah hindered it from raining.

(l) Pool's Annotations in Locum.

(m) Scripture vindicated, Part ii. page 124.

(n) 1 Kings xix.

(o) Le Clerc's Commentary in Locum.

(p) 1 Chron. xvi. 22.

(q) 2 Kings i. 4.

(r) Ecclesi. xlviii. 4.



A. M. 3001, &c.  
Ant. Christ.  
1003, &c.

“ wast vouchsafed the Sight of God’s glorious and majestick Presence; (s) who hadst Angels sent to comfort and refresh thee, when thou wast weary; (t) who hadst Fire sent thee from Heaven, to avenge thee of thine Enemies, when they came to insult thee; (u) who hadst thy Body, in a bright Chariot, translated into Heaven, without undergoing the Fate of Mortals; and (what was not the least of thy Prerogatives) who hadst, (x) whilst thou liv’st, the Power of locking or unlocking the *Store-Houses* of Heaven, at thy Pleasure, and by thy Prayers.” It was, doubtless, to magnify his Office, (which now began to be depreciated not a little) that God authoriz’d his Prophet to accost *Ahab* with such marvellous Assurance, as if the Dispensation of the Rain and *Dew of Heaven*, for such a determinate Time, had been entirely at his Disposal: But we mistake the Matter widely, if we suppose, that the Prophet had any Part (farther than he was God’s *Minister*, and *Messenger* to declare the Thing) in bringing this Famine upon the Land. All Judgments of this Kind are the immediate Work of God: And, as (y) he does not afflict willingly, nor grieve the Children of Men; so, if we will but turn to (z) the preceding Chapter, we shall find an Account of such open and avow’d Idolatry, and such bold Contempt of the Divine Authority, both in the Prince and People, as will sufficiently justify the Severity of God in bringing this *national* Judgment upon them. For well may the People be suppos’d to be generally deprav’d, when we find it recorded of their Prince, that (a) he did more to provoke the Lord God of Israel to Anger, than all the Kings of Israel that were before him.

by he fled  
in Jezebel.

WE own indeed, that *Elijah* did not, in every Thing, act a consistent Part: He, who but lately was so bold and intrepid, as to present himself before *Ahab*, who

had been long in quest of him, in order to make him suffer (b) as the *Disturber* of the publick Peace, is now frighten’d at the Menaces of a silly Woman; and thereupon quits his Country, and flies for his Life, notwithstanding the late signal Interposition of Providence in his Favour. But what shall we say to this? (c) *Elias was a Man subject to the like Passions as we are*; and ’twas probably, in Respect to this his Infirmary, that the Apostle made this Reflection upon him. (d) He knew *Jezebel*, and that she had all the Faults incident to her Sex in a superlative Degree; that she was fierce, cruel, vindictive, and implacable; that, in slaying the Priests of *Baal*, he had incurr’d her Displeasure; and that, to revenge herself, she had all the Power of the Kingdom under her Command. These Notions ran in his Head, and made such an Impression upon his Spirits, as depriv’d him of that Resolution and manly Courage, for which he was heretofore so remarkable; nor was there wanting a wise Design of Providence, in suffering this *Timidity* to fall upon his Servant.

St *PAUL* tells us of himself, that, (e) lest he should be exalted above Measure, through the Abundance of Revelations, there was given unto him a Thorn in the Flesh, the Messenger of Satan, to buffet him; (as he repeats it again) lest he should be exalted above Measure. And, in like Manner, we have Reason to believe, that (f) God, upon this Occasion, might withdraw that Spirit of Intrepidity, wherewith, at other Times, he fortify’d *Elijah*’s Mind, on Purpose to shew him his natural Imbecility, and the Necessity he had, at all Times, of the Divine Assistance; and on Purpose to suppress all the little Sentiments of Pride and Arrogance, that might possibly arise in his Breast, upon the Contemplation of the Gifts and Graces, which he had bestow’d on him, and the many great Miracles that were wrought by his

From 1 Kings  
viii. to the  
End of 2  
Chron.

(s) 1 Kings xix. 5.

(y) Lament. iii. 33.

(c) James v. 17.

Commentary, and Pool’s Annotations.

(t) 2 Kings i. 10, &c.

(u) Ibid. ii.

(d) Calmet’s Commentary on 1 Kings xix. 3.

(v) Ibid. vii. 1.

(a) 1 Kings xvi. 33.

(e) 2 Cor. xii. 7.

(b) Ibid. xviii. 17.

(f) Calmet’s



A. M.  
3001, &c.  
Ant. Christ.  
1003, &c.

That he might  
subsist, upon  
what he eat  
and drank,  
for forty Days  
and Nights.

his Hands; and that, thereupon, if he did glory, he might glory in the Lord, and not dare to take any Part of his Honour to himself.

(g) THE Jews have made a Comparison between *Elijah* and *Moses* in several Particulars, and given *Moses* the Preference, especially in the Matter of his *forty Days Fast*: For *Elijah*, they suppose, did every Day eat and drink, when he happen'd to find any Sustenance in the Wilderness; whereas *Moses* had nothing to support him, but only the miraculous Power of God. The Text however is far from intimating that *Elijah* ate any Thing, but what the Angel at first brought him; for (b) *he went, in the Strength of that Meat, forty Days, and forty Nights, unto Horeb, the Mount of God*; whereas, had he taken any Nourishment by the Way, it had not been by the Strength of that Food that he perform'd his Journey.

WHAT that Food was, the Scripture has taken Care to inform us, viz. that it was *simple Bread and Water*, (to make the Miracle more remarkable) but such, as was of far greater and more durable Virtue than ordinary; and such, as gave a Life and Vigour, far surpassing the Effects of any other Nourishment. Whether Angels, in the *celestial* State, are purely *spiritual*, or cloath'd with some *material* Form, but much more subtile and refin'd, than any we know of here below, is a Question much agitated among the *Schools*: But if, for the present, we should allow the Affirmative, the Food of Angels, and what may be called the Sustenance of their glorious, but *finite* Beings, need not be accounted altogether an *Allegory*. 'Tis certain, that, upon (i) their Appearance in human Shape, they did frequently eat the common Food of Men; that our blessed Saviour, after the Assumption of his glorious Body, (k) ate Part of a broiled Fish, and of an Honey-Comb; nor may we forget, upon this Occasion, his Words at the *Paschal*

Supper, (l) *I will not henceforth drink of this Fruit of the Vine, until that Day, that I drink it new with you, in my Father's Kingdom*: All which will be enough to countenance the Opinion, that the Food, which was brought to *Elijah* at this Time, was of *celestial* Growth and Virtue, whereby Creatures of a superior Excellency may possibly, at certain Periods, have their Natures renew'd, (as the *Tree of Life*, in the State of *Paradise*, is suppos'd to have been intended for that Purpose) and to live on to eternal Ages. No wonder then, that Food of such a rare Quality, as to deserve the Delegation of an Angel from Heaven to bring it, should have all the Virtue, and all the Efficacy, that we read of.

BUT, waving this Speculation, we may suppose the Repast to have been nothing more, than common Bread and Water; yet who can doubt, but that God, either by retarding the Faculties of Concoction and Perspiration, or by preserving the Spirits and Juices from Dissipation, might make its Strength and Nourishment subsist for the Time specify'd? 'Tis but God's speaking the Word in this Case, and the Thing is done. The least Beck of his Will can make the same Meal, that usually serves us for four and twenty Hours, support us for *forty Days*, and much longer, if he pleases. That Meat of any Kind should sustain us for *four and twenty Hours*, (if rightly consider'd) is a Miracle; and that the like Proportion should do it for the Space of *forty Days* is still but a Miracle, and with the same Facility that God does the one, he can do the other: So true is that Observation, which our blessed Saviour borrows from *Moses*, (m) *Man doth not live by Bread alone, but by every Word that proceedeth out of the Mouth of God*.

AND indeed, no Person ever had so large Experience of the Truth of this Observation, as had the Prophet now before us, who was so long sustain'd, not only by the wonderful Increase of the Widow's

Oil

(g) Patrick's Commentary, on 1 Kings xix. 8. xiv. 4.

(l) Matth. xxv. 29.

(m) Deut. viii. 3. and Matth. iv. 4.

(b) Ibid. ver. 8.

(i) Gen. xviii. 8.

(k) Luke

From 1 Kings  
viii. to the  
End of 2  
Chron.

Elijah fed, not  
by Merchants,  
or Arabians.



A. M.  
3001, &c.  
Ant. Christ.  
1003, &c.

*Oil and Meal*, but by the daily Ministry likewise, and Attendance of Ravens. For, whatever some may dream of *Merchants*, or *Arabians*, who might take Pity of *Elijah* in his Retirement, and send him Provisions every Day; besides that the original Word (as (n) *Bochart* has sufficiently evinc'd) never signifies *Merchants*, and that there were no *Arabians* inhabiting the Coasts, where *Elijah* lay conceal'd, it can hardly be imagin'd, but that the Place of his Retreat would have soon been discover'd to *Ahab*, had either *Merchants*, or other Inhabitants of the Country, been at any Time acquainted with it.

WHAT Industry that wicked King us'd to find out the Prophet, wherever he absconded, we may learn from the Information of good *Obadiab*, viz. that he had ransack'd every Nation, where he could reasonably think that he was conceal'd; and, when he found him not, took an Oath of the People, that he was not among them. For, (o) tho' *Ahab* could not compel other Nations to take an Oath to that Purpose, yet, considering the great Interest he had among the neighbouring Princes, he might easily prevail with the great Men of each Kingdom, to give him that Satisfaction. If we look into his Alliances, we shall find, that the King of *Tyre* was his *Father-in-Law*; and the King of *Moab* tributary to him; that *Jehoshaphat* was his Friend and Relation, and that the King of *Edom* was dependent on *Jehoshaphat*; that (p) as the Kings of *Arabia* and *Syria* corresponded with *Solomon*, so, very likely, they were confederate with *Ahab*; that one of their Articles might be to deliver up to each other all their fugitive, or banish'd Subjects upon Demand; and that this was the Foundation of his Desire and Expectance of this Oath: And yet, notwithstanding all this strict and diligent Enquiry, *Elijah* might live conceal'd in the Widow of *Zarephtha's*

House, because he had laid sufficient Obligations upon her, both in preserving her from the Danger of the Famine, and in restoring her dead Son to Life again, to use all possible Care to conceal him. But, to return to *Elijah's* Ravens.

THO' we should allow that they are Creatures voracious, and unnatural to their young Ones; yet, the more unfit Instruments they seem'd to be, the more they magnify'd the Almighty Power of him, who controul'd their natural Appetites while he employ'd them: (q) And (if there was a moral Instruction in it, as *St. Chrysostom* fancies) the more they might mollify the Prophet's Heart toward the deluded *Israelites*, by seeing those very Creatures, that were cruel to their Young, kind to him. Tho' we should allow, that they were Creatures legally unclean, yet (as it was for the Meat, and not for the Touch, that they were accounted so) this we must grant was a Case extraordinary, wherein the Ceremonial Law was over-ru'd by Necessity, and by the Law-Giver's Dispensation. There is this to be said however, in Defence of God's Choice of Ravens for this Purpose, viz. that, as they are solitary Birds, and delight to live about Brooks of Water, so are they accusom'd to seek out for Provisions, and to carry them to the Places of their Abode; upon which Account they were no improper Creatures for God to employ upon this Service: Especially, if what *St. Jerom* tells us may be credited, viz. that one of these Birds brought *Paul*, the first Hermit, half a Loaf every Day, and, when *St. Anthony* came to visit him, it brought him a whole one, to answer the Wants of these two Soldiers of *Jesus Christ*, (as (r) he words it) but, whence it had this, as well as whence *Elijah's* Ravens had their Supply, we pretend not to tell; and had rather acknowledge our Ignorance in such like Speculations, than take up with uncertain and sometimes absurd Conjectures.

From 1 Kings  
viii. to the  
End of 2  
Chron.

Ravens very  
proper Crea-  
tures to feed  
*Elijah*.

How *Ahab*  
might search  
for *Elijah* e-  
very where,  
and he be con-  
cealed.

T H E R E

(n) Hieroz. Part. ii. lib. ii. c. 13.

(o) Pool's Annotations, on 1 Kings xviii. 10.

(p) 1 Kings x.

15. 29.

(q) Patrick's Commentary on 1 Kings xvii. 6.

(r) Ad Adventum tuum, militibus suis

Christus duplicavit annonam, Hieronym. de Vita Pauli.



A. M.  
3004, &c.  
Ant. Christ.  
1003, &c.  
Why Elijah  
did not anoint  
Jehu and Ha-  
zael.

THERE are two Exceptions more, which are generally made to *Elijah's* Conduct, viz. his *Omission*, in not anointing *Hazael* to be King of *Syria*, and *Jehu* King of *Israel*; and his *Cruelty*, in destroying the Priests of *Baal* without a proper Authority. Now, in Answer to the former of these, it should be observ'd, that the Words, *Go, and anoint*, may not be a positive Command, but only a discretionary Permission so to do. The Prophet had been sorely complaining to God of the Wickedness and Idolatry of the *Israelites*; and of the bloody Persecutions of their Rulers. (s) *I have been very zealous for the Lord God of Hosts, says he; for the Children of Israel have forsaken thy Covenant, and thrown down thine Altars, and slain thy Prophets with the Sword, and I, even I only, am left, and they seek my Life to take it away: Whereupon, God (after having shewn him, (t) by some symbolical Representation, how able he was to avenge him of his Adversaries) bids him go, and anoint such and such Persons to be Kings; as if he had said, (u) "Thou desirest of me, that I should destroy the Idolaters of Israel, and such as have a Design upon thy Life; but, in order to that, thou hast nothing to do, but to go, and appoint two other Persons, to be Kings over Israel, and Syria, and they will avenge both thy Quarrel and mine."*

(x) BUT, allowing the Words to be a positive Command, we may suppose, that when *Elijah*, by his prophetick Spirit, perceiv'd what a grievous Destruction, the Exaltation of these two Persons to the Thrones of *Israel* and *Syria* would bring upon his native Country, he petition'd God to delay the Execution of this his Order, at least for some Time, and obtain'd his Request. This indeed is a Circumstance, that we do not meet with in Scripture; but in so short an History, as this of the *Hebrews* is, we

may well be allow'd to supply some Things, that seem to be omitted; when this may be done without offering any Violence to the Words of the Text, and especially, when there is an Analogy, in other Parts of the History, to bear us out.

Now, in Relation to one of these, viz. *Hazael*, who was afterwards King of *Syria*, it is said, that, when he came to enquire of *Elisha* concerning his Master *Benbadad's* Sickness, the Prophet (y) settled his Countenance upon him stedfastly, and wept; whereupon *Hazael* said, *Why weepeth my Lord? And he answered, Because I know the Evil, that thou wilt do unto the Children of Israel. Their strong Holds wilt thou set on Fire, and their young Men wilt thou slay with the Sword, and wilt dash their Children, and rip up their Women with Child: And from this Passage we have some Grounds to think, that Elijah, upon the like Prospect of his Nation's Calamity, might desire of God, if not a Revocation of his Command, at least a Delay in the Execution of it, and that this was the Reason, why neither of these Kings were anointed by him.*

WHAT Notions the Worshippers of *Baal* might have of the Power of their God, we cannot tell; but, as sending down Fire from Heaven (z) was not above the Reach of evil Spirits, and some lying Traditions might perhaps have descended to them concerning the Exploits of their *Baal* in particular, (a) who, as he was thought to be the Sun, and to exceed all heavenly Bodies in Heat, might, upon this grand Occasion, as they thought, exert his Power, and burn up their Sacrifice; they held it the wisest Way to accept of the Prophet's Challenge. The Prophet's Challenge indeed was upon such fair Terms, that (whatever Notions they might have of their God) they must have forfeited all their Credit with the People, had they pretended to decline it: And therefore, rather than do this, they chose

From 1 Kings  
viii. to the  
End of 2nd  
Chron. . . .

Why Baal's  
Priests accept-  
ed Elijah's  
Challenge.

(s) 1 Kings xix. 10.

(t) Ibid. ver. 11, 12, 13.

(u) Le Clerc's Commentary on 1 Kings xix. 15.

(v) Ibid.  
viii. 10.

(x) 2 Kings viii. 11, 12.

(y) Job i. 16.

(z) Patrick's Commentary on 1 Kings



A. M.  
3001, &c.  
Ant. Christ.  
1003, &c.

chose to venture all upon the Hazard of an *After-Game*, hoping, that either they might have an Opportunity of conveying Fire among the Wood clandestinely, or that *Elijah* would fail in his Attempt, as well as they, and so both stand upon equal Ground; or that, if he succeeded, the Thing might not be done so cleverly, but that there might be Room for some Cavils and Exceptions to be rais'd against it.

UPON these Presumptions, they might enter the *Lists*: And, when they were so shamefully defeated, the Prophet, (b) as an extraordinary Minister of God's Vengeance upon Sinners, (especially when the Magistrate so grossly neglected his Duty) had sufficient Authority to execute (c) the Sentence of Death, pass'd upon them by the Lord of Life and Death, as Perverters of the Law, and Teachers of Idolatry; as Authors of Cruelty, and Inciters of *Jezebel* (d) to murder the *Prophets of the Lord*; and as Cheats and Impostors, to whose Execution the People concurr'd, their Princes gave their Consent, and their King (as astonish'd at the late stupendous Miracle) could make no Opposition.

WHETHER *Ahab's* Repentance, upon the Commination of God's Judgments, was sincere, or superficial only, has been a Matter of some Debate among Divines. 'Tis certain, that, in Consideration of it, God revok'd, at least in Part, the Sentence which he had denounc'd against him, and transferr'd it upon his Posterity: And (e) yet we do not find him producing any *Fruits meet for Repentance*; either renouncing his Superstitions, or destroying his Idols, or restoring *Naboth's* Vineyard, or re-establishing the true Worship of God. Struck with the Prophet's Menaces, and dreading the Effects of his Predictions, he put on the *Garb* of a Penitent; he wept, he sigh'd, he fasted, and bemoan'd himself: But how came God, who inspects

the Hearts, and cannot be taken with external Shew, to have any Respect to this? Such Esteem has he (according to some) for true Repentance and Reformation, that he was willing to reward the very Appearance of it; but this is an Answer that comports not so well with the Purity and Holiness of God: And therefore we should rather chuse to say, that *Ahab's* Repentance at this Time was true, tho' imperfect; and his Sorrow sincere, tho' of no long Continuance; and that, had he persisted in the good Resolutions he had then taken up, God would have remitted him, not only the temporal, but the eternal Punishment likewise that was due to his Sin. In the mean Time, this Instance of the Divine Lenity is left upon Record to encourage the first Essays of our Repentance, and to give us Assurance of this, — That our good and gracious God, (f) who keepeth Mercy for Thousands, and forgiveth Iniquity, Transgression, and Sin, (g) will not break the bruised Reed, nor quench the smoking Flax, but bring forth Judgment unto Truth.

BUT the same God, who professes himself the Forgiver of Transgression and Sin, declares withal, that (h) he will not clear the Guilty, but visit the Iniquity of the Fathers upon the Children. In the Case of *Hiel*, that impious Re-Builder of *Jericho*, God was oblig'd, in order to fulfil the Prophecy, to transfer the Punishment due to the Father, upon his Sons, because the Form of *Joshua's* Malediction is, (i) *Cursed be the Man before the Lord, that raiseth up, and buildeth this City, Jericho: He shall lay the Foundation thereof in his First-Born, and in his youngest Son shall he set up the Gates of it*: And, as this Malediction was kept upon Record, and a Thing well known, the People would have had but a slender Conception of God's Justice, or rather the Judgment would have pass'd without Observation, had *Hiel* alone (whose Death might have

From 1 Kings  
viii. to the  
End of 2  
Chron.

And why he  
might order  
them to be  
slain.

Why God re-  
garded Ahab's  
Repentance.

Why he cut off  
Hiel's Chil-  
dren, for their  
Father's Sin.

10 U

been

(b) *Peel's* Annotations on 1 Kings xviii. 40.  
xviii. 4.  
xxiv. 7.

(c) *Cabnet's* Commentary.

(i) *Josh.* vi. 26.

(d) Deut. xiii. 6, 9. — xiii. 2, 7.

(f) *Exod.* xxxiv. 7.

(g) *Isaiah* xlii. 3.

(h) 1 King.

(b) *Exod.*



A. M.  
3001, &c.  
Ant. Christ.  
1003, &c.

been imputed to his old Age) been cut off in the Course of his building this City. But now, by taking his Children, one after another, as the Building advanc'd, the Hand of God was visible, the Denunciation of his Servant verify'd, and a proper Caution given to the whole Nation, not to despise his Patience and Long-Suffering, because they could not but see, that, upon their persisting in their Impenitence, all his Threats and Comminations would, sooner or later, most certainly come to pass.

*HIEL* himself indeed is not concern'd in the Prophecy, and therefore no Mention is made in Scripture of what Fate befel him; but, from the Impartiality of God's Justice, we have Reason to suppose, (*k*) that, after he had liv'd to be an Eye-Witness of his Children's untimely Death, himself was cut off by some fore Judgment; or, that if he escap'd, his present Impunity was his greatest Misery, forasmuch as it continu'd his Torment in the sad and lasting Remembrance of his Sons, that were lost through his Folly; or else was a Means to harden his Heart, for the Infliction of such greater Punishments, as God had reserv'd for him.

*Micaiah's Speech, not to be taken in a literal, but parabolical Sense.*

IT is certainly an Argument, either of gross Ignorance, or of a very corrupt and deprav'd Mind, to make the *Condescensions* of Scripture as Matter of Exception against it, and to find Fault with the sacred Penman, because he endeavours, by apt Allusions and Representations, to bring down Spiritual and Divine Things to the Measure of our mean and shallow Capacities.

(*l*) THE *Jews* conceiv'd of God in Heaven, as of a King seated on his Throne; and that good and bad Angels, the one standing on his Right-Hand, and the other on his Left, were the appointed Executioners of his Orders, either to reward, or punish his Subjects. And as Princes upon Earth do generally nothing of Moment, without advising with their

Council, and chief Officers; so the Prophet represents Almighty God, as deliberating with his heavenly *Courtiers* what Course he had best to take, in order to bring *Abab* to Destruction. Amidst this Consultation, some suggest one Expedient, and some another; but none takes with God, until a lying Spirit steps out, and offers his Service, which God, after some Examination into his Abilities, accepts.

BUT now, no Man, I think, can have such a crude Conception of the Divine Providence, as to think, that this is the Method of God's governing the World; that he, who is the Fountain of all Power and Wisdom, needs to advise with any of his Creatures, nor can be at a Loss for any Expedient to accomplish his Ends; or that he, who is both Truth and Holiness itself, should ever send a *lying Spirit* among his Prophets, which would be to confound all *Inspiration*, and to make the Imputation of *Error* redound upon himself.

(*m*) UPON the whole then, we cannot but infer, that the Speech of *Micaiah's* was no more, than a *parabolical* Representation of a certain Event, which not long after came to pass; that several of the Circumstances, which are thrown into it, are in a great Measure *Ornamental*, and design'd only to illustrate the *Narration*; and that therefore they are not to be taken in a *literal* Sense, but in such a Manner, as other *Parables* are, where the End and Design of the Speaker is chiefly to be consider'd; which, in *Micaiah's* Case, was, to shew the Reason, why so many of the Prophets declar'd what was false upon this Occasion; even because they were mov'd, not by the Spirit of *Truth*, but that of *Adulation*.

THE Prophets indeed, both in their *parabolical* Speeches, and *symbolical* Actions, are to be consider'd as Persons of a singular Character. For, as we find (*n*) one of them tearing his own Garment to Pieces, to signify to *Jeroboam* the Alienation of the major

From 1 Kings  
viii. to the  
End of 2  
Chron.

*Why the Prophet was slain, for not smiting his Brother Prophet.*

(*k*) *Pool's* Annotations.  
2l. 30, 31.

(*l*) *Cahnet's* Commentary.

(*m*) *Le Clerc's* Commentary.

(*n*) 1 King.



A. M.  
3001, &c.  
Ant. Christ.  
1003, &c.

major Part of the Kingdom from the House of Solomon; so here we have another desiring his *Companion* (for so what we render *Neighbour* signifies) to give him a Wound (o), that thereby he might have the better Opportunity of reproving *Ahab* for his ill-tim'd Clemency to *Benhadad*.

THE Princes of the *East* were very difficult of Access; and in the Court of *Ahab*, in particular, the Character of a Prophet was held in so great Detestation, that some Expedient was to be found out, to gain him Admittance to the King's Presence; and an Opportunity to speak to him in the Manner he design'd. After so great a Victory, as *Ahab* had lately won by the Valour of his Men, it may be presum'd, that the Name of a Soldier was become in high Esteem, and therefore to personate a Soldier, and a wounded Soldier likewise, who might more engage the King's Pity and Attention, the Prophet intreats his *Fellow-Collegiate* (having first told him his Intent) to give him a slight Cut with a Sword, or some other Instrument, that thereby he might be enabled to act his Part better.

To desire to have his own Flesh slash'd and cut, was, in Appearance, a Request so *frantick*, that justly might his Brother Prophet have deny'd him that Courtesy, had he not been satisfy'd that the Request came from God: But herein lay the great Fault of the *Recusant*; tho' he knew the Authority of God's Commands, and that this was the very Thing which he injoin'd, yet, out of an indiscreet Pity and Compassion to his Brother, he refus'd to comply. (p) Had he been a Stranger indeed to the several Methods of Divine Prophecy, he might have excus'd himself with a better Grace; but, as he was equally a Prophet, bred up in the same *School* with the other, had been inform'd by the other of his whole Design, and well understood the Weight of these Words, (q) *I command thee in the Name of the Lord*, he was utterly inexcusable; because Disobedience

to a Divine Command, and especially, when deliver'd by a Prophet, was, (r) by the Construction of the Law, held *capital*. Now there were two Ways (according to the *Jewish* Doctors) wherein the Prophets of old were punish'd for their Offences in their Office. Those, (s) who prophesied in the Name of Idols, or prophesied Falshoods in God's Name, were put to Death by the *Judges*; but those, who either conceal'd, or rejected a true Prophecy, were to die by the Hand of God. And in the Case now before us, the Divine Justice might be more dispos'd to mark what was done amiss, for this Reason, (among others to us unknown) that, by the Severity of this Punishment of a Prophet's Disobedience, proceeding from Pity to his Brother Prophet, he might teach *Ahab* the Greatness of his Sin, in sparing him, (through a foolish Generosity or Compassion) whom, by the Laws of Religion, and Justice, and Prudence, and Self-preservation, he should have cut off; and consequently, what Punishment he might reasonably expect for his Disobedience.

IN the Account, which the Scripture gives us of *Jehoshaphat's* Reformation, it is said, that he not only (t) took away the *High-Places, and Groves, but sent to his Princes to teach the Cities of Judah, and with them sent Levites, who had the Book of the Law with them, and went through all the Cities of Judah, teaching the People*: But what the proper Business of these Princes, in their Circuit round the Kingdom, was, is a Matter of some Dispute among the Learned. *Grotius* (u) is of Opinion, that their Commission extended to the Instruction of the People, which, in Cases extraordinary, is every one's Business, and could never be done with more Probability of Success, than by Persons, who were of the King's Council, and invested with his Authority. There is Reason to think however, that they did not act in the very same Capacity with the *Priests* and *Levites* that attended them;

From 1 Kings  
viii. to the  
End of 2  
Chron.

Why Jehoshaphat appointed itinerant Preachers, and who they were.

but

(o) 1 Kings xx. 35.  
(.) Ibid. xviii. 20.

(p) *Paul's* Annotations.  
(t) 2 Chron. xvii. 6.

(q) 1 Kings xx. 35.  
(u) In Locum.

(r) Deut. xviii. 19.



A. M.  
3001, &c.  
Ant. Christ.  
1003, &c.

but that, (x) as *Judges*, and *Justices* of Peace, among us, teach and instruct the People in the Laws of the Land, when they deliver their Charges from the Bench; so these great Men, in the King's Name, did only admonish, and require the People to observe the Laws of God, which were the *municipal* Laws of the Land, and left the particular Explication, and Enforcement of them to those of the *sacred* Order, who went along with them; supporting them, in the mean Time, in the Execution of their Office, and obliging the People to receive them with Respect, to hear them with Attention, and to practise what they taught them.

HOWEVER this be, 'tis obvious from the Sense of the Words, that, in those Days, there was a great (y) *Famine in the Land*, (as the Prophet expresses it) *not a Famine of Bread, or a Thirst of Water, but of hearing the Words of the Lord*. There were then no such publick *Synagogues* and publick Teachers, as were afterwards instituted in the Kingdom, for the Instruction of the People in the Sense of the Law; for then, there would have been no Occasion for these *Commissioners* and *Levites*, to have gone about throughout all the Cities of Judah; and into such a wretched State of Ignorance was the Generality of the People fallen, that there was scarce one Copy of the Law to be found in the whole Country; for which Reason it was thought advisable, and necessary indeed to carry one with them.

THE Truth is, the *Synagogues*, whereof we read so much in the *Acts* of our Saviour, and his *Apostles*, as Places appointed for the publick Instruction of the People, were not of so early an Institution, as the Times we are now speaking of. (z) They did not obtain universally, till after the Time of the *Maccabees*; and 'tis to no later Date, than this, that the Words of St *James* allude, (a) *Moses of old Time bath in every City them that preach him,*

being read in the *Synagogues* every Sabbath-Day. Upon the Whole therefore we may infer, — That if proper Places for religious Instruction were not as yet instituted; if the *Levites* and others, whose stated Business it was to instruct the People, were became grossly negligent in their Duty; and the People withal were grown so obstinate in their Ignorance, as to want a proper Authority to compel them to listen to their Instructors; then was this Commission, which *Jehoshaphat* gave to Persons, duly qualify'd to execute it, far from being needless, or *supererogant*; but such only, as became a pious Prince; whose chief Ambition was, that (b) *the Earth should be filled with the Knowledge of the Lord, as the Waters cover the Sea*.

FOR this Reason no Doubt it is, that the sacred Historian has remark'd (as a Reward of this Prince's Piety) that (c) *he had not only Riches and Honours in Abundance*, but a more numerous People, and a larger military Force, (in Proportion to his Territories) than any of his most powerful Predecessors. The whole Amount of the Particulars indeed is so very great, (d) that some have suspected a Mistake in the *Transcribers*; but, when it is consider'd, that the Dominions of the Kingdom of *Judah* under *Jehoshaphat* were not confin'd to the narrow Limits of *Judah* and *Benjamin* only, but (e) reach'd into the Tribes of *Dan*, *Ephraim*, and *Simeon*; into *Arabia*, and the Country of the *Philistines*; in a Word, from *Beersheba* to the Mountains of *Ephraim*, one Way, and from *Jordan* to the *Mediterranean-Sea*, the other; when it is consider'd, that this Kingdom receiv'd a vast Accession, when *Jeroboam* thrust out the Priests and *Levites*, from officiating in the Service of the Lord, and Multitudes of other piously dispos'd Persons follow'd them from all Parts of *Israel*, when they found that they might be encourag'd in worshipping

From 1 Kings  
viii. to the  
End of 2  
Chron.

Why Jehoshaphat's Subjects were so many, and Army so large.

(y) *P. P.* Annotation, on ver. 7.  
*Synagogues*. (a) *Acts* xv. 21.  
Commentary on *ibid.* xvii. 14.

(x) *Amos* viii. 11.  
(b) *Isaiah* xi. 9.  
(c) *Calmet's* *ibid.*

(z) *Calmet's* Dictionary, under the Word  
(d) 2 *Chron.* xviii. 1. (e) *Le Clerc's*



A. M.  
3001, &c.  
Ant. Christ.  
1003, &c.

worshipping God at *Jerusalem*; when it is consider'd, that this Country was exceedingly well cultivated, flourishing in Commerce, abounding with Foreigners, and what a vast Increase of Inhabitants in any Nation may be produc'd in the Space of an hundred Years, which was the very Period from *David*; and when it is consider'd farther, that Soldiers in these Days were not kept, like our standing Armies, in constant Pay and Duty; but only had their Names set down in the King's *Musters-Rolls*, in order to be summon'd to Arms whenever there was Occasion, and so return'd to their Families, and follow'd their usual Occupations: When all this is consider'd, and put together, I say, we shall not find the Number of *twelve hundred Thousand* fighting Men (even tho' they may include *six Millions* of Persons of all Ages and Conditions) to be so very extravagant; especially, when it is remember'd, that the City of *Thebes* alone (as it is reported by (f) *Tacitus*) furnish'd no less than seven hundred Thousand Soldiers; that, in antient *Rome*, there were once between three and four Millions of Souls; and that, in *Grand-Cairo*, (as some Travellers report) there is now almost twice that Number.

WE have but one seeming Paradox more to account for, and that is the Fall (g) of the Walls of *Aphbek* upon no less than seven and twenty Thousand Men. But, in Answer to this, (b) we are not to suppose, that this *Wall*, or *Castle*, or *Fort*, (as it may be render'd) fell upon every individual one, much less, that it killed every Man it fell on: 'Tis sufficient to justify the Expression, that it fell upon

the main Body of these seven and twenty Thousand, and that it killed some, and maim'd others, (for the Scripture does not say, that it killed all) as is usual in such Cases. Let us suppose then, that these *Syrians*, after their Defeat from the Plains of *Aphbek*, betook themselves to this fenc'd City, and despairing of any Quarter, mounted the Walls, or retir'd into some Castle, with a Resolution to defend themselves to the last; and that the *Israelitish* Army, coming upon them, plied the Walls, or the Castle, on every Side, so warmly with their Batteries, that down they came at once, and killing some, wounding others, and making the rest disperse for Fear, did all the Execution that the Text intends.

THUS we may account for this Event in a *natural* Way; but it is more reasonable to think, that God, upon this Occasion, wrought a Miracle; and, either by some sudden Earthquake, or violent Storm of Wind, overturn'd these Walls, or this Fortress, upon the *Syrians*. And indeed, if any Time was proper for his Almighty Arm to interpose, (i) it was at such a Time as this, when these *blasphemous* People, had deny'd his sovereign Power and Authority in the Government of the World, and thereby, in some Measure oblig'd him, in Vindication of his own Honour, to give them a full Demonstration of it, and to shew, that he was the (k) God of the *Plains*, as well as of the *Mountains*; that he could as effectually destroy them in Strong-Holds, as in the open Field, and make the very Walls, wherein they trusted for Defence, the Instruments of their Ruin.

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How the  
Walls of A-  
phbek falling  
might kill and  
maim so many.

(f) *Annals*, lib. ii.  
ibid.

(g) 1 Kings xx. 30.

(h) 1 Kings xx. 23.

(i) *Pool's Annotations* in Locum.

(k) *Pool*,



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## DISSERTATION II.

### Of the Translation of ENOCH and ELIJAH.

The Reality of  
Enoch's Tran-  
slation.

OF all the Events recorded in Scripture, we meet with none, that requires our Attention more, than the Translation of the Patriarch *Enoch*, in the Times before the Flood, and the Assumption of the Prophet *Elijah*, under the Dispensation of the Law: For, whether *Moses*, the great Minister of that Dispensation, was in like Manner exempted from the common Fate of Mortals, is a Matter wherein Commentators are not so well agreed. The Account of *Elijah's* Translation is so express, and circumstantiated, that no Question can be made of its Reality: But the Ambiguity of the Words, wherein the sacred Historian has related the Assumption of *Enoch*, has induc'd several to think, that, tho' this antediluvian Patriarch was highly in Favour with God, and for that Reason remov'd from the contagious Wickedness, which was then overspreading the Earth; yet that this Removal was effected, not by any miraculous Operation of God, but merely by his undergoing a natural Death.

Arguments  
against it.

THE Words, wherein *Moses* has recorded this Transaction, are very few, and these of uncertain Signification. (1) *Enoch walked with God, and he was not, for God took him.* Now it is plain from several Passages in Scripture, not only that the Word, which we render *God took him*, is set to signify our common Death, as in the Case of *Elijah* himself, when under the *Juniper-Tree*, he prays, that God would (m) *take away his Life*, because he was not better than his Fathers; and in that of holy *Job*, when he tells us, that he did not know how soon (n) *his Maker might take him away*; but that the other Expression, *he was not*, is frequently us'd

in the same Sense, as is evident from the Lamentation which both *Jacob*, and his Son *Reuben* made, for the suppos'd Loss of *Joseph*: (o) *Joseph is not, and Simeon is not*, says the old Man: And (p) *the Child is not; and I, whither shall I go?* says his Son. So that no Argument can be drawn from the Terms in the Text to countenance a miraculous Assumption, more than a natural Death, in the Prophet *Enoch*. But this is not all.

THE Author of the Book, intitled *The Wisdom of Solomon*, is suppos'd to carry the Matter farther, and to declare positively for the Death of this Patriarch, when he tells us, (q) *that he pleased God, and was beloved of him, so that, living among Sinners, he was translated; yea, speedily was he taken away, lest Wickedness should alter his Understanding, and Deceit beguile his Soul. Being made perfect in a short Time, he fulfilled a long Time; for his Soul pleased the Lord, therefore hastened he to take him away from among the Wicked.* Where every Line in the Description (as some imagine) suits exactly with *Enoch*, and yet the Author all along supposes, that the Person, he is here speaking of, dy'd in the same Manner, as other Men do.

(r) WE acknowledge indeed, that the Author of the Book of *Wisdom*, speaking of the hasty and premature Death of the Righteous, might properly enough allude to what *Moses* relates concerning the Translation of *Enoch*, who, in Comparison of his contemporary Patriarchs, liv'd but a short Time; but we have no Reason at all to suppose, that he is here directly treating of the Death of *Enoch*: On the contrary, that he is here discoursing of the Righteous in general, and vindicating the Wisdom and

Arguments  
for it.

(1) Gen. v. 24.  
xxviii. 30.

(m) 1 Kings xix. 4.  
(n) Wisdom iv. 10, &c.

(o) Job xxviii. 22.  
(p) Gen. xlii. 36.  
(r) Calmer's Dissert. sur le Patriarche Enoch.

(q) Ibid.



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and Goodness of Providence, in taking them sometimes sooner than ordinary out of this wicked World, is evident from the Inference, wherewith he concludes his Discourse: (s) *Thus the Righteous, that is dead, shall condemn the Ungodly, that is living, and Youth, that is soon perfected, the old Age of the Unrighteous: For they shall see the Age of the Wise, and shall not understand, what God, in his Council, hath decreed of him, and to what End the Lord hath set him in Safety.*

WE acknowledge again, that, according to the *Light* which the *Gospel* has introduc'd, for a good Man to *die* at any Time (t) *is Gain*, and to be remov'd from the Miseries of this Life is much *better* than the longest Continuance in it: (u) But still it must be confess'd, that, in the first Ages of the World, and under a less perfect Dispensation, *Length of Days* was generally accounted the Recompence of Virtue: And therefore, if there were nothing extraordinary in the Manner of *Enoch's* Departure, the other Patriarchs, who so far exceeded him in Years, seem to have been more immediately under the Divine Favour, than him, who, tho' more remarkable than any for his Piety and Goodness, fell under the Lot and Condemnation of the Wicked, as being not permitted (x) *to live out half his Days.*

WE acknowledge, once more, that the Words of *Moses* do not necessarily imply any miraculous *Assumption* of a living Man into Heaven, or any other Place unknown, and inaccessible to Mortals: But still, if we will but compare what he says of *Enoch* with what he relates of the other Patriarchs, we shall soon perceive, that his Purpose was to distinguish between their Manner of leaving the World, and his. For whereas it is said of all the preceding Patriarchs, that they liv'd to such and such a Number of Years, and (y) *begat Sons and Daughters, and so died*; of *Enoch* it is said, that (z) *he*

*lived sixty and five Years*; and begat *Methuselah*; that, after he begat *Methuselah*, *he lived three hundred Years*, and begat *Sons and Daughters*; but then, instead of *he died*, the Author's Words are; *he walked with God, and was not, for God took him*: Where he first takes Notice of his good and pious Life, which made him so acceptable to God, and then of his Translation, *God took him*; but, lest there should be any Ambiguity in that Expression, he adds, and *he was not*; or appear'd no more in the World; whereby he intimates, that he still lives, and subsists in some other Place.

THE Truth is, these Expressions in the Text (when rightly understood) do confirm, rather than invalidate the Doctrine of *Enoch's* Translation: But, to put the Matter beyond all Dispute, we have the Authority of an Apostle, enumerating the Actions of the *Worthies of old*; and telling us of this Patriarch in particular, that (a) *by Faith he was translated, that he should not see Death, and was not found, because God had translated him: For, before this Translation, he had this Testimony, that he pleased God*: Where the Author to the *Hebrews* takes care, by repeating the Word three Times, to prevent our mistaking his Meaning; and, by telling us, that the Patriarch was not found, he plainly alludes to what the Sons of the Prophets did, when *Elijah* was taken away, i. e. sent (b) *fifty Men* in Quest of him, but *found him not*; and consequently not obscurely intimates, that this *Transport* of the *Patriarch* was of the same Nature, with what happen'd to the *Prophet* so many Years after; that they were both the Effect of the Divine Favour to them; both the Reward of their Services upon Earth, and both a Remove to some certain Place, that is beyond the Reach of the Knowledge of Man.

IN what Part of the World this Place is, we should not be too inquisitive, much

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Of the Place,  
whether E-  
noch and  
Elijah were  
translated, se-  
veral Op-  
inions.

(s) Wild. iv. 16, 17. (t) Phil. i. 21, 22. (u) *Saurin's* Dissert. sur l'Enlevement d'*Enoch*.  
(x) Psal. lv. 23. (y) Gen. v. 5, &c. (z) Ver. 21, &c. (a) Heb. xi. 5. (b) 2 Kings  
ii. 16.



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less too *positive*, because we have no Foundation, but Conjectures, to go upon. (c) St *Austin*, who seems to be more reserv'd in other abstruse Questions, is very peremptory in this, — That *Enoch* and *Elijah* were translated into that *terrestrial Paradise*, where *Adam* and *Eve* liv'd, in their State of *Innocence*; that there they are nourish'd by the Fruit of the *Tree of Life*, which gives them a Power of subsisting for ever, without submitting to the Necessity of Death; that there they enjoy all the Blessings and Privileges, that our first Parents had before their Transgression; and, among other Things, an Exemption from sinning, by the *supernatural* Grace of God. But then the Question is, where we are to place this *terrestrial Paradise*, since there is scarce one Region in the World, that one Author or other has not made choice of for its Situation; and since, by the violent *Concussions*, which happen'd at *Noah's* Flood, the Face of Nature had been so changed, that those very Places, which, according to their *Description* in Scripture, seem once to bid fairest for it, are now debas'd to such a Degree, as little to deserve the Appellation of the *Gardens of Pleasure*, much less the *Abodes of the Blessed*.

(d) THE Word *Schamajim*, which we render *Heaven*, is suppos'd by several, both *Jewish* and *Christian* Doctors, to be the upper Part of the Air, where the Spirits of just Men departed, together with these two translated Persons, live in a State of sincere, but imperfect Bliss, until the general *Resurrection*. But this, in our Opinion, is placing the Seats of the Blessed too near the Confines (e) of the *Prince of the Power* of that *Element*, and in Danger of being disturb'd by some IncurSIONS from his Quarters: And therefore (if we might

be indulg'd a farther Conjecture) (f) we should rather chuse to place them beyond the Circumference of the *Solar System*, where there are immense *Spaces*, neither obstructed by the Motion of any *Planets*, nor obnoxious to the Changes of their *Atmospheres*, because nothing is there but pure *Æther*. But how our *corporeal* Part shall be enabled to live here, and to live to all Eternity, we shall then come to understand, when by *Experience* we shall know, what that Change is, which the Body undergoes, when it puts on *Immortality*. In the mean Time, as God is Omnipotent, nothing can hinder him from making what Changes he pleases in our Bodies, and from preserving them eternally in that State.

THIS we may call the *celestial Paradise*, into which our blessed *Saviour* promis'd the penitent *Thief* upon the *Cross*, a joyful Admittance; and having taken him with him, and repositd his Soul in this *Mansion* of Rest and Happiness, proceeded in his Ascent beyond the *Orbits* of the most distant Stars, and made his Entrance into the *highest Heavens*, which are the Residence of God himself; and into which (as others imagine) this Patriarch and Prophet were, upon their Translation, carry'd.

(g) *I knew a Man in Christ above fourteen Years ago*, says St *Paul*, speaking of himself, tho' his Modesty made him conceal it, (*whether in the Body, I cannot tell, or whether out of the Body, I cannot tell, God knoweth*) *such an one caught up to the third Heaven; and I knew such a Man (whether in the Body, or out of the Body, God knoweth) how that he was caught up into Paradise, and heard Things unspeakable, which it is not possible for Man to utter: And, if St Paul was caught up into the third Heaven, even while he con-*  
tinu'd

(c) Contra Julian. lib. vi. c. 30.

† Whether the *Mahometans* embrace the same Opinion, it is a little uncertain; but they have a Tradition among them, of one *Kheder* or *Khizin*, who had the good Fortune to find the *Fountain of Life*, whereof he drank plentifully, and so became immortal. This *Kheder*, whose Name signifies *Verdant* or *Everflowing*, according to them, is the same with *Elijah*, who lives in a Place of Retirement, in a delicious Garden where the Fountain of Life runs, and the Tree of Life, which preserves his Immortality, grows. *Cabnet's Dictionary*, under the Word *Elijah*.

(d) *Le Clerc's* Commentary on 2 Kings ii. 11.

(e) Ephes. ii. 2.

(f) *Le Clerc*, ibid.

(g) 2 Cor. xii. 2, &c.



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tinu'd in this mortal State, why may we not suppose, that *Enoch* and *Elijah* were at once translated into the same Place? The probable Design of God's vouchsafing the *Apostle* this *Vision* of Heaven, was to shew him what his final Reward would be, and consequently, for the *Crown of Joy* that was set before him, to make him (b) *glory in the Cross of Christ*, (i) *in Tribulation, in Distress, in Persecution*; and how reasonable it is to believe, that these two *Worthies*, who, in their several Generations, had (k) *fought the good Fight, and finished their Course, and kept the Faith*, should, upon the peculiar Favour of their Assumption into Heaven, be admitted to a nearer Participation of the *beatifick Vision*, as an ample Reward for the Fatigues of their *Warfare*?

AT our Saviour's *Transfiguration* upon the Mount, we find one of these sent to him (as we may presume) upon some important Message, appearing in a bright and glorious Form, and (as if he were admitted to the Counsels of Heaven) (l) *talking with him of his Decease, which he was to accomplish at Jerusalem*: And therefore we can hardly think, that his Abode could be at any wide Distance from the Throne of *God's Presence*, who, in Conjunction with his faithful Servant, and Law-Giver *Moses*, was deputed to go on an Embassy to his (m) *beloved Son*. But, in this Point, we ought to repress our Curiosity, and, in the Sense of (n) *Theodoret*, content ourselves with what God has been pleas'd to reveal in Scripture, without enquiring too curiously into what he hath thought fit to conceal.

IN what Manner *Enoch* was translated into Heaven, we have not the least Intimation, nor is the Account of *Elijah's* Ascension to be taken in a *literal* Sense; since a *fiery Chariot and Horses* would not have been a Vehicle so proper for a Nature, as yet not impregnated with *Immortality*. The Notion of those, who,

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upon this Occasion, make *Angels* assume the Form of the *Chariot and Horses*, is not so incongruous, because we need not doubt, but that, by the Divine Permission, they can transform themselves into any Shape. They are suppos'd to have frequently appear'd in the Figure of *flying Oxen*, for which Reason they have obtain'd the Name of *Cherub*, or *Cherubim*: And, with the same Facility, they might at this Time have put on the Appearance of *Horses*; but, in Points not so clearly express'd, we are to resolve God's Method of acting by those that are analogous, and yet more plain.

Now the only *Ascension* that we read of, besides these, is that of our blessed Saviour; and the Manner, in which he is said to have been carry'd up, was, by the *Subvention* of a Cloud, which rais'd him from the Ground, and, mounting with him gradually, (o) *carried him out of his Apostles Sight*: And, in like Manner, we may suppose, that the *Translation* of these two was perform'd, viz. that a bright and radiant Cloud (which, as it ascended, might appear like a *Chariot and Horses*) rais'd them from the Earth, and, leaving this little Globe behind, wafted them into the *Seats of the Blessed*. Only we must observe, that Christ's Body was at this Time invested with the Powers of *Spirituality*, and therefore capable of ascending without any *Vehicle*; whereas, *theirs* were retarded with a Load of Matter: And therefore it is reasonable to think, that, by the Ministry of Angels, or rather by the Power of God, the Cloud, which carry'd them up, was condens'd to a more than common Consistency, and that the *Whirl-Wind*, which might be rais'd for this Purpose, help'd to accelerate its Motion, and expedite their Ascent.

“ BUT since (p) *Flesh and Blood cannot inherit the Kingdom of God, neither doth Corruption inherit Incorruption*; the Question is, how these Persons were, all on a sudden, (q) *made meet*

And their Change.

10 Y

“ to

(b) Gal. vi. 14.

(i) Rom. viii. 35.

(k) 2 Tim. iv. 7.

(l) Luke ix. 31.

(m) Ver. 35.

(n) Quest. 45. in Genes.

(o) Acts i. 9.

(p) 1 Cor. xv. 50.

(q) Colos. i. 12.

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The Manner,  
in which they  
were trans-  
lated.



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“ *to be Partakers of the Inheritance of the Saints in Light?*” Behold, I shew you a Mystery, says St. Paul, speaking of those, who shall be alive at our Saviour’s second Advent; we shall not all sleep, but we shall all be changed, in a Moment, in the Twinkling of an Eye, at the last Trump; and therefore the same Almighty Power, which, at the Sounding of the last Trump, will make our corruptible Natures put on Incorruption, and our Mortal put on Immortality, did, no doubt, in their Passage, change their terrestrial into celestial Bodies, and thereby convey into them such Faculties, as were requisite for the Enjoyment of the Place, whereunto it was conducting them.

For what  
Ends they  
were trans-  
lated.

WHAT particular Services Enoch had done God, for which he vouchsaf’d him this Favour extraordinary, and an Exemption from Mortality, the Scripture has no where specify’d. It tells us only, that he walked with God; but then, considering, that (if not then, at least in a short Time) (r) all Flesh had corrupted their Ways, and that, when God saw the Wickedness of the Earth, it repented him that he had made Man; we may suppose, that this good and pious Patriarch took care not only of his Conduct, but set himself in Opposition likewise to the Violence, and other Kinds of Iniquity, which began then to prevail in most Places, and that, in short, he was (as the Tradition goes) a Preacher of Righteousness, in which Office Noah is said to have succeeded him. For that he was a Preacher of Righteousness is manifest, from that Commination of his, which St. Jude (from some ancient Record or other) brings him in making to the antediluvian World: (s) Behold, the Lord cometh with ten Thousand of his Saints, to execute Judgment upon all, and to convince all that are ungodly among them, of all their ungodly Deeds which they have committed, and of all the hard Speeches, which ungodly Sinners have spoken against him.

AND, in like Manner, ’tis very evident,

that Elijah was a zealous Advocate for God, and a strenuous Opposer of Idolatry, an implacable Enemy to Baal’s Priests, an undaunted Reprover of the Wickedness of Princes, and a severe Inflicter of the Divine Vengeance upon all the Children of Disobedience; And therefore, we may presume, that God design’d his Exaltation, not only as a Recompence for his past Services, which were great, but, as an Encouragement likewise to other remaining Prophets, to be strong in the Lord; to bear witness boldly against the Corruption of the Age, wherein they liv’d; and, in the Execution of their Office, to fear the Face of no Man.

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THE Corruption of the Age indeed, both in the Times of Enoch and Elijah, was become so great and general, that the Belief of a future State (we may well suppose) was in a Manner quite extinct among them; and therefore God might think it expedient, at these two Periods of Time, to give the World a sensible Proof of it, if not to convince the unbelieving Part, at least, to excite in the Hearts of the Faithful, under all their Afflictions and Persecutions for Righteousness Sake, refreshing Hopes and Expectations of a Recompence to be made them in due Time. Nor can we think, but that, in these Instances, God might have a Prospect to a greater Event, and, by the Assumption of his two faithful Servants, intend to typify the Ascension of his Son, who was to destroy Death, and open the Kingdom of Heaven to all Believers; that thereby he might make the Testimony of his Apostles concerning this Fact a Thing more credible; and give all good Christians a more solid Comfort and Consolation in those Words of St. Paul, (t) Who shall lay any Thing to the Charge of God’s Elect? It is God that justifieth. Who is he that condemneth? It is Christ that died; yea, rather, that is risen again, who is even at the Right-Hand of God, who also maketh Intercession for us.

THE

(r) Gen. vi. 11, 6.

(s) Jude, ver. 14, 15.

(t) Rom. viii. 33, 34.



A. M. 3001, &c.  
Ant. Christ.  
1003, &c.  
And whether  
they are to re-  
turn.

THE Testimony of the Angels concern-  
ing our blessed Saviour is — (u) *This*  
*same Jesus, who is taken up from you into*  
*Heaven, shall so come, in like Manner,*  
*as ye have seen him go into Heaven:* But,  
before this his second Coming, 'tis an  
Opinion that has prevail'd much among  
the antient Fathers, (x) that God in his  
great Mercy will send *Enoch* and *Elijah*,  
to oppose the Proceedings of *Antichrist*,  
to refute his Doctrines, and to fortify the  
Righteous against his Threats and Cruel-  
ties; but that, by the Management of  
this their *Adversary*, they shall be put to  
Death, tho' in a short Time rais'd again  
to everlasting Life and Glory. The  
whole of this Notion is founded upon a  
very *abstruse* Passage, in *St John's Reve-*  
*lation*, concerning the *two Witnesses*,  
which are variously interpreted. For,  
besides *Enoch* and *Elijah*, (as we said be-  
fore) some apply them to the *Law* and  
the *Prophets*, others to the *Old* and *New*  
*Testament*, and others again (especially  
those, who favour the *millenary Scheme*)  
to our Saviour *Christ*, and his Forerun-  
ner *John the Baptist*. But as every one  
is left to his Liberty to chuse what Part  
he pleases in such *Problems* as these, we  
shall (without pretending to determine  
any Thing ourselves) leave the Passage

(which, in a great Measure, we account  
*inexplicable*) to the Examination of the  
more Learned and Sagacious. — (y) *I will*  
*give Power unto my two Witnesses, and*  
*they shall prophesy a thousand two hundred*  
*and threescore Days, clothed in Sack-*  
*Cloth. These are the two Olive-Trees,*  
*and the two Candlesticks, standing before*  
*the God of the Earth; and if a Man will*  
*hurt them, Fire proceedeth out of their*  
*Mouth, and devoureth their Enemies. —*  
*They have Power to shut Heaven, that it*  
*rain not, in the Days of their Prophecy,*  
*and have Power over Waters, to turn*  
*them to Blood, and to smite the Earth with*  
*all Plagues, as often as they will. And*  
*when they shall have finished their Testimony,*  
*the Beast, that ascendeth out of the bottom-*  
*less Pit, shall make war against them, and*  
*overcome them, and kill them, and their*  
*dead Bodies shall lie in the Street of the*  
*great City, which is spiritually called Sodom*  
*and Egypt, where also our Lord was cruci-*  
*fied. — Their Bodies shall lie three Days*  
*and an half without being buried, and the*  
*People shall rejoice, and make merry, because*  
*of their Death; but, after three Days and*  
*an half, the Spirit of Life from God shall*  
*enter into them, and they shall stand on*  
*their Feet, and great Fear shall fall upon*  
*them that see them.*

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(u) Acts i. 11.

(x) *Calmet's Dissert. sur le Patriarch Enoch, &c.*

(y) Revel. xi. 3, &c. The learned *Calmet* (from whom in a great Measure I have extracted this Dissertation) con-  
cludes his Discourse in such Words as these. — 1. That tho' we cannot infer from the strict Words of *Moses*,  
that *Enoch* was translated alive into another World, and is still living; yet nevertheless, ought the Authorities of  
*St Paul*, and the Tradition of the Church to prevail with us, to esteem this Opinion as a Matter of Faith. 2. Altho'  
the Fathers and Interpreters seem to differ about the Place into which *Enoch* was translated, yet, if we examine care-  
fully their different Opinions, the greatest Part of them may be reduc'd to a Declaration of his being in Paradise,  
which some place on the Earth, and others in Heaven. And, 3. That whatever Liberty the Church may allow In-  
terpreters, of putting a Sense on the Passage quoted out of the *Revelations*, which speaks of the *Coming of two Wit-*  
*nesses* that are to appear in the latter Ages; it must be agreed, that the Opinion, which explains it of the Return of  
*Enoch* and *Elijah* upon the Earth, is much preferable to any other, on Account of its Antiquity, its intrinsic Justness,  
and the Number of Authors, who maintain it.



A. M.  
3001, &c.  
Ant. Christ.  
1003, &c.

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## CHAP. III.

*From the Siege of SAMARIA by BENHADAD, to the Death of UZZIAH King of JUDAH.*

### The HISTORY.

*Elisha's Ex-  
ploits against  
Benhadad  
King of Syria.*

**N**OTWITHSTANDING the great Service which the Prophet *Elisha* had done *Benhadad* King of Syria, in curing *Naaman*, the General of his Forces, of a confirm'd Leprosy; he still continu'd his Enmity against *Israel*. Having rais'd an Army, with a Purpose to besiege *Samaria*, he open'd the Campaign with Stratagems of War; and, in Hopes of surprizing *Jehoram's* Troops, laid here and there some Ambuscades, which *Elisha*, by his Spirit of Prophecy, found out, and all along gave the King of *Israel* a timely Intelligence of them. *Benhadad* at first suspected that his Coun-

fels were betray'd; but when he was inform'd, by † one of his Officers, that *Elisha* (who was then at *Dothan*, a small City in the Half-Tribe of *Manasseh*, and not far from *Samaria*) must certainly have been at the Bottom of all this, he sent a strong Detachment to seize him, and invested the City that Night.

ON the Morrow, when *Elisha's* Servant saw the Enemy surrounding the Town, and knew of no Forces to oppose them, † he express'd his Fear and Concern to his Master; but, upon his Master's Prayer, \* his Eyes were open'd, and he beheld a Multitude of Horses, and fiery Chariots standing

† It is not to be doubted, but that *Naaman*, upon his Return from *Samaria*, spread the Fame of *Elisha* so much in the Court of Syria, that some of the great Men there might have the Curiosity to make a farther Enquiry concerning him; and, being informed by several of his miraculous Works, they might thence conclude, that he could tell the greatest Secrets, as well as perform such Wonders, as were related of him; and that therefore, in all Probability, he was the Person, who gave the King of *Israel* Intelligence of all the Schemes, that had been contriv'd to entrap him. *Patrick's Commentary.*

† This young Man, it is supposable, had been but a little while with his Master, no longer than since *Gebazi's* Dismissal, and therefore perhaps had not yet seen any great Experiments of his Power to work Miracles; or, if he had, the great and imminent Danger he thought his Master in (for, in all Probability, he had learnt from the People of the Town, that this vast Body of Men were come to apprehend him only) might well be allow'd to raise his Fear, and shake his Faith. *Pool's Annotations.*

\* It must be allow'd, that Angels, whether they be purely spiritual, or (as others think) cloathed with some material Form, cannot be seen by mortal Eyes; and therefore, as *Elisha* himself, without a peculiar Vouchsafement of God, could not discern the heavenly Host, which, at this Time, encamp'd about him; so he requests of God, that, for the Removal of his Fears, and the Confirmation of his Faith, his Servant might be indulg'd the same Privilege: Nor does it seem improbable, that from such historical Facts as these, which have descended by Tradition, that Notion among the Greeks of a certain *Mist*, which intercepts the Sight of their Gods from the Ken of human Eyes, might at first borrow its Original. To this Purpose we may observe, that *Homer* makes *Minerva* bespeak *Diomedes* fighting against the *Trojans*, who were assisted by some other Gods.

Ἀλλὰ δὲ δ' αὖ τοι ἀπ' ὀφθαλμῶν ἔλκον, ἢ πρὶν ἑστῆεν,  
"ὄφρ' εὖ γινώσκῃς, ἢ μὲν δεδρῇ, ἢ δὲ καὶ ἀνδρῶν.

*Iliad. v.*

Which *Virgil* has imitated in making *Pennus* speak thus,

Aspicit: namque omnem, quæ nunc objecta tuenti  
Mortales hebetat visus tibi & humida circum.

Caligat, nubem eripiam: &c.

*Æneid. ii.*

*La Clerc's Commentary.*



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standing in Array, and prepar'd to protect them; while, (as his Master continu'd his Prayer) the Men, that beleagu'd the Town, were struck with Blindness: So that, by the Prophet's persuading them that they were out of their Way, and had mistaken the Place they were bound to, they were led, in this bewilder'd Condition, into the very Midst of *Samaria*; where, at the Prophet's Request, God open'd their Eyes again to shew them the Danger they were in.

*JEHORAM*, finding so great a Number of the Enemy lying at his Mercy, would have gladly put them to the Sword; but *Elisha* by all Means dissuaded him from it; alledging, that, as he would

scarce be so cruel, as to kill in cold Blood, even Prisoners that were taken in War, much less should he touch those, who were brought into his Hands by the Providence of God, and therefore he rather advis'd him \* to treat them with all Manner of Civility, and let them go; which accordingly the King did.

BUT, || how signal soever this Piece of Service and Generosity to *Benhadad* was, it did not prevail with him to relinquish the old Grudge and Malice, which he had conceiv'd against *Israel*: For, not long after, he laid close Siege to *Samaria*, and reduc'd the City to such Distress, that an *Ass's Head* was sold \* for *four score Pieces of Silver*, and ‡ three Quarters of a *Pint*

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\* Though, according to the Rigour of the Laws of Arms, a Conqueror is at Liberty to put whatever Enemies fall into his Hands, if he pleases, to the Sword; yet the Laws of Humanity and Compassion, of Honour and good Nature, should always restrain us from treating with the utmost Severity, such as surrender themselves, and implore our Mercy; for, so says the *Tragedian*, *Quod non vetat Lex, hoc vetat fieri Pudor*. Senec. Troad. So the *Philosopher*, *Æqui bonique natura parcere etiam captivis jubet*. Senec. de Clement. lib. i. c. 18. and so the *Divine*, *Hostem pugnantem necessitas perimat, non voluntas*. Sicut bellanti & resistenti violentia redditur, ita victo & capto Misericordia jam debetur. Aug. ad Bonifac. Ep. i. But, besides the Humanity and Charity of the Thing, there was this Prudence and Policy in the kind Treatment of the *Syrians*, that, by this Means, their Hearts might be mollify'd towards the *Israelites*, that, upon their Return, they might become, as it were, so many *Preachers* of the Power and Greatness of the God of *Israel*, and not only be afraid themselves, but dissuade others likewise from opposing a People, that had so invincible a Protector. Calmet's Commentary, and Pool's Annotations.

|| Several Heathens have observ'd, that *Injuries are more gloriously overcome by Benefits, than requited by pertinacious and mutual Hatred*; but the Sense of Benefits in bad Natures does not last long: For no sooner do we read of the kind Treatment, which the *Syrians* receiv'd, 2 Kings vi. 23. but it immediately follows, that the King of Syria gathered all his Host, and went up and besieg'd *Samaria*; which does not so well agree with what is said in the preceding Verse, viz. that the Bands of the *Syrians* came no more into the Land of *Israel*. But now, as we can hardly think, that any Author whatever would contradict himself in the same Breath, so we must suppose, either that the *Syrians* quite retreated for this Time, and laid aside all Thoughts of War, though afterwards they alter'd their Minds, and broke out again into Hostilities; or (what seems more plain) that their Bands made no more *Inursions* and *Inroads*, but that they were resolv'd to fall upon the *Israelites* at once, with a regular and formed Army, and to besiege *Samaria*. For in this Sense *Josephus* takes it, when he tells us, that, after this Time, *Adad* (for so he calls *Benhadad*) never enter'd into any underhand Practice against the King of *Israel*, but resolv'd to make open War upon him, in Confidence of his greater Strength and Numbers. Jewish Antiq. lib. ix. c. 2.

\* If we reckon these *Pieces of Silver*, or *Shekels*, at fifteen Pence a-piece, they come to five Pounds Sterling; a vast Price for that which had on it so little Meat, and that unclean, according to the Law, Lev. xi. 26. In Times of Famine however, and extreme Necessity, the *Jews* themselves were absolv'd from the Observation of the Law; nor do there want Instances in History, where other People, upon the same Occasion, have been reduc'd to the like Distress, if what *Plutarch* (in the Life of *Artaxerxes*) tells us, be true, viz. that, in that Prince's War with the *Caducii*, an *Ass's Head* could scarce have been purchased at the Price of sixty Drachms, i. e. two Pounds and five Shillings of our Money. Calmet's Commentary, and Prideaux's Connection, in the Preface.

‡ What we, in this Place, call *Pulse*, our Translation has render'd *Doves Dung*; but Interpreters have been at a great Loss to devise, upon what Account the Inhabitants of *Samaria* should be oblig'd to buy so small a Quantity of it (for a *Cab* was the least Measure the *Jews* had for dry Things) at so dear a Rate. For Food, for Salt, for Firing, for dunging their Lands within the Walls, several Interpreters have severally apply'd it: But, upon a small Examination, it will appear, that none of these Uses could suit with the Circumstances of a City so closely besieg'd, as *Samaria* was. The *Talmudists* suppose, that they have found out the true Solution, by translating the Term in the Original, by *Crop of Doves*; for they affirm, that several People in *Samaria* kept many Doves, to bring them Provisions from the Country, which were wont to disgorge what they pick'd up, so that their Owners might sell it at a dear Rate: But who can imagine, that so great a Number of Doves, as were necessary for this Purpose, should be suffer'd to live in a City so pinch'd with Famine; that Doves should be so docile, and well train'd up, as to bring to their Masters whatever they had rang'd for; or, that in a Country, in a Manner cover'd with the Enemy, who had altogether forag'd and laid it waste,



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a *Pint of Pulse* for five. Nay, to that Extremity was the Famine come, that even Mothers were constrain'd to eat their own Children; which when the King understood, † from the Information of one who had been constrain'd to do it, he rent his Cloathes, and, in a Fit of Rage, vow'd to be reveng'd of *Elisha*, whom he took to be the Cause of all this Calamity; and to this Purpose, sent an *Officer* to take off his Head, whilst himself follow'd after to see the Execution done.

*ELISHA*, by the Spirit of Prophecy, had notice of this wicked Design against his Life; and, having acquainted † the Company with it, desir'd them to secure the Doors, that the Officer might not be admitted, until the King came. When the King was come, and the Prophet was exhorting him to have a little Patience, and God would remove this Affliction in

due Time; in a raving Fit of Despair, he reply'd, "That he would wait God's Leisure no longer, but go and worship his Father's Idols, if they peradventure could deliver him in this Necessity." Whereupon the Prophet assur'd him, that, if he would stay but four and twenty Hours more, he should see such an Alteration in *Samaria*, that † a *Measure* of Flour should be sold for a *Shekel*, and two *Measures* of Barley for the same Price. This a certain Lord (a great Favourite of the King's) standing by and hearing, affirm'd to be a Thing impossible, unless God should rain Corn from the Clouds; to whom the Prophet only made this short Answer, That *himself* should see the Plenty, but not be permitted to taste of it; which accordingly came to pass.

THE People of *Samaria*, tho' addicted to Idolatry, did nevertheless observe the ceremonial

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was rais'd.

waste, there should be found any Nourishment at all? The learned *Bochart* therefore has not only solidly confuted these wild Opinions, but has likewise further observ'd, that the *Arabians* gave the Name of *Doves Dung*, or *Sparrows Dung*, to two several Things; 1st. to a Kind of *Moss* that grows on Trees, or stony Ground; and, 2dly, to a Sort of *Pease*, or *Pulse*, which was very common in *Judea*, as may be seen in 2 *Sam.* xvii. 28. and therefore he concludes, that the Word *Cherfonim* may very well denote *Vetches*, or *Pulse*: And, for the Confirmation of this, some Travellers have told us, that, at *Grand Cairo*, and *Damascus*, there are *Magazines*, where they constantly fry this Kind of *Grain*, which those, who go in *Pilgrimage*, buy, and take with them, as Part of the Provision for their Journey. *Hieroz.* Part ii. lib. i. c. 7. and an Essay towards a New Translation.

† The Story, as it is represented in Scripture, is very affecting. And, as the King of Israel was passing by upon the Wall, there cried a Woman unto him, saying, Help, my Lord, O King. And he said, if the Lord do not help thee, whence shall I help thee? Out of the Barn-Floor, or out of the Wine-Press? And the King said unto her, what aileth thee? And she answered, this Woman said unto me, Give thy Son, that we may eat him To-day, and we will eat my Son To-morrow; so we boiled my Son, and did eat him; and I said unto her, the next Day, Give thy Son, that we may eat him, and she hath bid her Son, 2 *Kings* vi. 26, &c. A shocking Story this! And a terrible Effect of the Divine Vengeance, which *Moses* had long before told the *Israelites* would fall upon them, *Deut.* xxviii. 53. if they rebelled against God; which, at two other Times besides this, viz. at the Siege of *Jerusalem* under *Nebuchadnezzar*, *Ezek.* v. 10. and at that under *Titus* the Roman General, came likewise to pass; for therein *Josephus* gives us a very dolorous Account of a Lady of Distinction, who, out of Extremity of Hunger, was forc'd to eat the very Child, that suck'd at her Breast. *The Wars of the Jews*, lib. vii. c. 8.

† The Words in the Text are, And *Elisha* sat in his House, and the Elders sat with him, 2 *Kings* vi. 32. where, by his House, some Interpreters understand the School, where the Sons of the Prophets met to be instructed; and, by the Elders, his chief Scholars, who, under his Instruction, apply'd themselves to the Study of Divine Things. But, as we frequently read in *Ezekiel*, of the Elders of Israel sitting before the Prophet to hear him, Chap. viii. 1. and xiv. 1. we cannot see why the Elders, in this Place likewise, may not denote some good and godly Men, who bore Office either in the Court, Camp, or City, as it seems probable by the Prophet's desiring their Help and Protection. For, tho' *Jehoram* himself was a wicked Man, and most of his Officers might be forward enough to imitate him, yet we are not to doubt, but that there were some of them, whom *Elisha's* holy Life, and glorious Miracles, together with the sundry Benefits, which the Publick reap'd from his Ministry, had won over to God, and to the true Religion; and these were here sitting with him, either to receive Comfort and Counsel from him in this distressed Time, or to solicit him to use his Power with God for their Relief: Which accordingly he did, and, in Compliance to their Request, not out of any Fear of the King's Threats (from which, he was well assur'd, that God would not fail to deliver him) he pronounc'd the joyful News, which follows in the Beginning of the next Chapter. *Pool's* Annotations.

† The Word *Seah*, which we render a Measure, was equal to six Cabs, and contain'd (as some think) six Quarts, (as other) a Peck, and (as others) a Peck and two Quarts, of our Measure. The *Shekel* was much about our three Shillings, and to have a Peck of fine Flour for three Shillings at other Times would not have been so cheap, but, considering the present Situation of Things, it was wonderfully so. *Le Clerc's* Commentary, and *Pool's* Annotations.



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ceremonial Part of the Law, and, pursuant to this, had † shut four *Lepers* out of the City, who lay under the Walls, until they were ready to starve. In this Condition these poor Creatures, consulting what Measures they should best take, resolv'd at last to try the Generosity of the Enemy, because, at the worst, they could but die; and accordingly, before Break of Day, went to the Camp. When they came thither, to their great Surprise they found no living Creature, but only Horses and Asses. The Tents were standing, and well provided with Riches, and all Manner of Necessaries, but the Men were gone: For, having been affrighted with a Noise in the Air, as of an Army in full March, and ready to fall upon them, they suppos'd, that the King of *Israel* had called to his Assistance some foreign Powers, († the *Hittites* or *Egyptians*) and thereupon leaving the Camp, without ever striking their Tents, betook themselves to their Heels as fast as they could.

THE poor *Lepers*, having first satisfy'd their Hunger, and secur'd some Riches to themselves, began to reflect, that, while they were thus *regaling* themselves, and plundering the Camp, their Country-Men were in Danger of starving in the Town; and therefore, with all possible Haste, returning to the Gate, they gave the Porter notice of the Enemies Flight, who went immediately, and sent an Account of it in to the King. The King imagining

at first, that this had been a *Stratagem* of the *Syrians* to draw his People out of the Town, and so fall upon them, sent out some Parties to *reconnoitre* such Places, as might be most suspected for *Ambuscades*; but, when they return'd, they inform'd him, that they could get no Sight of the Enemy, only they found the Roads strew'd with Arms, and Garments, and several Bundles of Things, which they had dropp'd (as they suppos'd) to ease themselves in their Flight. Upon hearing of this News, the People rush out of the City in great Numbers, and bring in Provision in such Quantities, that Corn was sold at the Price, which *Elisba* mention'd, and at the Time, which he foretold: And, as the incredulous Nobleman, who had despis'd the Prophet's Prediction, was appointed by the King to guard the Gate, which led from the City to the Camp, the better to prevent *Disorders*, the Crowd press'd so vehemently upon him, that they trampled him under Foot, and killed him, before he had an Opportunity to taste any Part of that great Store, which he saw was brought to the Market.

AFTER this *miraculous* raising of the Siege of *Samaria*, *Benbadad* was deterr'd from making any farther Attempts upon *Israel*: Nor do we hear any more of him in the sacred History, until *Elisba* went to *Damascus*, the Capital of *Syria*, to execute the Order of declaring *Hazael* King, which was originally given to *Elijah*

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*Hazael made  
King of Syria,  
upon murder-  
ing his Ma-  
ster Benha-  
dad.*

† The *Jews* are of Opinion, that these four *Lepers* were *Gebazi*, and three of his Sons. Persons, that were *leprous* indeed, were not permitted to converse with other Men, and, by the Law of *Moses*, while the *Israelites* liv'd in Tents, they were to be turn'd out of the Camp, *Numb. v. 2, 3*. But, after that they came to inhabit Cities, it may be question'd, whether they treated them with that Rigour; since, in 2 *Kings* viii. 4. we find *Gebazi* holding Discourse with the King, (which makes against his being one of the four excluded *Lepers*) and giving him a Detail of all *Elisba's* Miracles; but this he might do by talking to him at a proper Distance. *Lepers* indeed, were carefully avoided, because their Distemper, in these hot Countries, was thought *contagious*; but, in the Case before us, these four seem to be excluded, not so much upon the Account of their Distemper, as because they were useless Hands. They could neither fight, nor work in Communion with others: They were only *Fruges consumere nati*, and were therefore no proper Persons in a Siege. *Patrick's* and *Calmet's* Commentaries.

† The *Hittites* in particular liv'd in *Arabia Petraea*, to the South of *Palestine*, and, in *Solomon's* Time, (who had some Wives likewise out of their Country) held a great Commerce with him for Horses, 1 *Kings* x. 29. and xi. 1. But under the Name of *Hittites*, (as elsewhere under the Name of *Amorites*) the sacred Penman seems to comprehend all, or any of the People of *Canaan*. For though the greatest Number of that People were destroy'd, yet some of them were spar'd, and many of them (upon *Joshua's* coming) fled away, some to remote Parts, (as that famous and antient *Pillan*, in the Coasts of *Africa*, testifies) and others to the Countries bordering upon *Canaan*; where, by Reason of the Scarcity of Inhabitants in those Days, finding Room enough, they seated themselves, and, in Process of Time, growing numerous and powerful, appointed (according to their antient Manner of Government) Kings to rule over them. *Pocock's* Annotations.



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*Elijah* his Predecessor. The King hearing of his Arrival, and being no Stranger to his Abilities, sent this same *Hazael*, (who was then become one of his prime Ministers) to wait upon him with a very noble Present, and to enquire of him, whether he should † recover of the Sickness, which he then labour'd under. The Prophet told *Hazael*, that his Master might recover, because his Distemper was not of itself mortal, but that he was very well assur'd that he would not: And then, looking stedfastly upon him, he broke out into Tears, upon the Prospect (as he told him) of the \* many barbarous Calamities, which he would bring upon *Israel*, when once he was advanc'd to Power, as that he would be, because he was assur'd by Divine Revelation that he was to be King of Syria. At these Words, *Hazael's* Ambition took Wing; and therefore, returning to his Master, he conceal'd the Prophet's Answer, and gave him good

Hopes of his Recovery, but, the next Day, took care to prevent it, by \* stifling his Breath with a thick Cloth dipp'd in Water: And, as *Benhadad* had no Son of his own, and *Hazael* was a Man of great Esteem, especially among the *Soldiery*, he was, without much Difficulty, declar'd his Successor.

THE next Thing which *Elisba* did was to have *Jehu* anointed King of *Israel*, pursuant to the Order, that was given to his Master *Elijah*, and to the Divine Decree of punishing the House of *Abab* for their manifold Impieties. *Ramoth-Gilead* was a Place of long Dispute between the two Crowns of *Israel* and *Syria*. *Jehoram*, King of *Israel*, had lately had an Engagement with *Hazael*, King of *Syria*, not far from it, wherein he had receiv'd some very dangerous Wounds, and was gone down to *Jezreel*, to be cur'd of them. His Army however † continu'd the Siege under the Command of *Jehu*, who,

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*Jehu* being  
anointed King  
of *Israel*, kills  
his Master *Jehoram*, and  
*Ahaziah* King  
of *Judah*.

† What *Benhadad's* Distemper was, we are no where told in Scripture; but it is very evident, that it was not of so desperate a Nature, but that he might have recover'd of it, had he not had *fool Play* for his Life. According to the Account of *Josephus*, it was no more than a Fit of *Melancholy*; for "when he came to understand (as he tells us) that all these Alarms of Chariots and Horsemen, that had given such an irreparable Rout to him, and his Army, were, in Truth, only judicial Impressions of Affright and Terror, without any Foundation, he look'd upon it as a Declaration from Heaven against him; and this Anxiety of Thought made him as sick in the Body too, as he was in his Mind." *Jewish Antiq.* l. v. c. 2.

\* The Particulars are thus enumerated: — I know the Evil, that thou wilt do to the Children of *Israel*; their Strong-holds wilt thou set on Fire; their young Men wilt thou slay with the Sword; and wilt dash their Children, and rip up their Women with Child, 2 Kings viii. 12. That dashing young Children against the Stones was one Piece of barbarous Cruelty, which the People of the East were apt to run into, in the Prosecution of their Wars, is plainly intimated in that Passage of the *Psalms*, alluding to the Calamities, which preceded the *Babylonish* Captivity; O Daughter of *Babylon*, wasted with Misery! Yea, happy shall he be, that rewardeth thee, as thou hast served us. Blessed shall he be, that taketh thy Children, and throweth them against the Stones, *Psal.* cxxxvii. 8, 9. Nor was this inhuman Practice quite out of Use among Nations, that pretended to more Politeness: For, according to the Remains of ancient Fame, the *Grecians*, when they became Masters of *Troy*, were so cruel, as to throw *Astyanax*, *Hector's* Son, a Child in his Mother's Arms, (as *Homer* represents him) headlong from one of the Towers of the City. The ripping up Women with Child is the highest Degree of brutal Cruelty; and a Cruelty, for which there is no Occasion, because, kill but the Mother, and the Child dies of course; and yet it has been often known, that, in the Heat of Execution, this Barbarity has been committed. Nay, there is Reason to believe, that *Hazael*, in his War with the *Gileadites*, 2 Kings x. 32, 33. verify'd this Part of the Prophet's Prediction concerning him; for, what *Amos*, complaining of his Cruelty to these People, calls threshing *Gilead* with threshing Instruments of Iron, both the *Septuagint* and *Arabick* Versions read, he sawed the big-belly'd Women of *Gilead* with Iron Saws. *Le Clerc's* and *Cabnet's* Commentaries.

\* This he did, that no Signs of Violence might appear upon him; for had the People, in the least, suspected his being murder'd, *Hazael* would not so easily have acceded to the Throne; because (according to the Account of *Josephus*) *Benhadad* was a Man of such Reputation among the People of *Syria* and *Damascus*, that, as his Memory was celebrated among them with divine Honours, his Death, no doubt, had it been known to have been violent, would have been fully reveng'd upon the Murderer. *Jewish Antiq.* lib. ix. c. 2. We may observe however, that History makes mention of some other Princes, who have died in the same Manner, that *Benhadad* did; that the Emperor *Tiberius* (according to *Suetonius*) was, in his last Sickness, choak'd in his Bed by a Pillow, cram'd into his Mouth, or (as *Tacitus* has it) was smother'd to Death under a vast Load of Bed-clothes; and that King *Demetrius*, the Son of *Philip*, (as well as the Emperor *Frederick the Second*) was hurry'd out of the World the same Way. *Cabnet's* Commentary.

† It is suppos'd, by some Interpreters, that the City of *Ramoth-Gilead* was taken by *Jehoram*, before he departed from



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who, in the King's Absence, acted as *Captain-General*. This *Elisha* thought was no improper Opportunity to execute the Orders, which were left upon him to do; and therefore † calling one of his *minor* Prophets, he bid him go to *Ramoth-Gilead*, and † there anoint *Jehu*, the Grandson of *Nimshi*, as King of *Israel* with the utmost Secrecy, and then to come away with the utmost Expedition. When the Prophet came thither, he found the *Officers* in a Council of War, and *Jehu* at the Head of them. Desiring therefore to speak with him in private, he did what his Instructions were; and reminding the *General* of the Prophecies of *Elijah*, concerning the utter *Extinction* of the House of *Abab*, he injoin'd him

(now that he was invested with Power) to put them in Execution.

THE *Officers*, that were with *Jehu*, had but a contemptible Opinion of the Prophet, for Persons of this Character they look'd upon as a \* Kind of Mad-Men; and yet, when they understood that he had anointed *Jehu* to be King, they proclaim'd him with a general Consent, and with a good Body of Forces, march'd directly to *Jezreel*, where *Jehoram* was not yet recover'd of his Wounds, and whither *Abaziah*, King of *Judah*, was at that Time come to visit him. *Jehu's* Intent was, to get to *Jezreel*, before the King could have any Intelligence of what had pass'd at *Ramoth-Gilead*, and there to surprize and seize him; but a † Centinel

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from it to be cur'd of his Wounds. This they gather from the Mention made of the *Inner Chamber*, 2 Kings ix. 2. the *Top of the Stairs*, Ver. 13. and from that Caution, which *Jehu* thinks adviseable, *Let none go forth, or escape out of the City*, Ver. 15. But these Arguments will not do. What we render *out of the City*, does signify, every whit as properly, *from before the City*, i. e. out of the Camp or Army, that is besieging the City. But, even, if this be not so, the *Israelites* might, at this Time, have the Suburbs, or Out-Buildings belonging to the City, in their Possession, where the *General* might have his *Head-Quarters*, and from whence he might give Orders to the *Piquet-Guard*, (as we call it) that none should be permitted to move. For, had the Town been already in their Hands, we cannot see, why *Jehoram* should have kept all *Israel* there, Ver. 14. i. e. all the military Force of *Israel*, when a strong Garrison would have been sufficient. *Pool's* Annotations.

† The *Jewish* Doctors are of Opinion, that the Prophet, whom *Elisha* sent upon this Message, was *Jonah*; but, upon this Supposition, he must, at this Time, have been a very young Man, because *Jeroboam the Second* (in whose Reign *Jonah* prophesy'd) did not ascend the Throne till about *fifty Years* after this Unction of *Jehu* King of *Israel*. However this be, it is reasonable to think, that *Elisha* himself did not go to perform this Office, either because he was now grown old, and unfit for such a Journey, or because he was a Person too well known, and not so proper to be employ'd in an Affair that requir'd Secrecy. *Patrick's* and *Calmet's* Commentaries.

† The *Jews* are of Opinion, that none of the Kings of *Israel* were anointed, but those that were of the House of *David*, and these only, when there was a Question about their Succession; as *Solomon*, they say, needed not to have been anointed, had it not been for the Faction of *Adonijah*. But, in the Case of *Jehu*, in whom the Succession of the Kingdom of *Israel* was to be translated out of the right Line of the Family of *Abab*, into another Family, which had no Right to the Kingdom, but merely the Appointment of God, there was a Necessity for his Unction, in order both to convey to him a Title, and to invest him in the actual Possession of the Kingdom: For if that (which some imagine from 1 Kings xix. 16.) be true, viz. that the Prophet *Elijah* did, before this Time, anoint *Jehu*, that Unction did only confer on him a remote Right to the Kingdom, in the same Manner, as *Samuel's* Unction did to *David*; 1 Sam. xvi. 13. *Patrick's* Commentary, and *Pool's* Annotations.

\* The *Officers*, who were in Company with *Jehu*, might easily perceive, by the Habit, and Air, and Manner of Speech of the Person, who accosted *Jehu* so boldly, and, when he had done his Business, vanish'd so suddenly, that he was a Prophet; but then there might be several Reasons, which might induce Men of their Profession to have a contemptible Opinion of Men of that Order. The rigid and obscure Course of Life, which the Prophets led, their Neglect of themselves, and of the Things of this World, might pass with them for a Kind of *Infatuation*; and the holy Exercises, to which they devoted themselves, for no more than a *religious Frenzy*. Besides this, the false Prophets, which they had seen in the Court of *Abab*, had given just Offence; and, by their affected *Gestures*, and study'd *Contortions*, (whereby they thought to recommend their crude *Enthusiasms*) made themselves justly ridiculous and contemptible. And therefore, it is no Wonder that these *Officers*, at first Sight, should censure a *true*, as they thought they had Reason to judge of the *false* Prophet, with whom they had been acquainted; especially, when we find some leading Men, in the Tribe of *Judah*, treating the Prophets of the Lord (as in the Case of *Ezekiel*, Chap. xxiii. 30, 31. and of *Jeremiah*, Chap. xxix. 26.) as Fools and Madmen; and some great Names in the *Heathen* World, looking upon all Pretenders to *Inspiration*, in no better Light; according to that noted Passage in *Cicero*, *Quid habet auctoritatis furor iste, quem divinum vocatis, ut quæ sapiens non videt, ea videat insanus, Et is, qui humanos sensus amisit, divinos affectus sit.* De Divinat. lib. ii.

† In Time of Peace, as well as War, it was customary to have *Watchmen* set on high and eminent Places wherever the



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tincl from the *Watch-Tower*, perceiving a Body of Men coming, and, by their hasty March, concluding that it was *Jehu* who commanded them, appriz'd the two Kings of it; whereupon they got ready their Chariots in all Haste, and, (as the Providence of God would have it) met him not far from the Vineyard of *Naboth*, the *Jezreelite*, and perhaps (a) in the Place where *Naboth* was ston'd.

UPON their first Meeting, a few Words convinc'd *Jehoram* that *Jehu* had conspir'd against him, and was come, in an hostile Manner, to avenge † the Idolatry and Wickedness of his Mother *Jezebel*, whereupon he turn'd his Chariot and fled: But *Jehu* soon overtook him with a swift Arrow, which pierc'd his Heart; and, when he perceiv'd him sinking in his Chariot, he bid an Officer that was by, throw him into *Naboth's* Field, which

was near at Hand, † that the Word of the Lord might be fulfilled.

As for *Abaziah*, he attempted to make his Escape, but was pursu'd by a Party of *Jehu's* Men, who came up with him at *Gur*, and, as he was sitting in his Chariot, gave him a mortal Wound; so that, as soon as he reach'd *Megiddo*, he died. He was thence remov'd to *Jerusalem*, where he was bury'd in the royal Sepulchre of his Ancestors, and, after a Reign of less than two Years, was succeeded by his Mother *Athaliah*, who usurp'd the Throne.

*JEHU*, in the mean Time, made the best of his Way to *Jezreel*, where *Jezebel*, resolving to keep up her Grandeur to the last, \* painted and dress'd herself in her royal Robes, and, looking out of her Window, upbraided him with his Treachery, as he pass'd by, and reminded him of the unhappy Fate of *Zimri*, who slew

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Destroys Jezebel, the  
Princes of the  
Blood, the  
Relations of  
Ahaziah, and  
the Priests and  
Temple of  
Baal.

his

the King was, to prevent his being surpriz'd. Thus *David*, at *Jerusalem*, was inform'd by the Watchman, that his Sons were escap'd from the Slaughter of *Abalom*, when he thought them all lost, 2 Sam. xiii. 34. and therefore *Jehoram*, who had an Army lying before *Ramoth-Gilead*, had good Reason to keep a watchful Eye upon every Motion that came, especially from that Quarter. *Patrick's* and *Calmet's* Commentaries.

(a) 1 Kings xxi. 19.

† The Answer which *Jehu* returns to *Jehoram*, is, ——— *What Peace, so long as the Whoredoms of thy Mother Jezebel, and her Witchcrafts are so many?* 2 Kings ix. 22. i. e. Whilst her Idolatries, wherewith she bewitches the People, are still continu'd and multiply'd. And he upbraids *Jehoram* with his Mother's Sins, and not with his own, because *her's* were more notorious and infamous, and what, by his Connivance, he had made his own; because they were the principal Reason, why God did inflict, and he was come to execute these Judgments; and because he could find no odious Accusations against him, except about the golden Calves, which he purposely declin'd mentioning, because he himself intended to keep them up. *Pool's* Annotations.

† The Words which *Jehu* seems to quote, are these, ——— *Surely, I have seen Yesterday the Blood of Naboth, and the Blood of his Sons, saith the Lord, and I will requite him in this Place,* 2 Kings ix. 26. It is to be observ'd however, that in all the History of *Naboth*, (which is recorded in 1 Kings xxi.) we find no Mention made of the Death of his Sons; but it is no unusual Thing for the Scripture to supply, in one Place, that which has been omitted in another. 'Tis not improbable therefore, that, as *Naboth* was accus'd of High-Treason, all his Family was involv'd in his Ruin, and all his Estate confiscated to the King's Exchequer: And what seems to confirm this Opinion, is, ——— That we find *Elijah* never once putting the King in Mind to restore the Vineyard to *Naboth's* Children, nor the King, in the Time of his Repentance, ever once thinking to do it, because, in all human Appearance, there were no Heirs left. Notwithstanding this, *Grotius*, and other learned Men, have observ'd, that these Words may signify no more than the extremum Poverty, to which *Naboth's* Family was reduc'd by the Death of their Father, and the Confiscation of his Goods: For, among the *Hebrews*, say they, all Punishments and Miseries are called *Blood*, Lev. xvii. 2. and to take away their Estate, upon which they would have liv'd, was, in Effect, to take away their *Blood*, in which is the Life of every Creature. But this is a little forc'd: And therefore, we should rather think, that *Jehu* is here aggravating *Abab's* Crime, and reckoning the Sons as slain with the Father, because, by their being depriv'd of him, and of his Estate, they were, in a Manner, in as bad a Condition, as tho' they were dead. *Le Clerc's*, *Patrick's*, and *Calmet's* Commentaries.

\* The Words in the Original import, *She put her Eyes in Paint*, i. e. she us'd *Stibium*, or *Antimony* pulveriz'd, to make her Eyes and Eyebrows look black and large, which, in several Countries, was accounted a great Beauty. The Use of *Paint* has been of antient Date, and the Art of blacking the Hair, and beautifying the Face, may be indulg'd the Vanity of the Female Sex; but it raises one's Indignation to read of a *Sardanapalus* painting his Eyes and Eyebrows; of the antient *Greeks* running into the same Custom; and much more of the martial *Romans*: But there were *Fops* in all Nations then, as well as now.

Ille supercilium madidâ fuligine tinctum  
Obliquâ producit acu, pingitque trementes  
Attollens oculos.

Juv. Sat. ii.



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his King and Master, *Elan*: But, without making her any Answer, he called to somebody to throw her out of the Window, which † her own Eunuchs did; so that, by the Fall, her † Blood stain'd the Walls of the Palace, and, when she was upon the Pavement, the Horses trampled her under Foot, and the Dogs devour'd her Body; insomuch, that when *Jebu*, (in † Consideration of her Quality) order'd some of his Servants to go and bury her, they found nothing of her remaining, but her Skull, Feet, and Palms of her Hands: So punctually was the Prophet's Prediction fulfilled concerning this wicked and idolatrous Woman!

HAVING thus settled himself in a quiet Possession of *Jezreel*, *Jebu* sent a Letter to the Nobles, and other great Men, † who were at *Samaria*, and had the Care of the *Princes of the Blood*, to chuse out whom they thought the fittest to set upon the Throne of *Israel*: But they, being well aware with what Intent he did this, and not unacquainted with the Fate of the two Kings, he had already dispatch'd, return'd him a very submissive Answer, wherein they declar'd themselves entirely at his Devotion. This Declaration he took the Advantage of; so that, in his next Message, he commanded them † to send him the Heads of all the Princes, who † were no less

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† According to the Custom of the *Eastern Nations*, the Business of this Sort of People was to attend upon *Queens* in their Chambers, who, by their great Fidelity and Obsequiousness, gain'd generally the Esteem, and were admitted to the Confidence of those they serv'd, and from thence into Places, very often of great Trust and Profit. It is remark'd however of *Jezabel's* Eunuchs, that they were far from being faithful to her, to let us see how suddenly Countries are wont to change with the Fortune of their Masters. *Patrick's Commentary*.

† Some of the *Jewish Doctors* look upon this, as a Punishment according to the *Lex Talionis*; for as she had done, so she suffer'd. She had caus'd *Naboth* to be ston'd, and now she is condemn'd to be ston'd herself. For there were two Ways of stoning, either by throwing Stones at Malefactors, till they had knock'd them down and killed them; or by throwing them down upon the Stones from an high Place, and so dashing them to Pieces. *Patrick's Commentary*.

† She was the Daughter of *Eth-baal* King of *Tyre*; the Wife of *Abab*, and Mother of *Jehoram* Kings of *Israel*; the Mother-in-Law of *Jehoram* King of *Judah*, and the Aunt of *Abaziah*, who was likewise King of *Judah*. *Calmet's Commentary*.

† The Words in the *Original*, which our Translation has follow'd, are, *Jebu wrote Letters, and sent to Samaria, unto the Rulers of Jezreel, to the Elders, and to them that brought up Ahab's Children*, 2 Kings x. i. But then the Question is, how the Rulers of *Jezreel* came to be at *Samaria*? Some have imagin'd indeed a Mistake in the *Transcriber*, and that, instead of *Jezreel*, the Word should be *Israel*, which is no great Variation: But why may we not suppose, that, upon hearing how *Jebu* had slain *Jehoram*, the great Men of his Court might take the Children, and, for Fear that they should fall into his Hands, flee with them to *Samaria*, as the Capital, and strongest Place in the Kingdom, where they might think of defending themselves against his Usurpation, and (as his Letter seems to import) of filling, with one of *Abab's* Family, the vacant Throne. It was customary for *Princes of the Blood*, in these Days, to be brought up in the Families of the *prime Nobility* of the Nation; and therefore, whatever Persons of this Quality had these *Princes* under their Care, and saw the *Revolution* that was like to happen, they might think it the most advisable Way to hasten with them to *Samaria*, as a Place of the most Security: Or, for this very Reason, *Jehoram*, when he went against *Ramoth-Gilead*, might have sent them thither, that they might be under Cover from any ill Accident, that might possibly happen in his War with the King of *Syria*. *Patrick's Commentary*, and *Pool's Annotations*.

† Besides the Accomplishment of the Divine Decree, *Jebu* had this farther Design in requesting this cruel Service of the *Rulers*, and *Elders*, and great Men of the Nation, *viz.* that thereby he might engage them in the same Crime, and Conspiracy with himself. For, by prevailing with them to murder *Abab's* Kinsmen in this Manner, he ty'd them to his Interest so closely, that if any of the inferior People had been minded to oppose his Designs, they were, by this Means, depriv'd of any Man of Figure and Distinction to head them; and not only so, but, by this Expedient, *Jebu* thought likewise that he might, in a great Measure, justify, at least lessen the *Odium* of his own cruel and perfidious Conduct; for this is the Sense of his Appeal to the People, *To be righteous: Behold I have conspired against my Master, and slew him; but who slew all these?* 2 Kings x. 9. As if he had said, "I own indeed, that I was a great Instrument in taking off the late King; but am I more culpable than are the Friends, the Counsellors, the Officers of *Abab*? I pretend not to conceal my Fault; but the Approbation, which the principal Men of the Nation have given it, in taking up Arms against the House of *Abab*, and the wonderful Success that has attended this Enterprize of mine, are not these a certain Proof that God has rais'd me up to execute his Decree in this Respect? And ought you not to acknowledge, in this Case, the Interposition of his Hand?" *Calmet's Commentary*.

† The sacred Historian takes care to repeat the Number of these *Princes of the Blood* in two separate Places, (2 Kings x. 1. and 6.) on Purpose to shew the vile Spirit of these great Men, who could destroy so many royal Persons,



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less than seventy; and in this likewise being punctually obey'd, without any farther Delay, he proceeded to extirpate every one that remain'd of *Ahab's* Family, the great Men of his Court, and all his Friends. For, in his Way to *Samaria*, meeting with some Nephews, and other Relations of *Abaziab*, who, † knowing nothing of these Transactions, were going to pay a Visit to the Court at *Samaria*, he order'd these likewise (which in all amounted to the Number of *forty-two*) to be slain; and so (to give a better Face to what he did) taking † *Jonadab*, the Son of *Rechab*,

a Man of great Strictness and Sobriety of Life, into the Chariot with him, he proceeded in his Journey to *Samaria*.

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As soon as he was come to *Samaria*, he first destroy'd all that were left of the House of *Ahab* in that City, and then, pretending that he design'd to offer an uncommon Sacrifice unto *Baal*, he issu'd out a Proclamation, commanding all his Priests, Prophets, and Worshipers, upon Pain of Death, to be present at this great Solemnity. They all came; and when they, and they only (for Care was taken, that none of the *Servants of the Lord* should be

Persons, to whom they were *Governors*, and to whom they ow'd a just Protection and Defence: And therefore, it was no more than they deserv'd, if, when *Jehu* slew all that remained of the House of *Ahab*, and all his great Men, till he left none, he included in that Number (as some imagine) these base, perfidious *Time-servers*. *Patrick's* Commentary.

† *Jehu* must certainly have made wonderful Expedition and Secrecy in what he did, to have prevented the Report (which generally spreads very fast) of what had pass'd at *Jezreel*. Two Kings and a Queen killed, the whole Family of *Ahab* extirp'd, and a general Change and Revolution in the State; and yet not a Word of this known at *Jerusalem*, (which was not quite *four-score Miles* distant from *Jezreel*) even though *Abaziab*, the King of *Judah*, was one of the Princes that was slain. *Culmer's* Commentary.

† Several learned Men are of Opinion, that this *Jonadab* was not the Person, who gave the Precepts mention'd in *Jeremiah*, Chap. xxxv. to his Children, but another of that Name, who liv'd in the Days of *Jeremiah*: For it is not likely, they think, that a Man addicted to such a quiet and retir'd Life, as he instituted, would have come to meet *Jehu*; and therefore they rather imagine, that it was some military Person of great Note and Esteem among the *Populace*, whose Interest might do *Jehu* great Service, and whose Advice, in many Things, he afterwards follow'd. But why might not *Jonadab* (how well soever he might love Retirement) come, upon this Occasion, to congratulate *Jehu's* Zeal against Idolatry, and to advise, and encourage him to proceed in fulfilling the Will of God revealed to him? And the Reason is obvious, why *Jehu* might be glad of the Countenance and Company of such a Man, whose known Piety would gain him more Reverence and Respect, than the Attendance of any great Captain could procure him. But, though *Jonadab*, the Son of *Rechab*, is allow'd to be a good Man, yet it does not therefore follow, that he reviv'd the antient Rules of the *Rechabites*, (as some are apt to think) upon a religious Account, but purely as a Matter of Policy. The Story is this: The *Rechabites* were of the Race of *Hobab*, or *Jethro* the *Kenite*, Priest of *Midian*, and Father-in-Law to *Moses*, 1 Chron. ii. 55. so that the *Kenites* were *Midianites*, and the *Midianites* were *Dwellers in Tents* from the Beginning: For, in this Manner *Abraham* liv'd, while he sojourn'd in the Land of *Canaan*, and, in Imitation of him, the *Midianites*, who were of his Posterity, might do the same. Now, when the Children of *Hobab*, who were all *Kenites*, were invited by *Moses* to go along with the People of God into *Canaan*, they might retain this *Pastoral* Manner of Life, not only as a Badge of the Nation, from whence they were descended, but as a Means likewise to make their Habitation more quiet and secure (in a Land where they were Strangers) both from the Envy of the *Jews* at Home, and the Danger of Enemies Abroad. For, having neither Houses nor Lands, but Tents and Cattle only, which they could move, upon Occasion, from Place to Place, they could not be so subject to hostile Invasions. But as, in Length of Time, these *Kenites* were tempted, by the more pleasant Living of the *Israelites*, to think of changing this Custom of their Ancestors; this *Jonadab*, the Son of *Rechab*, a famous *Kenite*, and of much Esteem and Authority among them, took Occasion to renew it again, and to bind his Posterity to observe it: For which End he forbade the drinking of Wine, lest the Desire of so delicious a Liquor might tempt them to plant Vineyards, and build Houses, as the *Jews* did. What Authority he had to enforce these arbitrary Injunctions, we cannot learn. 'Tis plain, that he laid his Posterity under no Curse, in Case of Disobedience; on the contrary, we find that the Prophet *Jeremiah*, Chap. xxxv. 2, &c. was directed by God to bring them to an Apartment in the Temple, to set Wine before them, and invite them to drink; which would have been an unworthy Action, if they had been under an indispensable Obligation of abstaining from it: And, on the other Hand, the *Rechabites* refus'd it, not because their Father had laid them under any Curse, if they disobey'd him, but because he promis'd, that they should live many Days in the Land, wherein they were Strangers, if they obey'd his Voice, *Jer.* xxxv. 7. which Promise, being also made to those, who honoured their Parents, *Exod.* xx. 12. might the more incline them to that strict Obedience, for which they are so highly commended by God in the Place above-cited. Upon the whole therefore it appears, that *Jonadab* only renew'd what his Ancestors had observ'd long before he was born; and that his Authority prevailed among his Brethren to continue this Form of Abstinence for two hundred Years after he was dead, not as a Matter of Religion, but as a mere civil Custom. *Patrick's* Comment. v. and *Balford's* Scripture Chronology, lib. vi. c. 2.



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be among them) were met together in *Baal's* Temple, and the \* Priests in their proper Vestments, he commanded his Guards to go in, and fall upon them, and kill them all. After this, they ran to the Temple of *Baal*; brake down his Image, and the † other Images of the like Nature, and burnt them publickly. They demolish'd the Temple quite, laid it flat with the Ground; and, that the Place, whereon it stood, might in all future Ages be look'd upon as despicable, they made it a \* common *Jakes*.

His Idolatry,  
and Death.

THUS entirely did *Jehu* destroy the Family of *Abab*, and the Worship of *Baal* in the Kingdom of *Israel*, for which he was so far approv'd and rewarded by God, that he entailed the Crown upon his Family to the *fourth* Generation: But Policy prevailed against Religion, and persuaded him to continue the *Old* Idolatry, even when he had destroy'd the *New*. The Calves which *Jeroboam* set up, he would not part with: And therefore God, to make him sensible of his Displeasure, stirred up *Hazael* King of *Syria*, to invade his Country; who, having taken several of his *Frontier-Towns*, did thereby open a Way to make great Ravages in several other Places of his Kingdom, especially in the Country beyond *Jordan*, where the Tribes of *Manasseh*, *Gad*, and *Reuben* suffer'd much. In a Word, we may say

of *Jehu*, that, as his Conduct was of a *mixt* Nature, God rewarded his *Obedience*, but punish'd his *Idolatry*; who, after he had reign'd eight and twenty Years, dy'd, and was bury'd in *Samaria*, and (without any Opposition) was succeeded by his Son *Jeboahaz*.

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*JEHOAHAZ*, to preserve the Crown of *Israel* from uniting with that of *Judah*, pursu'd the same Method, that his Predecessors had done in Relation to the *political*

*Jehoahaz his  
Son succeeds;  
his Idolatry,  
unhappy  
Reign, and  
Death.*

Worship of the *Golden Calves*; so that, during his whole Reign, God forely afflicted both him and his People, by delivering him into the Hands of *Hazael*, and his Son *Benhadad*, the third *Syrian* King of that Name, who reduc'd him to that low Ebb, that he had no more than fifty Horsemen, ten Chariots, and ten Thousand Foot Soldiers left. At length, through the many Defeats he had receiv'd, and the grievous Oppression, under which he labour'd, grown weary of Life, as well as Government, after a very troublesome Reign of *seventeen* Years, he dy'd, and was succeeded by his Son *Joash*, a Prince more *fortunate*, and not altogether so *irreligious* as his Father. But, to enquire a little now into the Affairs of the Kingdom of *Judah*.

WHEN *Athaliah*, the Daughter of *Ahab*, and Wife to *Jehoram* King of *Judah*, understood that *Jehu* had slain her Son

*Athaliah's  
Usurpation of  
the Crown of  
Judah, and  
her miserable  
End.*

\* It was the Custom of almost all *Idolaters* to be very curious about the external Pomp of their Ceremonies, wherein indeed the chief Part of their Worship does consist. All the Priests of *Baal* were cloath'd in *fine Linnen*, and their *Chief-Priests*, no doubt, had some particular Ornaments to distinguish them. *Baal* and *Astarte* were *Phœnician* Deities: And therefore, as *Silius Italicus*, in his Description of the Priests of *Hercules*, has given us an Account, in what Manner the *Phœnician* Priests (when in their Office) were habited, we have Reason from thence to suppose, that the Dress of the Priests of *Baal* were much of the same Kind.

Nec discolor ulli  
Ante aras cultus: Velantur corpora lino,  
Et Pelusiaco præfulget flamine vertex.  
Discinctis mos thura dare, atque è lege parentum  
Sacrificam lato vestem distinguere clavo.

† These *Idolaters*, besides the supreme God, whom they took *Baal* to be, worshipp'd several other lesser Gods, whom they call *Baalim*, and whose Images were plac'd in this Temple: For it was an antient Custom, (as *Servius* notes) after the Priest had invoc'd the *particular* God, for whom the Sacrifice was intended, to address himself to all the other Gods, lest any of them should think themselves neglected. *Patrick's Commentary*.

\* The Histories of the *East* furnish us with several Examples of Princes inflicting this Kind of Punishment upon such, as were found guilty of *High-Treason*, or of *contravening* the King's Commands. To this the Decree, which *Darius* made in favour of the *Jews*, plainly alludes: *Whosoever shall alter this Word, let Timber be pulled down from his House, and being set up, let him be hanged thereon; and let his House be made a Dung-hil.* *Ezra* vi. 11. And, to the same Purpose is that Threat of *Nebuchadnezzar* to the *Magicians*, &c. *If ye will not make known unto me the Dreams with the Interpretation thereof, ye shall be cut in Pieces, and your Houses shall be made a Dung-hil.* *Dan.* ii. 5.



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Son *Abaziah*, being a very ambitious, bloody-minded Woman, and resolving to take the Government upon herself, † she destroy'd all the Children, that *Jehoram* had by another Wife, and all their Offspring, that so she might ascend the Throne without any Opposition. *Jehoshaba*, the Sister of *Abaziah* by the Father's Side, but not by the Mother's, was, at this Time, marry'd to *Jehoiada*, the High-Priest; and while *Athaliah*'s Executioners were murdering the rest, she stole away † *Joash*, the Son of *Abaziah*, and kept him, and his Nurse, concealed \* in an Appartment of the Temple, † for the Space of six Years.

IN the seventh Year, his Uncle *Je-*

*hoiada*, being determin'd to place him upon the Throne of his Ancestors, and to this Purpose having engag'd the *Priests* and *Levites*, and the leading Men in all the Parts of the Kingdom, in his Interest, in a publick Assembly produc'd him, and made them take an Oath of Secrecy and Fidelity to him. Then, putting himself in a proper Posture of Defence, † he distributed the Arms, which *David* had repositied in the Temple, among his People, whom he divided into three Bodies, one to guard the Person of the King, and the other two to secure the Gates of the Temple, that none might be permitted to enter, (except the *Priests* and *Levites*, who were to officiate) upon Pain of Death. After this

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† The Consideration of the Fate, that attended these *Royal* Families, is enough to make any one bless *Providence*, for having been born of a meaner *Parentage*. The whole Offspring of *Jeroboam*, *Baasha*, and *Ahab*, Kings of *Israel*, was cut off for their *Idolatry*, so that there was not one left; and the Kings of *Judah*, having contracted an Affinity with the House of *Ahab*, and being by them seduc'd into the same Crime, were so destroy'd by three successive *Massacres*, that there was but one left. For, first, *Jehoram* slew all his Brethren; then *Jehu* slew all his Brother's Children; and now *Athaliah* destroys all the rest, that her Executioners could meet with. Enrag'd she was to see *Ahab*'s Family cut off; and therefore, she resolv'd to do as much by the House of *David*. As she was one of *Ahab*'s Family, she had Reason to apprehend, that *Jehu*, who had a Commission to extirpate all, would not be long before he called upon her: Her only Way therefore, to secure herself against him, was to usurp the Throne; but this, she knew, she could not do without destroying all the *Royal Progeny*, who were no Well-wishers to the Worship of *Baal*, which she had abetted, and was resolv'd to maintain. *Pool's* Annotations. *Patrick's* Commentary, and *Bedford's* Scripture Chronology, lib. vi. c. 2.

† Some Interpreters are of Opinion, that *Joash* was not the real Son of *Abaziah*, (in whom the Race of *Solomon*, in a direct Line, was extinct) but properly the Son of *Nathan*, and only called *Abaziah's*, because he succeeded him in the Throne: For, had he been *Abaziah's* true Son, and *Athaliah's* Grandson, why might not she have declar'd him King, and, during his *Minority* at least, taken the Administration into her own Hands? But therefore she exercis'd her Cruelty, as they say, in destroying the Princes related to *Abaziah*, because she was unwilling to have the Kingdom go into another Branch of *David's* Family. But, notwithstanding these Reasons, and the Authority of those, who produce them, in the second Books both of *Kings* and *Chronicles*, we find this *Joash* so frequently called the Son of *Abaziah*, the King's Son, &c. without any Manner of Restriction, that we cannot be persuaded to look out for any other Father for him.

\* *Josephus* relates this young King's Escape and Concealment thus:—" *Jehoshabath*, the Sister of *Abaziah*, and Wife to *Jehoiada* the High-Priest, coming into the Palace, found a male Child, of about a Year old, whose Name was *Joash*, among the dead Bodies of the Sons of *Abaziah*, whom the Nurse, it seems, had there laid, on Purpose to save its Life: She therefore convey'd it away to her own Lodgings, and thence to the Temple, where she took care of it, through the whole six Years of *Athaliah's* Reign, without making any one privy to the Secret, except her own Husband;" who, upon this extraordinary Occasion, might dispense with the Law, or rather Custom, which allow'd none but the *Priests* who officiated, to lodge in the Appartments of the Temple. *Jewish Antiq.* lib. ix. c. 7. and *Calmet's* Commentary.

† 'Tis very likely, that *Athaliah* might imagine that she had slain all, and so think herself secure; or, if she suspected, that this one was preserv'd, she might not think it advisable to make any strict Search, lest thereby she should alarm the People with the Notion, that there was still a Son of *David's* Family left, which might be a Means to make them uneasy under her Government, and desirous of a Change: Besides that she might have the Vanity to think of being able, in a short Time, to secure the Crown to herself, in such a Manner, as that she should not need to fear such a weak Competitor. *Pool's* Annotations.

† The *Captains* and other Officers, who were admitted to the Knowledge of *Jehoiada's* Design, came into the Temple unarm'd, for fear of giving Suspicion: But, as *David* had erected a Kind of sacred Armory in one of the Appartments of the Temple, wherein the Weapons, and other Trophies, which he, and several other *Generals* had gain'd from their Enemies, and as Monuments of their Victories, had dedicated them to the Lord, were deposited; *Jehoiada* took care, upon this Occasion, to have this Magazine of military Provisions open'd, so that there was no Want of any Sort of Arms. *Joseph. Antiq.* lib. ix. c. 7.



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this he brought out the young Prince, set the Crown on his Head, † put the Book of the Law into his Hand, and, because his *Right* had been interrupted, anointed him, and, with the Sound of the Trumpet, proclaim'd him, which was seconded with the joyful Shouts and Acclamations of the People.

*ATHALIAH*, hearing the Noise, made all the Haste she could to the Temple; but when, to her great Surprise, she saw the young King on a Throne, which was erected † in an eminent Place, and the People and great Men about him rejoicing, she rent her Cloathes, and cry'd out, *Treason!* But *Jehoiada* soon silenc'd her: For, having commanded the Guards to seize, and carry her out of the Temple, and to put all to the Sword, who should pretend to rescue or assist her, they immediately executed their Orders; and taking her out of the sacred Ground, brought her, without any Opposition, to the *Stable-Gate* belonging to the Palace, and there slew her.

*JOASH*, being thus seated on the Throne, by the High-Priest's Directions,

made a Covenant with the People, that they should restore the true Worship of God, continue in it, and root out all Idolatry; and then he made *another* between himself and the People, *viz.* that he should govern according to Law, and that they should be mindful to obey him. When this was done, the Multitude rose, destroy'd the Temple, demolish'd the Altar, broke down the Images, and killed *Matan*, the Priest of *Baal*, who was then in waiting. After this *Jehoiada* abolish'd some Corruptions, which former Reigns had introduc'd, made some *Reforms* in the Service of the Temple, and then, with all the Rulers, and Officers, and People, conducted the King to the *Royal Palace*, and put him into a quiet Possession of the Kingdom of *Judah*.

SEVEN Years old was *Joash*, when he began to reign, which was in the *seventh* Year of *Jebu* King of *Israel*; and, while he was under his Uncle *Jehoiada*'s Guidance and Direction, he govern'd the Nation very well: But, when once that good old Counsellor dy'd, (who, in the \* *hundred and thirtieth* Year of his Age, paid the last

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*Joash's good  
Reign at first,  
but his after  
Declension into  
Idolatry.*

† Those, who think that the Word *Eduth*, which we translate *Testimony*, comes from the Hebrew Root *Adab*, which signifies, to cloathe, put on, or adorn, suppose that it was some royal Ornament, which the High-Priest put upon the King, as a Mark of regal Dignity, at the same Time that he plac'd the Crown upon his Head; and this Ornament they conceive to have been a *Bracelet*, because, in the Story of the *Amalekite*, we read, that he brought to *David* the *Bracelet* that was upon *Saul's* Arm, as well as the Crown that was upon his Head. But since, in the xviith Chapter of *Deuteronomy*, which treats expressly of the Election and Duty of a King, there is this Injunction given, ——— That he should write him a Copy of the Law in a Book, out of that which is before the Priests, the Levites, Ver. 18. Others, (with more Probability) have thought, that, at his Coronation, a Roll, containing a Copy of the Law, (which is frequently called a *Testimony*, as being a Witness of God's Will, and Mens Duty) was put in his Hands, which he held, for that Time, in the Way of a Sceptre or a Truncheon; tho' others will have it, that when *Jehoiada* crown'd *Joash*, he laid the Book of the Law upon his Head, to which Custom holy *Job* (Chap. xxxi. 35, 36.) as they think, seems to allude, when he wishes, *O that mine Adversary had written a Book! Surely I would take it upon my Shoulder, and bind it as a Crown to me:* For the Manner among the *Oriental*s, when they had receiv'd a Letter from any Person they highly respected, was to hold it up to their Heads, before they open'd it. *Patrick's* and *Calmer's* Commentaries, and *Pool's* Annotations.

† The Words in the Text, are, ——— And when she looked, behold the King stood by a Pillar, as the Manner was, 2 Kings xi. 14. Now there were two famous Pillars, which *Solomon* erected in the Porch of the Temple, whereof that on the Right-Hand was called *Jachin*, and that on the Left *Boaz*, and were each of them (according to the Account we have) eighteen Cubits high, 1 Kings vii. 15, 21. *Solomon's* Design, in setting up these two Pillars, is generally suppos'd to have been, in order to represent the Pillar of the Cloud, and the Pillar of Fire, which went before the *Israelites*, and conducted them in the Wilderness. The Pillar on the Right-Hand represented the Pillar of the Cloud, and that on the Left, the Pillar of Fire; and near one of these Pillars, in all Probability, the royal Throne was erected: Unless we can suppose, that, what is here called a Pillar, was that brazen Scaffold, five Cubits long, five broad, and five high, which *Solomon* made at first, upon his dedicating the Temple, but was afterwards continu'd for the King, upon any solemn Occasion, to appear upon, and where doubtless there was a Throne of State. *Calmer's* Commentary, and *Bedford's* Scripture Chronology, lib. vi. c. 2.

\* This the Historian takes notice of, as a Life remarkably long in those Days; and yet our learned *Usher* has observ'd, that in an Age not far remote from our Time, several Men out-liv'd this Period. The Words of *Joseph Scaliger*,



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last Debt to Nature, and, in Consideration of his many great Services done the *Publick*, had the Honour to be bury'd in one of the Royal Sepulchres) he fell into the Hands of such Persons, as were Idolaters in their Hearts, and they, taking the Advantage of his *Youth*, † by their crafty Management and Insinuations, first obtain'd a *Licence* for themselves to worship such *Idols*, as they should think fit, and then proceeded to delude him into the like *Apostacy*.

IN the Beginning of his Reign, he was very solicitous about the House of God, wherein he had, so long, and so happily been concealed; and, as it was greatly gone to Decay, through the Negligence of former Princes, and the Depredation of

*Athaliah's* Children, he took no small Pains to settle Revenues, and procure *Contributions* for its Reparation. † But now, by his Connivance at least, if not by his own Example, Men began to forsake the Temple of the Lord, and to addict themselves to the Worship of Idols, and Groves, consecrated to false Gods; insomuch, that the Divine Vengeance was kindled both against the King and People of *Judah*, whereof they had Notice by several Prophets, but all to no Purpose. At length, the Spirit of God stirr'd up *Zachariah*, the Son of *Jehoiada* the High-Priest, to remonstrate against the general Impiety; which he did in such strong Terms, that the King was offended at his Freedom, and, † little remembering the Kindness

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*Scaliger*, which he quotes, are to this Effect, "Several Persons we could mention, that have liv'd 120, 125, and 130 Years, whom we knew, have seen, and well remember: But, in the Year 1584, there was at *Paris* a Miracle of an old Man, who bore Arms under *Levis XI*, and, at the Age of an 140 Years and upwards, had the Use of his Limbs and Faculties entire:" But not a greater Miracle was he, than our *Thomas Parr*, the Son of *John Parr*, of *Winnington*, in the Country of *Salop*, who abode with his Father as long as he liv'd, but, after his Decese, marry'd his first Wife at the Age of 80. With her he liv'd for the Space of two and thirty Years, in which Time, being convicted of *Adultery* with another Woman, he did *publick Penance* in the Church of *Alberbury*, when he was 105. In his 122d Year, he marry'd his second Wife, who abode with him as long as he liv'd: But at length he was brought up to *London* by the Earl of *Arundel* and *Surrey*, in the Year 1635, and shewn to the King of *Great-Britain*, when he was some Months more than 152 Years old. Two Years after this he dy'd in *Arundel-House*, and might probably have liv'd some Years longer, had he continu'd in his *Native Air*. *Chronol. Sacra*, c. 12.

† The *Jews* have a Fancy, that the Courtiers, who, after the Death of *Jehoiada*, got Possession of *Joash*, flatter'd him with a Conceit, that he himself was worthy of Divine Honours, who had been brought up in the House of God, a Favour that was never granted to a mere Man, and that the King's being pleas'd with this Kind of Flattery, provok'd God to send upon him the Calamities we afterwards read of; even as the *Angel of God* smote *Herod*, for assuming the Glory to himself, when the People, in Commendation of his Oration, said, *That it was the Power of a God, and not of a Man*, *Acts xii. 22*. But this is mere Fancy. If the Princes of *Judah* wanted to obtain a *Toleration* from the King for their Idol-Worship, it would have been highly absurd for them to go about to persuade him, that himself was a God, since they that have the Folly to establish their own Adoration, are always very jealous of the Worship of any other. Their making *Obeisance* therefore to the King, denotes the humble Posture wherein they represented their Petition, that they might not be confin'd to unnecessary and troublesome Journeys, in coming to *Jerusalem* to worship, but be indulg'd the Liberty (which their Forefathers had) of worshipping God in *High-Places*; which when they had once obtain'd, they knew they might then worship Idols, without Observation or Disturbance. *Patrick's* and *Calmet's* Commentaries, and *Pool's* Annotations.

† *Jehoiada*, the High-Priest, is suppos'd to die in, or near the *three and twentieth* Year of King *Joash's* Reign, so that *Joash* might be about thirty Years old, when the Princes of *Judah* seduc'd him to *Idolatry*: And this makes it the more wonderful, what possibly could give Occasion to such a shameful Change in so advanc'd an Age, unless we can suppose, that the Conduct of the Priests in embezzelling the Money, collected for the Reparation of the Temple, (whereof he complains to *Jehoiada*, 2 Kings xii. 7.) might curdle his Temper, and give him some Disgust. *Le Clerc's* Commentary, and *Howell's* History, in the Notes.

† This Sin, besides the Contempt of God's Prophet, and of the sacred Place, where he was murder'd, had an horrid Ingratitude in it, since *Zachariah* was the Son of him, to whom the King ow'd his Life and Kingdom, and who himself assisted his Father in his Unction, as some think; because it is said, that *Jehoiada* and his Sons anointed him, 2 Chron. xxiii. 11. But if *Jehoiada* was High-Priest, this Son is not reckon'd among the Successors of *Aaron*, 1 Chron. vi. and therefore, it is likely, that he was a younger Son of that Family; for, had he been the eldest, he would have had sufficient Authority, without the Spirit of Prophecy, to have reprov'd *Joash* for his *Idolatry*. *Ludovicus Capellus* therefore thinks it probable, that his Brother, the High-Priest, conniv'd at the King's *Apostasy*, and that this younger Brother was inspir'd by God to reprove it; which Boldness *Joash*, and his



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Kindness of his Father and Mother, to whom he was indebted for his own Life, gave Orders to destroy the Son; so that a Band of *Ruffians*, appointed for that Purpose, fell upon him, and, in one of the Courts of the Temple, ston'd him to Death, calling upon God to avenge his Cause.

Is sorely distressed by Hazael, falls into a Distemper, and dies.

AND it was not long before the great Avenger of all Violence and Wrong, effectually did it: For, the very next Year, the *Syrian* Army under *Hazael* pass'd the *Jordan*, and, marching directly to *Jerusalem*, slew in their Way all the Princes and great Men, that had seduc'd their King to *Idolatry*.

*JOASH* was in no Condition to make any Resistance: And therefore, to redeem himself from the Miseries of a Siege, took all the rich Vessels, which his Ancestors had devoted to the Service of God, and all the Gold, that was laid up in the Treasures of the Temple, (besides what was found in the royal Treasury) and sent it as a Present to *Hazael*, to prevail with him to withdraw his Troops. *Hazael*, for the present, might withdraw them: But, † the next Year, they march'd again into the Territories of *Judah*; and, tho' *Hazael* was not there in Person, de-

feated the Forces, which *Joash* sent against them, made great Havock in the Country, enter'd *Jerusalem*; put some of the Princes and Rulers to the Sword; and treated *Joash* himself with no small Indignity and Contempt. But this was not all; for no sooner was the *Syrian* Army departed, but the Distemper, or rather that Complication of Distempers, wherewith, some Time before, God had afflicted *Joash*, grew worse and worse; so that being confin'd to his Bed, two of his own Servants, *Zabad* and *Jebozabad*, conspir'd against him, and † slew him; who, after a Reign of *forty Years*, was succeeded by his Son *Amaziah*, and bury'd in the City of *David*, but † not in the *royal Sepulchres*.

From 1 Kings viii. to the End of 2 Chron.

*AMAZIAH* was five and twenty Years old, when he began to reign, and, for some Time, behav'd tolerably well, tho' he follow'd the Example of his Ancestors in letting the *High-Places* stand, and in suffering the People to offer Sacrifice, and burn Incense there. † As soon as he found himself settled in the Throne, he very justly took Revenge of the two Traitors, that had murder'd his Father; but † their Children he did not touch; because it was contrary to the Law, that (b)

Amaziah revenges his Father's Murder, and overcomes the Edomites.

Children

his Courtiers thought they might punish with some Colour, by alledging, that he was not mov'd to it by the Spirit of God, but by a rash, pragmatistical Temper of his own, which they incited the People to *chastise*. *Patrick's Commentary*.

† It is highly probable, that, besides the Present of Gold which *Joash* sent *Hazael*, in order to bribe him to withdraw his Army, he had made him a Promise of an annual Tribute; and that, upon his Refusal to pay it, the *Syrian* Army took the Field the next Year, and, as the Expression in the Text is, *executed Judgment upon Joash*, 2 Chron. xxiv. 24. For (according to the Author of the *Jewish Traditions* upon the second Book of *Chronicles*) while they killed his Children before his Eyes, they upbraided him with the cruel and unjust Death of *Zachariah*. *Calmer's Commentary*.

† These two Murderers (mongrel Fellows, whose Fathers were *Jews*, but their Mothers *Aliens*) perhaps were of his *Bed-Chamber*; and, having constant Access to the King, might more easily accomplish their Design: However, he was so weak and feeble, that he could make no Resistance, and had fallen into that Contempt and Disesteem, that his Guards minded not what became of him. *Patrick's Commentary*.

† Though the People could not punish wicked Kings for their Impieties, while they liv'd, yet they fix'd an *Odium* upon their Memory, when they were dead; whereby they both preserv'd the Sacredness of the supreme Power, (as *Grotius*, de *Jure Belli & Pacis*, lib. i. cap. 3. Sect. 16. speaks) and kept Kings, in some Measure, under Awe, for Fear of what might befall them after their Decease. *Patrick's Commentary*.

† It seems, that these two *Assassins* continu'd to be Men of Weight and Interest at Court, even after they had murder'd their King; for his Son, we may observe from 2 Kings xiv. 8. retain'd them in his Service for some Time, nor durst he venture to execute Justice upon them, until he was well settled in his Authority, and had divested those of all Power, who were their Friends and Abettors. *Patrick's Commentary*.

† In this he acted like a good Man, and contrary to the wicked Customs of many Kingdoms, where, if any one be guilty of *High-Treason*, not only he, but his Children likewise, who are neither conscious nor Partakers of any of his traitorous Practices, are equally devoted to Destruction, lest they (forsooth) should form any Faction against the Prince, or seek Revenge for their Father's Death. *Le Clerc's Commentary*.

(b) Deut. xxiv. 6.

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*Children should be put to Death for their Fathers.* About four and fifty Years before his Accession, the *Edomites* had revolted, in the Reign of *Jehoram*, from the Kingdom of *Judah*; and therefore, having a Design to reduce them to their former Subjection, he new-modelled and new-officer'd his Army, and upon a general Muster, found them to be no less than *three hundred Thousand* fighting Men: But, thinking these too few for his intended Expedition, he hir'd of the King of *Israel* an *hundred Thousand* more, for whom he † paid him an *hundred Talents*; But, † by the Direction of a Prophet, whom God sent to him on Purpose to dissuade him from employing these *Auxiliaries*, they were (with much ado) discharged, and himself went in Person against the *Edomites* with none but his own Men, the People of *Judah*. However, being thus shamefully dismiss'd, as

they thought, they were not a little exasperated against *Amaziah*, and therefore, in their Return Home, they plunder'd all the Towns in their Way; killed no less than *three Thousand* Men; and carry'd away a considerable *Booty*, to make an Amends for the Plunder they had promis'd themselves in the *Edomitish* War.

*AMAZIAH*, (as we said) with none but his own Forces, march'd against the *Edomites*. In the † Valley of *Salt* he gave them Battle; slew *ten Thousand* upon the Spot, and took *ten Thousand* Prisoners. From thence he march'd to *Selah* †, the Metropolis of *Arabia Petraea*, which he soon became Master of, and, from the Top of the Rock, whereon the Town stood, \* threw the *ten Thousand* he had taken Prisoners headlong, so that they were all dash'd to Pieces.

BUT his Cruelty to the *Captives* was not the worst Thing he was guilty of in this

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*Amaziah falls into Idolatry, is vanquish'd by Joash King of Israel, and murder'd by his own Subjects.*

† Hence some have made an Observation, how much the Iniquities of the People of *Judah* had diminish'd their Numbers since the Days of *Jehoshaphat*, which was a Space of but eighty-two Years: For this King could bring no more than *three hundred Thousand* Men into the Field; whereas *Jehoshaphat* brought almost four Times as many. *Patrick's Commentary.*

† If these be reckon'd for *Talents of Silver*, (as they generally are) each Talent, at an hundred and twenty-five Pounds Weight, and each Pound Weight at four Pounds in Value, the Whole will amount to *fifty Thousand Pounds Sterling*, which will be but ten Shillings to each Man, Officers included. Very low Pay! Unless we suppose, that this whole Sum was given to the King of *Israel* for the Loan of so many Men, and that the Men were to have their Pay besides; or rather, that they were to have no other Pay but the Booty, which they took from the Enemy, and that this was the true Reason, why they were so exasperated at their Dismissal, as to fall upon the Cities of *Judah*, from *Samaria* even unto *Beth-horon*, 2 Chron. xxv. 13. They went very probably first to *Samaria*, where they complain'd to their own King of the bad Treatment, they had receiv'd from *Amaziah*, and desir'd some Reparation to be made them for the Affront put upon them, and the Loss of the Profit, which they might have made in the War; but, finding him not inclinable to make them Satisfaction, they immediately fell foul upon the Territories of *Judah*, and, from *Samaria* (for that is the Place of their setting out) even to *Beth-horon*, a Town not far distant from *Jerusalem*, ravag'd the Country, and did the Mischief here mention'd; which they might more easily do, because the War with *Edom* had drain'd the Country of all the Forces, that should have oppos'd them. *Patrick's and Calmet's Commentaries on 2 Chron. xxv. 6, 13.*

† The *Jezer* will needs have it, that this Prophet was *Amos*, the Father of *Isaiab*; but their Tradition is built upon a Mistake, viz. that *Amos* the Prophet was *Isaiab's* Father.

† This Valley lay towards the Land of *Edom*, and was so called, either from the *Salt-Springs* which were therein, or from the Salt that was dug up there. *Patrick's Commentary on 2 Sam. viii. 13.*

† *Selah*, in the Hebrew Tongue, signifies a Rock, and so exactly answers to the Greek Word *Petra*, that most Commentators, with very good Reason, have agreed, that this *Selah* is the same with *Petra*, the Metropolis of *Arabia Petraea*, and from whence (as some imagine) the whole Country took its Name; though others rather think, that, as this City had its Name from its Situation on a Rock, so the adjacent Tract was called *Arabia Petraea* from its being overspread with such Rocks, or rocky Hills. *Wells's Geography, of the Old Testament, Vol. III.*

\* That this was an ancient Punishment among the *Romans*, we may learn from *Livy*, *Plutarch*, and several others; as Mr *Selden* (*de Synedrion*, lib. i.) observes, that it was in Use among other Nations; but we do not find it commonly practis'd among the *Jezer*. It is not in the Catalogue of the Punishments, which *Moses* enacts; neither was it ever inflict'd by any regular Judicature: And therefore one would think, that the *Edomites*, either by some such like Cruelty to the People of *Judah*, had provok'd them to make a Retaliation in this Manner, or that they were, in their very Disposition, so apt to revolt, that there could be no keeping them in Subjection, without some such sad exemplary Punishment as this. *Calmet's Dissert. sur les Supplices, and Le Clerc's Commentary on 2 Chron. xxv. 12.*



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this Expedition. In his Return, he \* brought with him the *Idols* of *Edom*, to which he paid Adoration, and offer'd Incense; which Thing provok'd the Lord, so that he sent a Prophet to reprove him for his *Apostacy*, and to threaten him with the Destruction, which in a short Time came to pass. For, being now elated with his Success against the *Moabites*, and resenting the Affront, which the *Israelitish* Army had lately put upon him, he † sent *Joash* King of *Israel* a Challenge, to meet and engage him in a pitch'd Battle.

*JOASH* (as it deserv'd) \* receiv'd the Message with Contempt: But, when he found that *Amaziah* was hereby but

the more irritated, and persisted in his Purpose of fighting, he met him, and gave him such a Reception, that he routed his Army, took him Prisoner, and carry'd him \* to his own City of *Jerusalem*; where he enter'd in Triumph, plunder'd the Temple and Palace of all that was valuable, laid a *Tax* upon the Land, carry'd off Hostages † for the Security of the Payment; and that, in case of any Failure in this Respect, the City might lie open to his Invasions, he broke down all the *Fortifications* of the Wall, from the Gate of *Ephraim* to the *Corner Gate*, about four hundred Cubits in Length, and so † return'd to *Samaria*.

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## AFTER

\* Idolatry, at the best, can no Ways be apologiz'd for; but no Reason can be invented, why any Person should make the Objects of his Adoration, such Gods as could *not deliver their own People out of the Enemies Hands*, as the Prophet very justly reproves *Amaziah*, 2 Chron. xxv. 15. unless we suppose, that the Images of these Gods were so very *beautiful*, that he perfectly fell in Love with them, or that he worshipp'd them for Fear they should owe him a Spite, and do him some Mischief, in Revenge for what he had done against the *Edomites*. How much more wise were the Sentiments of *Fabritius Maximus*, upon the like Occasion, who, having conquer'd *Tarentum*, and being ask'd, what *should be done with their Gods*? Bid them leave them with the *Tarentines*; for *what Madness is it* (as he adds) *to hope for any Safety from those, that cannot preserve themselves*? *Patrick's Commentary*.

† *Josephus*, in his Account of this Transaction, tells us, that *Amaziah* wrote an imperious Letter to the King of *Israel*, "Commanding him and his People to pay the same Allegiance to him, that they had formerly paid to his Ancestors, *David*, and *Solomon*; or, in case of their Refusal, to expect a Decision of the Matter by the Sword." Others think, that he intended no War by this Message, but only a Trial of military *Skill* and *Prowess*, or a civil Kind of Interview between his Men and those of *Israel*; for, had he purpos'd to act in a *hostile* Manner, he would have assaulted them on a sudden, and not given them this Warning to stand upon their Defence. The Words of the Message are, *Come, let us look one another in the Face*, 2 Kings xiv. 8. Much of the same Kind with what *Abner* said to *Joab*, *Let the young Men now arise, and play before us*, 2 Sam. ii. 14. But how polite soever the Expressions may be, in both Cases they had in them the Formality of a *Challenge*, as both the King and General (who were not unacquainted with *military* Language) did certainly understand them. So that the Truth of the Matter seems to be this: — *Amaziah*, being encourag'd by his late Victory, determin'd to be reveng'd for the Slaughter of his Ancestors by *Jebu*, 2 Kings ix. and for the late Spoil, which the *Israelites* had made in his Country; and thereupon resolving to have Satisfaction, (but in a fair and honourable Way) he sent them this open Declaration of War, but conceiv'd in as *mild* Terms, as any Thing of that *barb* Nature could be. *Calmet's* and *Patrick's* Commentaries.

\* It was a Custom among the *Oriental* People to deliver their Sentiments in *Parables*, in which they made a great Part of their Wisdom to consist: And, considering the Circumstances of the Person he address'd to, who was a petty Prince, flush'd with a little good Success, and thereupon impatient to enlarge his Kingdom, no *Similitude* could be better adapted, than that of a *Thistle*, a low contemptible Shrub, but, upon its having drawn Blood of some Traveller, growing proud, and affecting an Equality with the *Cedar*, (a tall, stately Tree, that is the Pride and Ornament of the Wood) till, in the Midst of all its Arrogance and Presumption, it is unhappily trodden down by the Beasts of the Forests, 2 Kings xiv. 9. which *Joash* intimates would be *Amaziah's* Fate, if he continu'd to provoke a Prince of his superior Power and Strength. *Le Clerc's*, *Calmet's*, and *Patrick's* Commentaries.

\* *Josephus* relates the Defeat, and Captivity of *Amaziah* after this Manner: — "No sooner were his Men advanc'd within Sight of the Enemy, but they were instantly struck with such a *panick* Terror and Consternation, that they turn'd their Backs, without striking a Blow; and, flying several Ways, left *Amaziah* Prisoner in the Hand of his Enemies, who refus'd to give him *Quarter* upon any other Terms, than that the Citizens of *Jerusalem* should set open their Gates, and receive him and his victorious Army into the Town; which, between the Pinch of Necessity, and the Love of Life, they were prevail'd upon to do: So that *Joash* enter'd the Town in his triumphal Chariot, through a Breach of *three hundred* Cubits of the Wall (that he had caus'd to be made) with his Prisoner *Amaziah* marching before him." *Jewish Antiq.* lib. ix. c. 10.

† These Hostages were, in all Probability, the great Mens Sons of the City, whom *Joash* took along with him, as a Security that the Kingdom of *Judah* should give him no further Molestation.

† He never intended to make a thorough Conquest of the Kingdom of *Judah*, nor did he leave a Garrison in *Jerusalem*; but, contenting himself with what Spoil he could get, he made all convenient haste Home, because he had Work enough, at this Time, upon his Hands, to defend his Territories against the daily Invasions of the *Syrians*. *Patrick's Commentary*.



A. M.  
3001, &c.  
Ant. Christ.  
1003, &c.

AFTER this shameful Defeat, *Amaziah* liv'd above fifteen Years, but we read of nothing remarkable concerning him, save that, persisting still in his *Idolatry*, he continu'd under God's Displeasure, and at length fell under the Contempt of his Subjects; insomuch, that some of † the Inhabitants of *Jerusalem* form'd a Conspiracy against his Life, which he, having some Intelligence of, endeavour'd to escape by flying to *Lachish*; (a Town on the Frontiers of the *Philistines*) but all in vain: For the *Conspirators* sent after him, and had him there privately murder'd; which when his Friends understood, they brought his Corps (without any State or Formality) to *Jerusalem*, where he was bury'd among his Ancestors, and, after a Reign of *nine and twenty* Years, was succeeded by his Son *Azariah*, who, in the Book of *Chronicles*, is called *Uzziab*. But to turn our Thoughts now to the Kingdom of *Israel*.

IN the Beginning of the Reign of *Jeboash*, King of *Israel*, (which was in the † thirty-seventh Year of *Joash*, King of *Judah*) the Prophet *Elisha* fell sick of a Disease, whereof he died. The King of *Israel* upon this Occasion came to visit him; and, having much † lamented the Loss, which all *Israel* would have by his Death, he receiv'd his Blessing, and dying Counsel to wage War against the *Syrians* with all Courage and Bravery; giving him Assurance, and, \* by the Emblem of a Bow and Arrows, making him sensible of the several Victories, which God had decreed that he should obtain.

From 1 Kings viii. to the End of 2 Chron. Elisha's Death, his Advice to Jeboash King of Israel, and reviving the dead Man, who touch'd his Bones.

THIS was the last Prediction of *Elisha*, that we read of (for soon after this he died); but it was not the last Miracle, that, we find, he did: For, some Time after his Interment, a Company of *Israe- lites*, as they were going to bury a dead Person, perceiving a Band of *Moabites* † making

† What provok'd the People of *Jerusalem*, more than any other Part of the Nation, against their King, was, their seeing their City spoiled of its best Ornaments, expos'd to Reproach, upon Account of the great Breach, that was made in their Wall, and several of their Children carry'd away as *Hostages*, for their good Behaviour; all which they imputed to their King's *Male-Administration*. Whereupon they enter'd into a Conspiracy against him, which makes some Commentators say, that he liv'd in a State of Exile at *Lachish*, the Space of twelve Years, not daring to continue long in *Jerusalem* after the Defeat, which *Joash* had given him. But our learned *Usher* has plac'd this Conspiracy in the last Year of *Amaziah*'s Reign, as *Jacobus Capellus* (in his *Historia Sacra & Exotica*) supposes, that it was set on foot by the great Men of *Jerusalem*, upon the specious Pretence of being *Guardians* to the young Prince, and taking better Care of him, than his Father was likely to do. *Patrick's* and *Calmet's* Commentaries.

† The *Synarchies*, or joint Reigns of Father and Son, in these Times, have render'd the *Chronology* a little difficult, as it is in this Case: For in 2 Kings xiii. 1. it is said, that *Jeboabaz*, King of *Israel*, began to reign in the twenty-third Year of *Joash* King of *Judah*, and reign'd seventeen Years: From whence it follows, that *Jeboabaz* began to reign, not in the thirty-seventh, but in the thirty-ninth, or fortieth Year of *Joash* King of *Judah*: But by this it only appears, that he reign'd three of these Years in Conjunction with his Father. *Horwell's* History, in the Notes, and *Patrick's* Commentary.

† His Words are, ——— My Father! my Father! the Chariots of *Israel*, and the Horsemen thereof, 2 Kings xiii. 14. which are the very same, that *Elisha* us'd concerning his Master *Elijah*, when he was taken up into Heaven, 2 Kings ii. 12. signifying the great Authority he had maintain'd among them, included in the Word *Father*, and the many glorious Victories, which he had obtain'd for them, by the Efficacy of his Counsels and Prayers. *Patrick's* Commentary.

\* This was a *symbolical* Action, whereby the Prophet intended to represent the Victory, which he had promis'd the King of *Israel* against the *Syrians*, more fully and plainly to him. His shooting the first Arrow Eastward, or to that Part of the Country, which the *Syrians* had taken from his Ancestors, was a Declaration of War against them for so doing; and his striking the other Arrows against the Ground was an Indication how many Victories he was to obtain; but his stopping his Hand too soon, denoted the Imperfection of his Conquests, which did not please the Prophet so well, and for what Reason, we shall see in the Course of the Objections. *Le Clerc's* Commentary.

† These *Moabites* were not such a Gang of Robbers, as sometimes infest our Roads, but a regular Body of Men, well appointed, and under proper Officers, to the Number of a small Army, who made Incursions into the Territories of *Judah* and *Israel*, generally at the Beginning of the Year, which is the Season proper for Armies to take the Field; and therefore some have observ'd, that the Month *Nisan*, which, with the *Jeos*, is the first in their Year, had its Name from *Nisim*, which signifies the Engines of War, which were usually set up in that Month; in like Manner, as the Month, which we call *March* (and, in Part, answers to the *Jewish Nisan*) had its Name among the *Romans* from *Mars*, their God of War; because most Nations, at that Time, began their military Expeditions. *Patrick's* and *Calmet's* Commentaries.



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3001, &c.  
Ant. Christ.  
1003, &c.

Jehoash's Vi-  
sions over  
Benhadad  
King of Sy-  
ria, and his  
Death.

making towards them, \* put the Corps for Haste into *Elisha's* Tomb, which, as soon as it had touch'd his Body, † immediately reviv'd, so that the Man stood upon his Feet, and went Home (no doubt) with the Company. This Miracle, which was a Divine Confirmation of the Truth of all *Elisha's* Prophecies, could not fail of being a powerful Means to encourage *Jehoash* in his engaging in War with the *Syrians*. Nor was his Success less, than the Prediction; for, † in three pitch'd Battles, he vanquish'd *Benhadad*, (his Father *Hazael* being then dead) recover'd all the Cities that had been taken from his Father *Jehoahaz*, and re-united them to the Kingdom of *Israel*. After this he liv'd quiet from all Enemies, until *Joash*, King of *Judah*, gave him the small Disturbance we have spoken of: But, after

the Victory which he gain'd over him, we hear no more of his appearing in the Field, and may therefore conclude, that (after a Reign of *sixteen* Years) he died in Peace, and was succeeded in his Throne by his Son *Jeroboam*.

In the fifteenth Year of *Amaziah*, King of *Judah*, this *Jeroboam*, the second of that Name, began to reign over *Israel*, and, by † the Encouragement, which the Prophet *Jonah* gave him, prov'd successful in many military *Atchievements*. He recover'd a large Territory, which several Kings had taken from his Predecessors, even all the Country from *Libanus*, on the North, to the Lake *Asphaltites*, on the South; but especially on the East of *Jordan*, whereby he enlarg'd those Conquests, which his Father *Joash* had made: And, whereas *Bamath* and *Damascus* had, in the

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Jeroboam  
the II<sup>d</sup> great-  
ly enlarges the  
Kingdom of  
Israel; and,  
after him,  
there ensues  
an Interreg-  
num.

\* The common Places of burying among the *Hebrews*, were in the Fields, in Caverns dug into a Rock, with Niches for the Corps to be plac'd in, and; at the Entrance of the Sepulchre, there was an hewn Stone, which might be remov'd or replac'd without any Damage to the Tomb. The *Jews* (as *Josephus* informs us) gave *Elisha*, a pompous and honourable Interment, answerable to the Dignity and Merit of so great a Prophet; but he does not tell us where the Place of his Sepulture was. Hereupon some have imagin'd, that he was carry'd to *Abel-meholah*, the Place of his Nativity, to be there interr'd among his Ancestors: Others think, that he was at first bury'd on Mount *Carmel*, a favourite Place of his, and afterwards remov'd to *Samaria*: Others again say, that he was bury'd at *Nineveh*; and, to this very Day, the Inhabitants shew his Monument at *Mosul*, which was built, as they say, upon the very same Spot where old *Nineveh* stood. But the most prevailing Opinion, founded upon a constant Tradition, is, that he was bury'd somewhere in the Neighbourhood of *Samaria*, because there, in all Appearance, he dy'd. The Tomb however, that is usually shewn for his in that City, can be nothing more than the Repository of his Remains, since his original Burying-place was certainly at some Distance from it. Jewish Antiq. lib. ix. c. 9.

† *Josephus*, in his Account of this Transaction, varies a little from the sacred History: For, "it happen'd, after *Elisha's* Burial, says he, that a Traveller was killed upon the Way by some Thieves, and his Body thrown into *Elisha's* Monument, which, upon the bare Touch of the Prophet's Corps, instantly reviv'd." The Jewish Doctors, who love to improve upon every Miracle, tell us, that this Person, (whom they pretend to call *Sellum*) after he was reviv'd, did presently die again, because he was a wicked Man, and did not deserve to live long; never considering, that his hasty Death afterwards was the ready Way to impair the Credit of the Miracle, and make it indeed of no Effect. However this may be, 'tis certain, that by this Miracle, (as we find it related in Scripture) God did the highest Honour to his Prophet, and confirm'd the Truth of what he had promis'd to the King of *Israel*, as well as the Certainty of a future Life; in which Sense some Part of the Character, which the Author of *Ecclesiasticus*, Chap. xlviii. 12, &c. gives him, may not improperly be understood. *Elisha was filled with Elijah's Spirit; whilst he was not moved with the Presence of any Prince, neither could any bring him into Subjection: No Word could overcome him; and, after his Death, his Body prophesied: He he did Wonders in his Life, and at his Death were his Works marvellous.* Jewish Antiq. lib. ix. c. 9. and *Calmet's* Commentary.

† We have no Particulars of the War between *Jehoash*, and the *Syrians*, nor can we tell where these three Battles were fought; but the Success of them was so great, that the King of *Israel* not only retook all the Places, that had been lost in his own Dominions, but repuls'd the Enemy into their own Country, and there obtain'd a signal Victory over them. *Patrick's* Commentary.

† The only Mention we have of this Prophet (whom the *Jews* will have to be the Son of the Widow of *Zarephthah*, whom *Elijah* rais'd from the Dead, but without any Foundation of Reason) is in this Passage, and the Account of his famous Mission to *Nineveh*. What the Prophecies were, whereby he encourag'd *Jeroboam* to proclaim War against the King of *Syria*, we have no where recorded; but, as we have not every Thing, which the Prophets did write, so several Prophets, we must know, did not commit their Predictions to Writing. From this Place, however, we may observe, that God was very merciful to the *Israelites* (though they were certainly a very wicked People) in continuing a Race of Prophets among them, even after *Elisha* was dead. *Patrick's* Commentary.



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the Days of *David* and *Solomon*, been *Tributaries* to the Kings of *Judah*, but had now revolted from *Israel*; he conquer'd them again, and † made them pay Homage to him, as they had formerly done to his Predecessors. So that, after a long Reign of † one and forty Years, wherein his Arms were all along successful, he † dy'd in much Honour and Renown, and was bury'd with his Ancestors; but (whether it was through Wars Abroad, or through Discord and Dissention at Home) he left the Government in such Confusion, that, after his Decease, there was an *Interregnum* for the Space of two and twenty Years.

DURING the Time of this *Interregnum*, *Jonah* \* the Son of *Amittai*, who had prophesied before, in the Time of *Jeroboam*, was now sent upon another Errand. His Commission was expressly to *Nineveh*, whither he was to go, and to exhort the Inhabitants to Repentance, because the Cry of their Sins had reached Heaven. But, instead of obeying the Divine Command, the sacred History informs us, that he bent his Course another Way, and, intending to retire to *Tarsus*, a City in *Cilicia*, embark'd at *Joppa* \*, a Sea-Port on the *Mediterranean*; that, as soon as he had well got to Sea, an unaccountable Storm arose, which gave the Mari-

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† Some are of Opinion, that, when *Jeroboam* re-conquer'd these two chief Cities of *Syria*, he restor'd them to the Kingdom of *Judah*, because they belong'd to it of Right, and reserv'd to himself only a small Tribute to be paid him by Way of Acknowledgment. This is what the original *Hebrew*, as well as the *Chaldee* and *Septuagint* Versions seem to favour: But the *Syriack* and *Arabick* Translators have omitted the Word *Judah*, and may therefore be suppos'd to think, (as several others do) that *Jeroboam* kept to himself all those Places, which he had recover'd at his own Hazard and Expence. *Calmet's* Commentary.

† This was much longer than any of the Kings of *Israel* had reign'd: For even *Jehu* himself, tho' his Reign was longer, than that of any who went before him, reign'd but twenty-eight Years; God having on Purpose prolong'd this Prince's Reign, because he was not minded to blot out the Name of *Israel* from under Heaven, but to save them by his Hand, 2 Kings xiv. 27.

† The Prophet *Amos*, who liv'd in the Reign of this Prince, was accus'd by *Amaziah*, the Priest of *Bethel*, for prophesying, that *Jeroboam* should die by the Sword; but *Amos* never made any such Prediction. It was a false Accusation, which this idolatrous Priest sent against him, because he was desirous to have him remov'd out of the Way, *Amos* vii. 10, &c.

\* It is a very common Opinion among the *Jews*, (as we said) that *Jonah* was the Widow of *Zarephthab's* Son; and this Opinion they found upon the Words of the Mother, when she receiv'd her Son alive from the Prophet's Hand: By this I know, that the Word of the Lord in thy Mouth is Truth, 1 Kings xvii. 24. for therefore, say they, was the Child called the Son of *Amittai*, because *Amittai* signifies Truth: A weak Reason God wot! and such as is plainly repugnant to the Testimony of Scripture. For this we know for certain, that *Jonah* liv'd in the Reigns of *Joash*, and *Jeroboam* the II<sup>d</sup>, Kings of *Israel*, and therefore could not be the Widow of *Zarephthab's* Son, since the former of these two Princes did not begin to reign till sixty Years after the Translation of *Elijah*. Others pretend, that he was Son to the *Shunamite* Woman, whom the Prophet *Elisba* rais'd from the Dead; but *Shunam* and *Gath-hepher* (where we are certain *Jonah* was born) were two quite different Places, the former in the Tribe of *Issachar*, the other in that of *Zebulun*; and therefore, we may conclude, that *Amittai* was the proper Name of *Jonah's* Father, who liv'd in a little Canton of the Tribe of *Zebulun*, called *Hepher*, or *Hopher*, wherein was the Town of *Gath*, which is generally believ'd to be the same with *Jotapata*, so famous for the Siege, which *Josephus*, the Jewish Historian, there maintain'd against the Roman Army, a little before the Destruction of *Jerusalem*. *Calmet's* Preface sur *Jonas*, and his Dictionary, under the Word.

\* *Joppa* is a Sea-Port Town in *Palestine*, upon the *Mediterranean*, and was formerly the only Port, which the *Jews* had upon that Coast, whether all the Materials, that were sent from *Tyre*, towards the Building of *Solomon's* Temple, were brought, and landed. The Town itself is very antient, for profane Authors reckon it was built before the Flood, and derive the Name of it from *Joppa*, the Daughter of *Eolus*, and the Wife of *Cepheus*, who was the Founder of it. Others are rather inclin'd to believe, that it was built by *Japhet*, and from him had the Name of *Japho*, which was afterwards moulded into *Joppa*, but is now generally called *Jassa*, which comes nearer to the first Appellation. The Town is situated in a fine Plain, between *Jamnia*, to the South; *Cesarea* of *Palestine*, to the North; and *Rama*, or *Ramula*, to the East; but, at present, is in a poor and mean Condition; nor is its Port, by any Means, good, by Reason of the Rocks, which project into the Sea. The chief Thing, for which this Place was famous, in antient Pagan History, is, the Exposition of *Andromeda*, the Daughter of *Cepheus*, King of *Egypt*, who, for her Mother's Pride, was bound to a Rock, in order to be devour'd by a Sea-Monster, but was deliver'd by the Valour and Bravery of *Perseus*, who afterwards marry'd her: For, in the Times of *Mela* and *Pliny*, there were some Marks remaining (as they themselves testify, *nampe Mela*, lib. i. c. 11. *Pliny*, lib. v. c. 13. *Joseph. de Bello Jud.* lib. iii. c. 15.) of the Chains, wherewith this Royal Virgin was bound to the Rock, which project into the Sea. But all this is mere Fiction, first founded upon the Adventure of *Jonah*, who set sail from this Port, and then improv'd with the Accession of some particular Circumstances. *Calmet's* Commentary sur *Jonas*, c. i. v. 3.



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Ant. Christ.  
1003, *Esc.*

ners a Suspicion, that some great *Malefactor* was got on board, upon whose Account the Heavens seem'd so very angry †; that therefore, calling all the People together, they made them cast *Lots*, in order to know who this guilty Person was; that, when the Lot fell upon *Jonah*, he freely own'd, that he was a *Jew*, who worshipp'd the God of Heaven, and not only a *Jew*, but a Prophet likewise, who had been order'd to go to *Nineveh*, but was now endeavouring to flee from the Divine Presence; that, since he found it was impossible to do that, and every one's Life, upon his Account, was in such imminent Danger, he wish'd them to throw him over board, as the only Way to appease the Storm; that, with some Reluctancy, † the Seamen did it, whereupon there immediately ensu'd a *Calm*, which struck the People with such Devotion, that they offer'd a Sacrifice to the Lord, and made their Vows; that, in the mean while, God had prepar'd a great *Fish* to swallow up *Jonah*, in whose Belly he continu'd for three Days, and three Nights, and then, upon his Supplications to Heaven, was thrown out upon the Shore; that, being thus wonderfully deliver'd he disputed the Divine Command no longer, but made the best of his Way to *Nineveh*, which, at that Time, was a very large City, and, having got into the Heart of it, deliver'd his Message, *viz.* that within forty Days that City should be destroy'd, with great Boldness and Intrepidity; that the People of *Nineveh*, believing this Message to be sent from God, proclaim'd a \* most solemn Fast, and, † from the Highest to the Lowest, putting on Sackcloth,

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† The *Jewish* Doctors, who are great Lovers of *Prodigies*, are not even satisfy'd with what they meet with in this History of *Jonah*, but have over and above added, that, as soon as the Ship, wherein he was embark'd, was under sail, it, all on a sudden, stood stock still, so that it could be made to move neither backward nor forward, notwithstanding all the Pains, that the Mariners took in rowing: But others, with more Probability, say, that while all the rest of the Ships were quiet and unmolested, the Storm fell upon none, but that wherein *Jonah* was, which made the Seamen think, that there was something miraculous in it, and thereupon called upon the Company, that sailed with them, to come, and cast *Lots* (as the *superstitious* Custom among the *Heathens* was, whenever they were in any great Distress); that accordingly they cast *Lots* three different Times, which still fell upon *Jonah*; and that they let him down several Times with a Rope, without plunging him into the Sea, and, as often as they did it, found the Storm abate, and, whenever they pulled him up again, found it increase; so that, at last, they were forc'd to commit him to the Mercy of the Waves: All which are Circumstances, which the Scripture Account neither favours, nor contradicts. *Calmet's Commentary.*

† The People of the *East* have a Tradition, that it was not above four Leagues from *Joppa*, over against *Antipatris*, that the Seamen threw *Jonah* over-board.

\* The History tells us, that, by a Decree from the King, and his Nobles, neither Man nor Beast, neither Herd nor Flock were allowed to taste any Thing, but were kept up from feeding and drinking Water, *Jonah* iii. 7. This was carrying their *Abstinence* to a greater Severity, than what we find practis'd among the *Jews*. For, tho' in Times of publick Calamity, and on the Day of solemn Expiation, we find that they made their Children fast, as we may gather from *Joel* ii. 16. yet we nowhere read of their extending that Rigour to their Cattle. *Virgil* indeed, in one of his *Eclogues*, brings in a Shepherd, telling his Companion, that, for the Death of *Julius Caesar*, the Mourning was so general, that even the Sheep, and other Creatures, were not driven to Water.

Non ulli pastos illis egore Dicbus

Frigida, *Dapni*, Boves ad Flumina; nulla neque Annem

Libavit Quadrupes, nec Fluminis atigit undam.

*Ecl. v.*

But then the Question is, whether this may not be look'd upon as a *poetical* Exaggeration. From *Homer*, and some other antient Authors we learn, that when any *Hero*, or great Warrior died, the Custom was to make his Horses fast for some Time, and to cut off Part of their Hair; nor may we forget mentioning, what some *Historians* tell us, of the People inhabiting the *Canaries*, and *Peru*, *viz.* that in Times of great Drought, they shut up their Sheep and Goats, without giving them any Thing to eat, upon Presumption, that their loud Cries and Bleating will reach Heaven, and prevail with God to give them Rain. *Horn. de orig. Gent. Americ. lib. ii. c. 13.*

† The Text tells us of the King of *Nineveh*, that upon the Preaching of *Jonah*, he laid his Robe from him, and covered him with Sackcloth, and sat in Ashes, *Jonah* iii. 6. and (what is pretty strange) some have thought, that the King, thus penitent upon this Occasion, was *Sardanapalus*, a Man famous among *Heathen* Authors for his Luxury and Riches, and in whose Reign, the famous City of *Nineveh* was taken by *Sylbaces* and *Belshis*. But others, with more Probability, suppose, that it was *Pul*, the Father of this *Sardanapalus*, whom some *Heathen* Authors call *Anabaxarus*, and others *Anacyndaraxus*. For, as he died (according to *Usher*) about the Year of the World 3237, he might be upon the Throne in the Reign of *Jeroboam* the III, King of *Israel*, which was the Time when *Jonah* was sent to *Nineveh*. *Calmet's Commentary*, and *Usher* ad A. M. 3254.



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Cloth, and addressing their Prayers to God, shew'd such Tokens of Sorrow, and Repentance, that he revers'd their Doom, or at least deferr'd it for some Years; that *Jonah*, being sore displeas'd at this, as fearing that it might bring some Disgrace upon his *prophetick* Office, after some Expostulations with God, retir'd out of the City, and, having built him a *Booth*, sat under the Cover of it, to see what the End would be; that, while he was here, God † caus'd a *Gourd* to spring hastily up, which by its spreading Leaves so shaded his Booth from the Heat of the Sun, that it pleas'd him much; but, being next Morning gnaw'd by a Worm, it wither'd away, which so fretted the impatient Man, that he even desir'd to die; and that hereupon God took Occasion to expostulate with him, and shew him the Unreasonableness of his repining at the Loss of a *Plant*, which cost him nothing, which rises in one Night, and dies in another, and yet having no Concern or Commiseration for

the Destruction of a *populous* City, wherein there were above an hundred and twenty Thousand innocent Babes, and consequently, the Number of all its Inhabitants vastly large; and with this Way of Reasoning, († we may suppose) he reconcil'd his Prophet's *wayward* Thoughts to this his merciful Method of Proceeding. But, to return to the Affairs of *Judah*.

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AFTER the Murther of *Amaziah* at *Lachish*, *Uzziab*, (who is † likewise called *Azariah*) in the sixteenth Year of his Age, (|| which was in the seven and twentieth Year of the Reign of *Jeroboam* King of *Israel*) succeeded his Father, and, in the former Part of his Reign, behav'd well; for which God prosper'd him in all his Undertakings, and bless'd his Arms with great Success: For he worsted the *Philistines* in many Battles, dismantled several of their Towns, and built Cities in the Country thereabout to keep them in Subjection. His next Expedition was against the *Arabians*, that were upon the Borders

*Uzziah* King  
of *Judah*, a  
victorious and  
powerful  
Prince at  
first.

† The Word *Kikajon*, by the *Septuagint*, *Arabick*, and *Syriack* Versions, is called a *Gourd*, but most of the antient Greek Translators, following St *Jerom* in this Particular, chuse rather to render it *Ivy*. St *Jerom*, however, acknowledges, that the Word *Ivy* does not answer the Signification of the Hebrew *Kikajon*, tho' he thinks it much better in this Place than a *Gourd*, which, growing close to the Earth, could not have shaded *Jonah* from the Heat of the Sun: For the *Kikajon*, according to him, is a *Shrub*, which grows in the sandy Places of *Palestine*, and increases so suddenly, that, in a few Days, it comes to a considerable Height. It is supported by its Trunk, without being upheld by any Thing else; and by the Thickness of its Leaves, which resemble those of a Vine, affords, in hot Weather, a very agreeable Shade. *Calmet's* Dictionary, under the Word *Kikajon*.

† The Book of *Jonah* ends as abruptly, as it begins: It begins with a *Conjunctive Copulative*, And the Word of the Lord came upon *Jonah*, (so it should be read) which has made some Commentators think, that it was but an *Appendix* to some of his other Writings; and it ends without giving us any Manner of Account, either what became of the *Ninevites*, or of *Jonah* himself, after this Expedition. 'Tis likely indeed, from the compassionate Expressions, which God makes use of towards the *Ninevites*, that, for that Time, he revers'd their Doom; and 'tis not improbable, that *Jonah*, when he had executed his Commission, and been satisfy'd by God concerning his merciful Procedure, return'd into *Judea*; but the Author of the Lives and Death of the Prophets (who goes under the Name of *Epiphanius*) tells us, that, returning from *Nineveh*, and being asham'd to see that his Prediction was not fulfilled, he retir'd with his Mother to the City of *Tyre*, where he liv'd in the Plain of *Sear*, until he died, and was bury'd in the Cave of *Cenezus*, Judge of *Israel*: But who the Author means by *Cenezus*, unless it be *Caleb*, who is frequently surnam'd the *Kenezite*, (though we do not read of his being ever a Judge of *Israel*) or rather *Othniel*, who was the Son of *Kenaz*, and one that judg'd *Israel*, we cannot tell. *Calmet's* Dictionary, under the Word *Jonah*, and *Howell's* History, in the Notes.

† The Words are much of the same Signification; for the *former* signifies the *Strength*, and the *other*, the *Help* of God.

|| Commentators have been at a good deal of Trouble to reconcile a seeming Contradiction in this Computation. For if *Amaziah*, the Father of *Azariah*, liv'd but fifteen Years, after the Beginning of *Jeroboam's* Reign, (as appears from 2 Kings xiv. 17.) then *Azariah* must begin his Reign, not in the twenty-seventh, but (if he succeeded his Father immediately) in the sixteenth, or fifteenth rather of *Jeroboam*: But our learned Dr *Lightfoot* solves this at once, by supposing, that there was an *Interregnum*, wherein the Throne was vacant eleven, or rather twelve Years, between the Death of *Amaziah*, and the Inauguration of his Son *Azariah*, who, being left an Infant of four Years old, when his Father died, was committed to the Guardianship of the *Grandees* of the Nation, who, during his *Minority*, took the Administration of publick Affairs upon themselves, and when he was become sixteen, devolv'd it upon him; so that, when he came into the full Possession of the Throne, it was in the seven and twentieth Year of *Jeroboam*. *Patriarch's* Commentary.



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Borders of *Egypt*, and against the *Mehunims*, (who liv'd in their *Deserts*) whom he utterly subdu'd; and not long after so terrify'd the *Ammonites*, that they (as the others were) became *Tributaries* to him. He then repair'd the Walls of *Jerusalem*, and, at proper Distances, built Towers, from whence \* with *Engines*, that threw Darts and Stones, he might be able to annoy an Invader; and, as he was a great Lover of Husbandry, he employ'd several Plowers and Planters in the Plains, *Vine-Dressers* on the Mountains, and *Shepherds* in the Vallies, whereby he acquir'd considerable Wealth. But the chief Glory of his Kingdom lay in his Army, which consisted of above three hundred and seventy Thousand select Men, under the Command of two Thousand brave experienc'd Officers, all arm'd with proper Weapons both *offensive* and *defensive*, and train'd up in the most perfect Manner of *Martial* Discipline.

Thus prosperous was *Uzziah* in every Circumstance of Life, † while *Zechariah* liv'd, and had him under his Direction; but, when once that faithful Counsellor dy'd, (which was in the three and thirtieth Year of his Reign) he soon grew so \* intoxicated with the Thoughts of his Power and Greatness; that, forgetting himself, he would needs intrude into the *priestly* Office. Accordingly, having taken it into his Head one Day to \* offer Incense, he went into the *Sanctuary*, and when *Ahaziah*, and some other of the Priests, endeavour'd to dissuade him from it, he fell into a Rage, and receiv'd their Remonstrances with Threats. God however took care to vindicate the Sacredness of the *Sacerdotal* Office: For, the Moment, that he took the *Censer* in his Hand, and was going to burn *Incense*, he was \* struck with a *Leprosy*, which no Art of Man could ever after cure; so that, while his Son

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But, usurping the Sacerdotal Office, is struck with a Leprosy, and dies.

\* This is the first Time that we read of any *Machine*, either for besieging or defending Towns; which is plainly the Reason why Sieges were of so long a Continuance, before the Invention of these. *Homer*, who is the most antient Greek Writer we know of, that treats of *Sieges*, describes a Kind of *Intrenchment*, (though a poor one) some Lines of *Circumvallation*, and a Ditch with *Pallisades*; but we hear not one Word of any *Machines*, such as the *Ballistæ*, and the *Catapultæ*, which were us'd for hurling Stones, and throwing Darts; and therefore we need less wonder, that the famous Siege of *Troy* continu'd so long. *Sardanapalus*, King of *Assyria*, maintain'd himself in *Nineveh* for seven Years, because the Besiegers (as *Diodorus* observes, lib. ii) wanted such *Engines*, as were fit for demolishing and taking of Cities, they being not then invented. *Salmaneser* lay three Years before *Samaria*, 2 Kings xvii. 5, 6. and, as some say, *Psammiticus* (Vid. *Aristeas*, de LXX Interp.) twenty, before *Azoth*. Now of *Uzziah* it is said, That he made in *Jerusalem* *Engines*, invented by cunning Men, to be on the Towers, and upon the Bulwarks, to shoot Arrows and great Stones, 2 Chron. xxvi. 15. so that it must needs be a Mistake, to attribute the Invention of the *Ballista*, the *Scorpio*, or the *Onager*, whereof *Ammianus Marcellinus*, lib. xxiii. c. 2. has given us the Descriptions, to the *Greeks*, or *Romans*; because we find them made use of in the *East*, before ever the *Grecians* had brought the military Art to any great Perfection. *Uzziah* was certainly the first Inventor of them; and therefore it is said, that for these, and other warlike Preparations, his Name was spread abroad. From this Time, they began to be employ'd both in attacking, and defending Towns; and therefore, we find the Prophet *Ezekiel* describing the future Sieges of *Jerusalem* and *Tyre*, where he makes mention of *Battering-Rams*, and *Engines of War*, or (as it should be render'd) *Machines of Cords*, which, in all Probability, were what later Ages call'd their *Ballistæ* and *Catapultæ*. *Calmet's* Dissert. sur la Milice des anciens Hebreux.

† Some are of Opinion, that the Person here mention'd was a Prophet, and the same with that *Zechariah*, whose Book of Prophecies is extant in the Bible; but, as he wrote in the Reign of *Darius*, 'tis plain, that he liv'd almost three hundred Years after this. It is not unlikely however, that he was the Son of that *Zechariah*, the Son of *Jehoiada*, who, by the Command of King *Joash*, was slain in the Temple; that he was called after his Father's Name; was Preceptor to *Uzziah*; and (tho' not a Prophet) a Man very skilful in expounding the ancient Prophecies, and giving Instructions out of them, as *Grotius* understands it. *Patrick's*, and *Calmet's* Commentaries.

\* How hard a Matter is it (says Bishop *Patrick* hereupon) to bear great Prosperity with Moderation, and humble Thankfulness!

\* What it was, that tempted the King to this extravagant Folly, 'tis hard to imagine, but the most likely Conjecture is, that he had a vain Ambition to imitate *Heathen* Princes, who, in several Countries, join'd both the *regal* and *sacerdotal* Offices together. But, however it may be in all other Countries, the *Priesthood* in *Judea* was confin'd to the House of *Aaron* only, and every one, that pretended to usurp that Office, was, by the Law of the Land, to be put to Death: For thou, and thy Sons with thee (says God to *Aaron*) shall keep your *Priest's* Office, for every Thing of the Altar, and within the Veil, and ye shall serve. I have given your *Priest's* Office unto you, as a Service of Gift; and the Stranger that cometh nigh, shall be put to Death, Numb. xviii. 7.

\* The Punishment for such, as would intrude into Divine Ministrations, was capital, we see; and therefore God smote



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Son *Jotham* (as his Father's *Vice-roy*) took the publick Administration upon him, he was forc'd to live in a separate Place by himself; and, after a Reign of two and fifty Years, dy'd, and was bury'd, not in the *royal* Sepulchres, but \* in the same Field, at some Distance from them, because he was a Leper, and was succeeded by his Son *Jotham*.

An Account of  
some other Events,  
and particularly  
of the Writings  
of the Prophets,  
during this Period.

DURING the Reign of this *Uzziah*, there happen'd some Events, mention'd in other Parts of Scripture, which are not to be found in the Books, that are purely *historical*. Such are that terrible *Earthquake*, whereof *Amos* (c) prophesy'd two Years before it happen'd; that sore Plague of the *Locusts*, whereof *Joel* (d) gives us so full and lively a Description; and that extreme *Drought*, mix'd with fearful Flashes of Fire, which fell from Heaven, and (as the Prophet (e) expresses it) *devoured all the Pastures of the Wilderness, and burnt up all the Trees of the Field*.

BUT that which we are chiefly concern'd to take notice of, is the Succession of Prophets in *Israel* and *Judah*, whom God rais'd up to give them Instructions and Exhortations, and to denounce his Threatnings and Judgments against them, upon their persisting in their Impieties:

And these he appointed, not only to warn them by *Word of Mouth*, (as his former Prophets had done) but to commit their Admonitions to *writing*, that Posterity might see the Ingratitude of his People, and all other Nations, from their Backslidings and Punishments, might learn not to do so wickedly.

THE first of these Prophets was *Hosea*, the Son of *Beeri*, who, according to the *Introduction* to his Book, prophesy'd in the Reigns of *Uzziah*, *Jotham*, *Abaz*, and *Hezekiah*, Kings of *Judah*, and in the Days of *Jeroboam the II<sup>d</sup>*, King of *Israel*; and consequently, continu'd to be a Prophet, at least seventy Years, unless we may suppose, (as (f) some have done) that this is a spurious Title of some ancient *Transcriber's*, and that the true Beginning of his Work is at the second Verse, *The Beginning of the Word of the Lord by Hosea*. However this be, we may observe, that he speaks positively of the Captivity of the *ten Tribes*, and inveighs strongly against their Disorders; that he foretels, that the Kingdom of *Judah* should for some Time subsist after them, but that at length they too should be carry'd away captive, beyond the *Euphrates*; and, through the whole, lays open the Sins, and declares the Judgments of God against

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smote *Uzziah* with such a Disease, as was a Kind of Death; because it separated the Person, that was afflicted with it, from the Commerce and Society of Men, even as if he were departed this World, and (as the *Psalmist* expresses it) become *free among the Dead*, *Psal. lxxxviii. 5*. But, besides the Infliction of this Disease, *Josephus* tells us, "That, the very Moment, that *Uzziah* was going to burn Incense, there happen'd a terrible Earthquake, and, as the Roof of the Temple open'd with the Shock of it, there pass'd a Beam of the Sun through the Cleft, which struck directly upon the Face of this sacrilegious Prince, whereupon he instantly became a Leper: Nay, that this Earthquake was so very violent, that it tore asunder a great Mountain, towards the *West* of *Jerusalem*, and rolled one Half of it over and over a matter of four Furlongs, till at length it was stopp'd by another Mountain, which stood over against it, but choak'd up the Highway, and cover'd the King's Gardens all over with Dust." But all this may be justly suspected. That there was a great Earthquake in the Reign of *Uzziah*, is evident from the Testimony of two Prophets, *Amos* i. 1. and *Zechariah* xiv. 8. but, that it happen'd exactly when *Uzziah* attempted this Invasion of the *Priesthood*, is far from being clear: On the contrary, if we will abide by Bishop *Usher's* Computation, the *Jewish* Historian must be sadly mistaken. For, since the Prophet *Amos* tells us, that he began to prophesy two Years before this Earthquake happen'd, in the Reigns of *Uzziah*, King of *Judah*, and *Jeroboam the II<sup>d</sup>*, King of *Israel*; and since we may gather from the sacred History, that *Jeroboam* died two Years before the Birth of *Jotham*, the Son of *Uzziah*; that *Jeroboam* died in the six and twentieth Year of the said *Uzziah*, and *Jotham* his Son was born in the three and twentieth Year thereof, and yet was of Age sufficient to be made *Regent* of the Kingdom, when his Father was thus struck with a Leprosy, (which must have been several Years after *Jeroboam's* Death) it must needs follow, that this Earthquake could not happen at the Time, which *Josephus* assigns, but must have been much later, *Josephus's* *Jewish Wars*, lib. ix. c. 11. and *Calmet's* Commentary on 2 *Chron.* xv. 5.

\* *Josephus* will needs have it, that his Body was bury'd in his Garden, in a Monument by itself, forgetting very probably, what he told us before, that these Gardens, at this Time, were cover'd all over with Rubbish. Ibid.

(c) Chap. i. 1.

(d) Chap. ii. 2, &c.

(e) Joel i. 18.

(f) *Calmet's* Dictionary, under the



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against a People, harden'd, and irreclaimable.

THE next Prophet is *Joel*, the Son of *Pethuel*. He mentions the same Judgments, that *Amos* does; and, under the Idea of an Enemy's Army, represents those vast Swarms of *Locusts*; which, in his Time, fell upon *Judea*; and occasion'd great Desolation. He calls and invites the People to Repentance, and promises Mercy and Forgiveness to those, that will listen to the Call. He speaks of the *Teacher of Righteousness*, whom God was to send, and of the *Holy Spirit*, which he was to pour out upon all Flesh; and, in the Conclusion, relates what glorious Things God would do for his Church in the Times of the Gospel.

THE next Prophet is *Amos*; for he liv'd in the Days of *Uzziab*, King of *Judah*, and of *Jeroboam the Ild*, King of *Israel*. He begins his Prophecies with *Threatnings* against the neighbouring Nations, that were Enemies to *Israel*; then reproves the People of *Israel* and *Judah* for their Idolatry, Effeminacy, and other Sins; exhorts them to Repentance, without which their hypocritical Services will do them no Good; foretels their Captivity, and other heavy Judgments of God; and, at last, speaks of the Restoration of the Church among the *Jews*, and the happy Accession of the *Gentiles*.

THE next Prophet is *Obadiab*; for he was contemporary with *Hosea*, *Joel*, and *Amos*. He denounces God's Judgments against the *Edomites* for the Mischiefs, they had done to *Judah* and *Jerusalem*, whom he promises, that they should be victorious

over these *Edomites*, and their other Enemies; and, at last, foretels their *Reformation* and *Restoration*, and that the Kingdom of the *Messiah* should be set up by the bringing in of a great Salvation.

THE Book of *Jonah* is an *History* rather than a *Prophecy*; and, if it was written by himself, it is a frank Acknowledgment of his own Faults and Failings, and a plain Evidence, that, in this Work, he design'd God's Glory, and not his own. For it contains remarkable Instances of human *Frailties* in the Prophet, of God's Compassion and Condescension to him, and a noble Type of our *Saviour's* Burial and Resurrection.

THE other Prophet, that liv'd in these Times, was *Isaiab*, the Son of *Amos*, whose Prophecies may be divided into three Parts. The first Part includes six Chapters relating to the Reign of *Jotham*, the six following Chapters relate to the Reign of *Abaz*, and all the rest to the Reign of *Hezekiah*. The great Design of what he does, is, to foretel the Captivity of *Babylon*, the Return of the People from that Captivity, and the flourishing Kingdom of the *Messiah*: But \* the whole Book is highly serviceable to the Church of God in all Ages for Conviction of Sin, Direction in Duty, and Consolation in Trouble; and its Author may justly be accounted a great Prophet, whether we consider the Extent, and Variety of his Predictions; the Sublimity of the Truths, which he reveals; \* the Majesty and Elegancy of his Stile; the Loftiness of his *Metaphors*, or the Liveliness of his *Descriptions*.

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\* St *Jerom*, in his *Introduction* to *Isaiab's* Prophecy, tells us, that his Writings are, as it were, an *Abridgment* of the Holy Scriptures, and a Collection of all the most uncommon Knowledge, that the Mind of Man is capable of. *Quid loquar* (as his Words are) *de Physicâ, Ethicâ, & Theologicâ?* *Quicquid Sanctorum est Scripturarum, quicquid potest humana Lingua proferre, & mortalium Sensus accipere, isto volumine continetur.* Hieron. *Prefat. in Isaiab.*

\* *Grotius* compares this Prophet with the great *Grecian* Orator, *Demosthenes*; for, in him, says he, we meet with all the Purity of the *Hebrew* Tongue, as in the other, there is all the Delicacy of the *Attick* Taste. Both are sublime and magnificent in their *Stile*, vehement in their *Emotions*, copious in their *Figures*, and very impetuous, when they set off Things of an enormous Nature, or such, as are grievous or odious: But there is one Thing, wherein the Prophet was superior to the Orator, and that is, in the Honour of his illustrious Birth, and Relation to the Royal Family of *Judah*; and therefore what *Quintilian* says of *Corvinus Messala*, may be justly apply'd to him, viz. that he speaks in an easy flowing Manner, and in a Stile, which shews him to be a Man of Quality. *Grotius* on 2 Kings xix. 2. and *Quintil.* lib. x. c. 20.



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2001, 636.  
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1003, 636.

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## The OBJECTION.

“ BUT how highly soever we may  
“ think fit to commend the Pro-  
“ phet *Isaiab*, others there are, that  
“ appear upon the Stage in this *Period* of  
“ Time, whose Conduct we have Rea-  
“ son to *censure*, as not so well comport-  
“ ing with their sacred *Character*. *Lying*  
“ and *Diffimulation* was certainly a  
“ Sin under the *Law*, as well as under  
“ the *Gospel*; nor had the greatest Pro-  
“ phet, by Virtue of his Call, an Exemp-  
“ tion from speaking Truth, any more  
“ than the meanest Man in *Israel*; and  
“ yet we find no less a Man, than *Eli-*  
“ *sha*, telling the Soldiers (g), who were  
“ sent to apprehend him, a Parcel of  
“ Lies, that they were out of their Way,  
“ had *missaken* their Road, and were come  
“ to the wrong Place; but that, if they  
“ would commit themselves to his Con-  
“ duct, he would be sure to carry them  
“ to the Man whom they wanted: Which  
“ they, poor Creatures, being now *smitten*  
“ with *Blindness* were glad to accept of,  
“ and so, by the Wiles and Deceptions  
“ of this *Man of God*, were unhappily  
“ drawn into a Snare.

“ NAY, so great a Propensity had this  
“ Prophet to the common Art of Fals-  
“ hood and Diffimulation, that, (b) when  
“ the King of *Syria* sent to him in a  
“ friendly Manner, and, with a large  
“ Present, even tempted him to tell him  
“ the Truth, concerning the Event of  
“ his Sickness, we find him still prevari-  
“ cating; returning a fallacious Answer  
“ to the King, and, at the same Time,  
“ telling *Hazael* another Story, which  
“ might probably at this Time, put him  
“ in the Thoughts of ascending the Throne  
“ of *Syria* (to i) which he had been  
“ anointed before by the Prophet *Elijab*) by  
“ the immediate Murder of his Master.

“ WHETHER it is, that Prophets  
“ look'd upon themselves as *superior* to  
“ Kings, or, in Virtue of their Office,  
“ claim'd a Dispensation from the com-  
“ mon Forms of Civility, but so it was,  
“ that this same *Elisba* (k), when *Joash*,  
“ King of *Israel*, did him the Honour  
“ of a Visit in his Sickness, flew into a  
“ Passion with him, for no other Reason,  
“ but the senseless Trifle of not *striking*  
“ with an Arrow upon the Ground as  
“ oft, as he would have had him: Nor  
“ can we account, why the High-Priest  
“ *Jeboiada*, who (as to *secular* Matters)  
“ was no more than a *private* Man, should  
“ take upon him to place *Jeboash* upon  
“ the Throne of *Judah*, without the gene-  
“ ral Consent of all the States of the King-  
“ dom, unless we may suppose, — That  
“ he affected the *Regency*, during the  
“ *Minority* of the Prince, and, upon that  
“ Account, was as assuming in his Way,  
“ as if he had been a *Prophet*.

“ THESE Priests, and Prophets then  
“ (we may say with the *Apostle*) were  
“ *Men of the like Passions, as we are*;  
“ but then it is to be hop'd, that they  
“ dy'd in *Charity*, unless we may except  
“ the Prophet *Zechariah*, who, in suffer-  
“ ing Martyrdom, called upon God (l) to  
“ avenge his Death, as did not St *Stephen*,  
“ who, when he was expiring, kneeled  
“ down, and pray'd for his Murthe-  
“ rers, (m) *Lord, lay not this Sin to their*  
“ *Charge*.

“ *YEHU*, in his Time, was certainly  
“ the *Minister of God* to execute Wrath  
“ upon the House of *Abah*; but then  
“ we know very well, that the Ends of  
“ Divine Providence are not to be serv'd  
“ by any indirect Means, nor can Lying  
“ and Diffimulation, in any Sense, be  
“ proper Expedients to accomplish his  
“ Designs;

(c) 2 Kings vi. 19, &c.  
(d) 2 Chron. xxiv. 22.

(b) Ibid. viii. 8, &c.  
(m) Acts vii. 60.

(i) 1 Kings xix. 15.

(k) 2 Kings xiii. 14, &c.



A. M.  
3001, &c.  
Ant. Christ.  
1003, &c.

“ Designs; and yet we find this same  
“ *Jehu* transcending his Commission, and  
“ (n) falling upon *Abaziah*, King of  
“ *Judah*, (where he was slain, 'tis not  
“ agreed) for no other Reason, but be-  
“ cause he happen'd to be in the King  
“ of *Israel*'s Company. We find him (o)  
“ under the Pretence of a greater Zeal for  
“ Idol-Worship, than ever *Abab* had,  
“ drawing all the Priests and Worshippers  
“ of *Baal*, like so many lame Cattle,  
“ into a Penfold, and there slaughtering  
“ them: Tho' how they came to pay  
“ any Regard to his *Proclamation*, who  
“ had made already (p) such Havock  
“ among them, or how the Temple of  
“ this false God should be able to con-  
“ tain all its Worshippers, whom the Con-  
“ nivance of the Law, and Countenance  
“ of the Court had made so numerous,  
“ we cannot well imagine. Nay, we  
“ find him calling upon *Jehonadab*, the  
“ Son of *Rechab*, to be a Witness (q) of  
“ his Zeal for the Lord, and yet this  
“ vile Reformer of others continues in the  
“ Worship of the *Golden Calves*, which  
“ were Objects not much better, than the  
“ Images of *Baal*; and tho' he will not  
“ depart from the Sin of *Jeroboam*, who  
“ made *Israel* to sin, receives this Com-  
“ mendation from God himself, (r) Be-  
“ cause thou hast done well, in execut-  
“ ing that, which was right in mine Eyes,  
“ therefore thy Children of the fourth  
“ Generation shall sit on the Throne of  
“ *Israel*.

“ WICKED Princes are by Principle  
“ Enemies to good Men; but why *Je-*  
“ *boram*, King of *Israel*, should be for  
“ taking away the Life of the Prophet  
“ *Elisha*, who had been so very service-  
“ able to him in his Wars against *Syria*,  
“ and that for no other Reason, but be-  
“ cause *Samaria* was besieg'd, and reduc'd  
“ to the last Extremity of Famine, (as if  
“ it had been in the Prophet's Power  
“ either to make the Enemies Army with-  
“ draw, or (s) to open Windows in Hea-

“ ven, and make it rain Corn, as it  
“ once did *Manna*) is beyond our Concep-  
“ tion.

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“ BUT of all the Characters, that ap-  
“ pear upon the Stage, in this Period of  
“ Time, the most unaccountable is; that  
“ of *Jonah*, a sad, testy, *splenetic* Crea-  
“ ture, who, upon every Turn, is grow-  
“ ing angry with God, and, if he has not  
“ his Will in every Thing, wishing to  
“ die; who repines at Providence, because  
“ (t) it is slow to Anger, and of great  
“ Kindness, and had rather see the whole  
“ City of *Nineveh* laid in Ashes, than  
“ that one Tittle of his Prophecy should  
“ be unaccomplish'd. And therefore, if  
“ God foresaw, that, upon the *Ninevites*  
“ Repentance, his Comminations would  
“ be null, a Person of another Cast had  
“ been a properer Messenger, since all he  
“ had to carry was but a short Admoni-  
“ tion; which, before he had gone half  
“ through so large a City, was in Danger  
“ of becoming a *Thread-bare Story*.”

St PAUL, speaking of the Propagation of the Gospel, and the seeming Insufficiency of the Means, which God had employ'd to effect it, has these remarkable Words:

Answer'd, by  
showing the  
Reason why  
God employ'd  
*Jonah*.

— (u) Ye see your calling, Brethren,  
how not many wise Men after the Flesh,  
not many mighty, not many noble are called;  
but God hath chosen the foolish Things of  
the World to confound the wise, the weak  
Things of the World to confound the mighty,  
the base Things of the World, and Things  
that are despised, yea, and Things that are  
not, to bring to nought Things that are,  
that no Flesh should glory in his Presence:  
And then proceeding to speak of himself;  
(x) And I, Brethren, say he, when I came  
to you, came not with Excellency of Speech,  
or of Wisdom, declaring unto you the Tes-  
timony of God; but was with you in Weak-  
ness, and Fear, and in much Trembling;  
and my Speech, and my Preaching was not  
with enticing Words of Man's Wisdom, but  
in Demonstration of the Spirit, and of  
Power; that your Faith should not stand in  
the

(n) 2 Kings ix. 27.  
ver. 30.

(o) Ibid. x. 8.

(p) Ibid. ver. 17.

(q) Ibid. ver. 15, 16.

(r) Ibid.

(s) Ibid. Chap. vii. 2.

(t) *Jonah* iv. 2.

(u) 1 Cor. i. 26, &c.

(x) Ibid. ii. 1, &c.



A. M.  
3001, &c.  
Ant. Christ.  
1003, &c.

*the Wisdom of Men, but in the Power of God.*

Now, if God in the Conversion of the World to Christianity, made use of Instruments, in themselves so incompetent for the Work, lest the Work might be imputed to human Powers; by Parity of Reason we may presume, that, in the Conversion of the Ninevites, God might not employ a Prophet of the best natural Temper and Qualifications, (since *Isaiah* was then of Age, and seems to have been better fitted for such a Mission) that the Glory of the Event might not be ascrib'd to any innate Abilities of the Prophet, but to the sole Power of God, which accompany'd him, and (y) *made the Foolishness of his Preaching* (as the *Apostle* expresses it) effectual to save them that believed.

The Purport  
of his Message.

WE must not imagine however, that, in his Address to the People of Nineveh, the Prophet had nothing to say, but this one Sentence, *Yet forty Days, and Nineveh shall be overthrown*. This indeed was the Sum and Substance of his Preaching: But we may well presume, that he took frequent Occasions to expatiate upon it; by reminding them of the Number, and Nature, and several Aggravations of their Offences; by acquainting them with the Holiness, Justice, and Omnipotence of God; that *Holiness*, which could not behold Iniquity without Detestation; that *Justice*, which, sooner or later, would not suffer it to go unpunish'd; and that *Almighty Power*, which could, in a Moment, lay the stateliest Cities in Ashes; by exhorting them to Repentance, from a Dread of his impending Judgments; and by instructing them in the Method of pacifying his Wrath, and effecting a Reconciliation with him.

Why it was  
not immedi-  
ately executed.

SOME of the *Antients* are of Opinion, that *Jonah* receiv'd no Orders from God to limit the Destruction of Nineveh to forty Days, because there is no such Time fix'd in his Instructions; all that God appoints him to do, is, (x) *to go unto*

Nineveh, that great City, (as he calls it) and to preach unto it that Preaching, which he should bid him: And therefore they suppose, that the Space of forty Days was an Addition of the Prophet's own, and, for that Reason, not exactly fulfilled: But there is no Occasion for charging him with any such Falsification, since the Cominations of God are always conditional, and answer his gracious Purposes much better, when they are averted, than when they are executed.

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AND indeed, tho', in this Case, they were averted for a while, yet, when the People relaps'd into their former Iniquities, the Prophet's Prediction did not fail of its Accomplishment. For, if we take the forty Days to denote forty Years, a Day for a Year, and the Overthrowing of Nineveh, not to signify its final Destruction, but only the Subversion (a) of that antient Empire of the *Assyrians*, which had govern'd Asia for above thirteen hundred Years, and was destroy'd under the effeminate King *Sardanapalus*; then was the Prophecy literally fulfilled, and from its Fulfilling we may trace the Time of *Jonah's* Mission.

But in what  
Sense, and at  
what Time, it  
was.

BUT tho' this Prophecy of *Jonah* was not fulfilled at the End of forty Days, as he expected, and, at the End of forty Years, there was only a Destruction of the Monarchy, and not of the City; yet his miraculous Preservation in the Whale's Belly gave him such Credit, that it was always believ'd, that the Time of its Accomplishment was uncertain. To this Purpose we find *Tobit* (b) giving his Son *Tobias* Instructions to depart out of Nineveh, because those Things, which the Prophet *Jonah* spake, should certainly come to pass: And accordingly, before *Tobias* died, he heard of the Destruction of Nineveh, which was taken by *Nebuchodonosor*, and *Ahashuerus*: (c) For these two Princes, being related by Marriage, enter'd into a Confederacy against the *Assyrians*, and, joining their Forces together,

(x) 1 Cor. i. 21.  
and 3. 11.

(y) *Jonah* iii. 2.

(a) *Prideaux's* Connection, Anno 613.

(b) *Prideaux's* Connection, at the Beginning.

(c) *Tobit*



A. M. 3001, <sup>Est.</sup>  
Ant. Christ. 1003, <sup>Est.</sup>  
together, besieged this City, and, after having taken it, and slain *Saracus*, the King thereof, they utterly destroy'd it, and from that Time made *Babylon* the Place of royal Residence, and the sole Metropolis of the *Assyrian* Monarchy. Thus was the Prediction of *Jonah* concerning the Destruction of *Nineveh*, (tho' not in the Time, which he had prefix'd) fulfilled; nor can the Delay of it be look'd upon as any Breach of the Divine Veracity; whatever Uneasiness it gave the Prophet. The Truth of the Matter is, — *Jonah* was a Man of an unhappy Temper, peevish, and passionate, and, in this Case, fearful of being accounted a false Prophet, of having his Ministry expos'd to Contempt, or his Person perhaps to Violence from the *Ninevites*, because the Event did not answer the Prediction. And the proper Lesson, we are to learn from his Behaviour, is, — that the Gift of Prophecy does not alter Men's natural Tempers, nor set them above the Level of human Frailty. For (d) we have this Treasure (as the *Apostle* speaks) in earthen Vessels, that the Excellency of the Power may be of God, and not of us.

*Elisha's Speech to the Syrian Forces justifying'd.*

THAT *Stratagems* in War, and other *Artifices* to delude and ensnare an Enemy, are not prohibited by the Law of God, the Generality of *Casuits* are agreed; and therefore, upon the Supposition, that *Elisha's* Speech to *Benhadad's* Men was fram'd on Purpose to deceive, he did no more, than make use of the common Privilege, which every Nation, engag'd in War with another, is permitted to employ: But, upon a nearer Examination, we cannot charge his Words with a direct Falshood, tho' we must allow, that there is some Ambiguity in them.

WHEN the Prophet perceiv'd, that the *Syrian* Army had encompass'd the Place, where he abode, he went out of the City, and told them, (e) *This is not the Way, neither is this the City*, viz. where they would find the Man, for whom they were sent; because, at that

Time, he was come out of the City, and therefore, if they proceeded in their March, they would be sure to miss of him. But follow me, and I will bring ye to the Man, whom ye seek; and so he did, but not in the Manner, it must be own'd, that they either expected, or desir'd. The whole Conduct of the Prophet therefore, in this Respect, was no more, than what the Practice of War always allows, viz. a Feint to cover his real Designs; and, by counterfeit Motions, and false Alarms, to draw the Enemy into such Intricacies, that he might come upon them, and surprize them, when they least of all thought of it.

THE Formality of a *Lye* (as some will have it) does not consist so much in saying what is untrue, as in making a false Representation of Things with a Purpose to do hurt: But the Prophet's generous Treatment of the Enemy, when he had them at his Mercy, shews, that he had no Malignity in his Intention, no Design to make an Advantage of their Deception, but, on the contrary, took the most effectual Means, both to cure their inveterate Hatred against the *Israelites*, and to reconcile them to the Worship and Service of the true God, who had wrought such a Miracle for their Conviction, as well as the Preservation of his Prophet.

(f) HE smote them with Blindness, according to the Word of *Elisha*: But then we are not to imagine, that this Blindness was so total, that they quite lost the Use of their Eyes, but only, that it was such a Dimness, and Confusion in their Sight, as hinder'd them from distinguishing one Object from another, the City of *Dothan*, for Instance, from the City of *Samaria*: Even, in like Manner as we read of the People of *Sodom*, that when the Angels (g) smote them with Blindness, (which they might easily do by some small Alteration either in their Sight, or in the Air) they wearied themselves to find out *Lot's* Door. They saw the House, it seems, but did not discern the Door, because this sudden

*The Nature of their Blindness, and why they accepted of a Guide.*

Disorder

(d) 2 Cor. iv. 7.

(e) 2 Kings vi. 19.

(f) Ibid. ver. 18.

(g) Gen. xix. 11.



A. M.  
3001, &c.  
Ant. Christ.  
1003, &c.

Disorder in their Imagination, might either make the *Door* appear to them like the *solid Wall*, or the *solid Wall* like so many *Doors*.

THIS is no more, than what happens to several Men in their Liquor; that, tho' their Eyes be open, and can perceive the several Objects, that surround them, yet they cannot discern wherein they differ. And, if we may suppose that the *Syrian Army* was under the like *ἀόρατα*, (as the *Greeks* very happily term it) we need no longer wonder, that they readily accepted of a *Guide*, who offer'd his Service, and bespoke them fair, (whom they might indeed take for some *Deputy* of the Town, with Authority to deliver up the Prophet to them) than that a Drunkard, who, after a long while having lost his Way, and found himself bewilder'd, should be thankful to any Hand, that would promise to conduct him safe home.

What Elijah's  
anointing of  
Hazael means.

(b) THAT *Hazael* was never, in a strict Sense, *anointed* by *Elijah*, to be *Benhadad's* Successor, is evident from what appears of him in *sacred History*. For, when he came to consult *Elisba* concerning his Master's Illness, (which was a considerable while after the Prophet *Elijah's* Translation) we find, by the whole Interview, that he was entirely ignorant of his own Designation for the Throne of *Syria*, which he could not have been, had he been anointed before this Time. Either therefore we must take the Word in a *figurative* Sense, to denote no more, than God's Purpose, or Determination that *Hazael* should succeed in the Throne of *Syria*, to execute the Designs of his Providence upon the People of *Israel*, even as *Cyrus*, for the same Reason, is called (i) *the Lord's Anointed*, tho' he was never properly anointed by God; or, if we take it in a *literal* Sense, we must suppose some Reason, why *Elijah* wav'd the Execution of that Command, even because he foresaw the many sore Calamities, which *Hazael*, when advanc'd to

the Crown of *Syria*, would bring upon *Israel*, and thereupon prevail'd with God, that he might be excus'd from that ungrateful Office, and that, in his Time at least, a Succession, which would be attended with such direful Consequences, might not commence.

IT may possibly be thought indeed, that *Elisba's* foretelling his Advancement to the Throne might be a Spur, and Incitement to his Ambition; but the Means, whereby he accomplish'd his Design, were entirely from his own wicked and corrupt Mind, which would not stay for the ordinary Methods of *Divine Providence* to bring it innocently about, but chose rather to carve for himself, and, by murdering his Master, to cut him out a more compendious Way of coming into immediate Possession. And this solves the seeming Difficulty of the Prophet's sending one Answer to *Benhadad*, and telling *Hazael* quite another Story: For, when *Hazael* understood that his Master's Disease was *mortal*, but that, if no Violence interven'd, he might easily get over that Indisposition, (for that is the Sense of (k) *he may certainly recover*) and, at the same Time, was told by the Prophet, that he would not however recover, because he foresaw that Violence would be us'd to take away his Life, (as this is the Sense of *he shall surely die*) *Hazael* went his Way, and, not willing to trust Providence with his Master's Recovery, took care, the next Morning, to have him dispatch'd.

THERE is however another, and (as some think) a much plainer Interpretation of the Prophet's Words: For, since this is a Passage, which admits of a various Lecture, the Adverb *lo* (as it is in the *Textual Reading*) signifies *not*, but in our Translation (which in this Place follows the *Marginal*) it is render'd *to him*: So that, if the *Hebrew Text* be right, (as some learned Men, upon Examination, have given it the *Preference*) the plain Reading of the Words will be, *Go say, thou*

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His Message to  
Benhadad ex-  
plain'd, and  
vindicated.

(b) Le Clerc's Commentary on 1 Kings xix. 15. and Scripture vindicated, Part ii.  
(k) 2 Kings viii. 10.

(i) Isaiah xlv. 1.



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3001, &c.  
Ant. Christ.  
1003, &c.

*thou shalt surely not live; for the Lord hath shewed me, that thou shalt surely die.*

This was the Sense of the Prophet's Answer to *Benbadad*; but *Hazael*, who was a wicked Man, went, and told him a quite contrary Thing, on Purpose to lull him into a State of Security, that thereby he might have a fairer Opportunity of accomplishing his Design upon him.

Thus, whether the *Marginal* or *Textual* Reading be right, and consequently, whether the Prophet's Message to *Benbadad* be taken in an *affirmative*, or *negative* Sense, he cannot justly be charg'd with Baseness and Ingratitude, since, whether he accepted of his *Present*, or no, 'tis manifest, that he could not return him any false and delusive Answer: And yet the more probable Opinion is, that, in Conformity to his Practice, in the Case of *Naaman* the Leper, he did, upon this Occasion, *reject the good Things of Damascus*, which *Benbadad* sent, because the same Reasons, which induc'd him to refuse them from the Hand of *Naaman*, were still in Force, and might equally prevail with him not to accept them from the Hand of *Hazael*.

His Behaviour to Joash not amiss.

Thus, with Regard to *Benbadad*, King of *Syria*, the Prophet stands clear of any Imputation of Falshood, or Ingratitude; and, in like Manner, if we consider the Matter, as it stood between him, and *Joash* King of *Israel*, we shall find no unbecoming Passion, or Peevishness in his Conduct, but a great deal of Zeal, and Concern for the Honour both of his King and Country. For, whether King *Joash*, before this Interview with *Elisba*, was acquainted, or not, with the Nature of *Parabolical* Actions, whereby Prophets more especially were accusom'd to represent future Events; by the *Comment*, which *Elisba* made upon the first *Arrow* that he shot, (which he calls *(l)* the *Arrow of Deliverance from Syria*) he could not but perceive, that this was a *symbolical* Action, and intended to prefigure his

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Victories over that Nation; and therefore, as the first Action of *shooting* was a Kind of Prelude to the War, he could not but understand farther, (even tho' the Prophet had said nothing to him) that this second Action of *striking* the Ground with the Arrow, was to portend the Number of the Victories, he was to obtain. (m) But then, if we may suppose with the Generality of Interpreters, that the Prophet had appriz'd him before-hand, that such was the *symbolical* Intent of what he now put him upon; that, the oftner he smote upon the Ground, the more would their Victories be, which his Arms should obtain; that this was the Decree of Heaven, and that thus, in some Measure, his Success in War was put in his own Power; the King's Conduct was utterly inexcusable, if diffident of the Prophet's Promise, and, considering the vast Strength of the Kings of *Syria*, more than the Power of God that was engag'd on his Side, he stopp'd his Hand, after he had smote *thrice*; supposing indeed, that the Prediction would never have been fulfilled, had he gone on, and smote upon the Earth *oftner*. Upon the whole therefore, the Prophet had just Reason to be offended at the King, for not believing God, who had done so many signal Miracles in Favour of the *Israelites*; for not believing him, who (according to his own Acknowledgment) had been a constant Defender of the State, (n) *the Chariot of Israel, and the Horsemen thereof*, and now, in his dying Hours, was full of good Wishes and Intentions for his Country; and, by this *Unbelief* of his, for eclipsing the Glory of his own Arms, and curtailing the Number of his Victories: For (o) *thou shouldest have smitten five or six Times*, (says the Prophet to the King) *then shouldest thou have smitten Syria, till thou hadst consumed it, whereas now thou shalt smite Syria but thrice.*

(p) *B E H O L D* I send unto you Prophets, and wise Men, and Scribes, (says our

blessed Saviour, upbraiding the Jews with

From 1 Kings viii. to the End of 2 Chron.

Whether this Zechariah was the same with him, whom our Saviour mentions.

I I G

(l) 2 Kings xiii. 17.  
ver. 19.

(m) Le Clerc's Commentary on 2 Kings xiii. 19.  
(p) Matth. xxiii. 34, &c.

(n) Ibid. ver. 14.

(o) Ibid.



A. M.  
3001, &c.  
Ant. Christ.  
1003, &c.

their bloody Persecutions of the Righteous) *and some of them ye shall kill, and crucify, and some of them ye shall scourge in your Synagogues, and persecute them from City to City; that upon you may come all the righteous Blood, shed upon the Earth, from the Blood of righteous Abel, unto the Blood of Zechariah, the Son of Barachiah, whom ye slew between the Temple and the Altar:* And hereupon some Names of great Authority have inferr'd, that the *Zechariah*, Son of the High-Priest, whom *Joash*, King of *Judah* commanded to be slain, was the same with the Person, whom our *Saviour* here mentions; for, tho' he calls his Father by a different Name, *Barachiah*, and not *Jehoiada*, yet this he might do, *say they*, to denote the Divine Graces, which were so conspicuous in him; for so the Word *Barachiah* means.

IT must be observ'd however, that as there is a Difference in these two Persons, not only in Regard to their Father's Names, but to the Place likewise, where they suffer'd, the one (q) *between the Temple and the Altar*, i. e. in the Court of the Priests, and the other (r) *in the Court of the House of the Lord*, i. e. in the Court of the *Israelites*, where he was mounted on high, and inveighing against their *Idolatry*, there are some Grounds to believe, that the *Zecharias* in the *Gospel* is not the same with him, whose Death we find recorded in the *Chronicles* of the Kings of *Judah*.

OUR blessed *Saviour*, it must be own'd, not only foretold the utter Excision of the *Jews*, but describ'd likewise several preceding Calamities, almost in the very Manner, wherein their own *Historian* has related them. Now, in the Times of the *Jewish War*, *Josephus* (s) makes mention of one *Zacharias*, and gives us these Circumstances concerning his Murder; — That he was the Son of one *Baruch*, a Man of the first Rank, and of great Authority, Virtue, and Wealth,

a Friend to all good Men, and a constant Enemy to the Wicked; that his Son *Zacharias* was, by the *Zealots* of that Time, look'd upon as a Man so very popular, that they could not think themselves safe, without taking away his Life; that to this Purpose they brought him before a *sham Court* of their own erecting, where they accus'd him of a Conspiracy to betray *Jerusalem* to the *Romans*, and of holding a *criminal Correspondence* with *Vespasian*; that, upon his Trial, his Innocence appear'd so clear, and the Accusations against him so false and malicious, that their own Court, contrary to their Expectation, acquitted him; but that, after he was acquitted, two *Ruffians* of their Company fell upon him, and, having murder'd him in the Middle of the Temple, threw his dead Body down the Precipice, whereon it stood.

THIS is the Person (as others imagine) that our *Saviour* intends; for as he begins with *Abel*, the first Instance of a Person suffering by Violence, 'tis but reasonable, *they think*, that he should conclude with one of the latest among the *Jews* while their Government subsisted; and therefore they look upon our Lord's Words, not as a *Recital* of what had been done, but a *Prediction* of what would be done; and a glorious Evidence it is of his Divine Omniscience, which could foretel the Names both of Father and Son, above forty Years before the Event happen'd.

HOWEVER this be, we must not accuse the Father of that *Zacharias*, who dy'd a *Martyr* in the Reign of *Joash*, King of *Judah*, of shewing a busy and *pragmatical* Spirit, in placing this *Joash*, when a Child, upon the Throne of his Ancestors. *Jehoiada*, as he was *High-Priest*, had a large Authority even in civil Affairs; (t) the Dignity of his Station set him at the Head of a very powerful Body of Men, the Priests, and Levites; and his Quality, as first *Judge* and *President* of the great Council of the Nation, gave him a Right

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Chron.

His Father's  
Conduct in Re-  
gard to *Joash*,  
vindicated.

(q) *Matth. xxiii. 35.* (r) *2 Chron. xxiv. 21.*  
(s) *Colum's Commentary on 2 Kings xi. 4.*

(t) *History of the Jewish Wars, lib. i. c. 5.*



A. M.  
3001, &c.  
Ant. Christ.  
1003, &c.

a Right to defend oppress'd Innocence, and to oppose the unjust Usurpation of *Athalia*, who had no Pretence of Claim to the Crown, and was descended likewise from a wicked Family, which God had particularly devoted to Destruction.

(u) THE Constitution of the Nation moreover was such, that the Crown, by Divine Appointment, was appropriated to the Sons of *David*; and therefore the hereditary Right was inherent in him, whom he had set up, whose Aunt he had marry'd, whose Kinsman he was by Birth, as well as Marriage, and, who upon these Accounts, as well as all necessary Qualifications for so high a Trust, was the properest Guardian of the Succession. For he had a large Share of Wisdom and Experience, an ardent Love for the publick Good, Courage and Activity in his Complexion, and a solid Piety towards God ruling in his Heart; and yet he did not act alone in this important Affair, but had the Consent and Concurrence of the chief Officers, both Civil and Ecclesiastick, the special Motion and Assistance of God's blessed Spirit, and (as we may suppose) the Direction and Encouragement of the principal Prophets, that were then alive.

And his own  
last Words, at  
his Death.

HIS Son indeed was but badly requited for all the Care, which his Father had taken in setting the Crown upon young *Joash*, when, in his Reign, and by his Orders, he was ston'd to Death, and, as he was expiring, cry'd out, (x) *Lord look upon it, and requite it*. But we must not by these Words imagine, that he dy'd with a Spirit of Revenge, (for far be it from so good a Man) but that, by the Spirit of Prophecy, he only foretold, that it would not be long, before God would find out some Means of punishing the King for his barbarous Usage of him: Which accordingly came to pass; for, in the following Verses we read, that, (y) *at the End of the Year, the Host of Syria came up against him*, and, not long after that, (z)

his own Servants conspired against him, and slew him on his Bed.

From 1 Kings  
viii. to the  
End of 2  
Chron.

THE Spirit of the Gospel, it must be own'd, is of a much more gentle and forgiving Temper, than that of the Law, under which we meet with several such Imprecations (especially in the *Psalmist*): as cannot, without Violence, admit of any other Construction. Our blessed Saviour, in his Reasoning with the Jews, tells them, (a) that *Moses* did indulge them in some Cases, *because of the Hardness of their Hearts*; not that God ever did, or ever will humour any Man, because he is obstinate and obdurate, but the Sense of the Words is, (b) that God therefore conniv'd at some Things, because the Dispensation, under which they liv'd, wanted proper Efficacy to work their Hearts to a greater Softness. We are not therefore to wonder, that we find some Disparity in the Behaviour of a Christian and Jewish Martyr, but that such propheticall Declarations, concerning the future Punishment of Enemies and Persecutors, were not thought wicked and uncharitable; even under a more perfect Dispensation, we have the Example of the great Apostle of the Gentiles to evince, who, speaking of *Alexander the Copper-Smith*, who had greatly oppos'd him, (c) *the Lord reward him*, says he, *according to his Works*; where it is to be observ'd, that the King's Manuscript reads ἀποδοῦναι, and not ἀπωδοῦναι, i. e. *shall or will reward*, and most of the antient Commentators have remark'd, that this is not an Imprecation, but a Prediction only, not unbecoming an Apostle.

Why St Stephen's Behaviour was preferable.

WHAT God says of the King of *Assyria*, whom he calls *the Rod of his Anger*, and *the Staff of his Indignation*, is not unapplicable to *Jehu*, after he was advanc'd to the Throne of *Israel*: *I sent him against the People of my Wrath, to tread them down, like Mire of the Streets, howbeit he meant not so, neither did his Heart think so, but it was in his Heart to destroy, and cut off Nations not a few*. *Jehu* indeed made

Jehu's Character.

(u) Pool's Annotations.  
ver. 25.

(a) Matth. xix. 8.

(x) 2 Chron. xxiv. 22.

(b) Young's Sermons.

(y) Ibid. ver. 23.

(c) 2 Tim. iv. 14.

(z) Ibid.



A. M.  
3001, &c.  
Ant. Christ.  
1003, &c.

made great Ostentation of *his Zeal for the Lord*, and that, during his Administration, (d) *there should fall to the Earth nothing of what he had said concerning the House of Ahab*; and it must be acknowledg'd, that for his Performance of the Divine Commands in this Regard, (e) *he receiv'd Commendations from God, and a Settlement of his Family in the Throne of Israel for four Successions*; and yet we may say of him, *that he meant not so, neither did his Heart think so*: He was still a bad Man, tho' *he did well in executing that, which was right in God's Eyes*, as to the Abolishment of the Worship of *Baal*; (f) *but his obstinate Persistence in the Sin of Jeroboam*, may be justly alledg'd against him, as an Argument of his False-heartedness in all his other Actions.

Why he continu'd the Worship of the golden Calves.

WHY he continu'd in this Kind of Idolatry, the Reasons were much the same with him, that they were with the first Institutor of it,—left, by permitting his Subjects to go to the Place appointed for Divine Worship, he might open a Door for their Return to their Obedience to the House of David; and, not only so, but disoblige likewise a great Part of the Nobility of the Nation, who, by this Time, had been long accusom'd, and were warmly affected to the Worship of the golden Calves. Herein however he made a plain Discovery of his Sin and Folly, in not daring to trust God with the keeping of his Kingdom, tho' it was from his Kindness and Donation that he had it, and in apprehending any Danger from the House of David, or the Kingdom of Judah, which were both now in so weak and declining a Condition, that they were much more likely to be swallow'd up by him.

Why God made use of him.

(g) THE Truth is, *Jehu* was a wicked, bold, furious, and implacable Man; but a Man of this Complexion (considering the Work, he was to be set about) was

a proper Instrument to be employ'd; and so far is it from tending to the Reproach, that it is infinitely to the Glory of God, that he can make use of such boisterous and unruly Passions of Mankind for the Accomplishment of his just Designs, according to the Observation of the royal Psalmist, (h) *Surely the Wrath of Man shall praise thee, and the Remainder of his Wrath shalt thou restrain*. This he plainly did in the Case of *Jehu*: For, after he had settled him in the Possession of a Kingdom, and still found that he persisted in his political Idolatry, he brought down the King of Syria upon him, (i) *who smote the Coasts of Israel*, and quite wasted all that Part of his Kingdom, which lay beyond the River Jordan.

From 1 Kings viii. to the End of 2 Chron.

THERE is this to be said however, concerning *Jehu's* cutting off *Ahaziah*, and (k) the other Branches of his Family, that, tho' his primary Intent in doing it was to secure himself in the Possession of the Kingdom, against all Claims, that might come from the House of *Ahab*; yet did he not act entirely contrary to his Commission, because (l) *Ahaziah* was the Son of *Athalia*, the Daughter of *Ahab*, and the Order of God was, (m) *that the whole House of Ahab should perish*: But then the Question is, *where* it was that *Ahaziah* was slain, because in the two Accounts, that we have of his Death, there seems to be some Repugnancy? The Account which we have in the second Book of Kings runs thus;—(n) *When Ahaziah saw the Death of Jehoram King of Israel, he fled by the Way of the Garden-House, and Jehu followed after him, and said, smite him also in his Chariot: And they did so, at the going up to Gur, which is by Ibleam, and he fled to Megiddo, and there died*: But in the Book of Chronicles it is said, that, (o) *when Jehu was executing Judgment upon the House of Ahab, and found the Princes of Judah, even the Sons of the Brethren of Ahaziah, that ministered*

(d) *Hilary's Commentary on the New Testament.*

(g) *Pool's Annotations.*

2 Kings vi. 14.  
xxii. 7, &c.

(h) *Psal. lxxvi. 10.*

(i) 2 Kings viii. 18.

(m) 2 Kings ix. 8.

(e) 2 Kings x. 10.

(f) 2 Kings x. 32.

(z) *Ibid. ver. 27.*

(f) *Ibid. ver. 29.*

(k) *Pool's Annotations. on*

(o) 2 Chron.



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Ant. Christ. 1003, &c.  
ministered to Ahaziah, he slew them. And he sought Ahaziah, and they caught him, (for he was hid in Samaria) and brought him to Jehu, and when they had slain him, they buried him.

The different Accounts in Kings and Chronicles concerning Ahaziah's Death, reconciled.

Now, in order to reconcile the different Accounts of the same Event, we must observe, (p) that, as one great End of Writing the Book of *Chronicles*, was, to supply such Matters, as had been omitted in the Book of *Kings*; so this Account of the Death of *Ahaziah*, in the latter, is very short, and included the Story of *Jehoram*, that the Reader, at one and the same View, as it were, might perceive in what Manner it was, that both these Princes fell; but in the former it is told more at large, and therefore, to compleat the History, we must take in both Accounts, and from thence we may gather, — That, upon seeing *Jehoram* mortally wounded, *Ahaziah* turn'd his Chariot, and made the best of his Way to *Samaria*, in order to escape into his own Kingdom; but, finding the Passes too narrowly guarded, he thought proper to conceal himself in the Town, in hopes of a better Opportunity; that *Jehu*, in the mean Time, coming to *Samaria*, and, having Intelligence that *Ahaziah* was lurking there, order'd that diligent Search should be made for him, and, when he was found, that he should be carry'd to *Gur*, (the Place, in all Probability, where his Father *Joram* had slain all his Brethren) and there be killed in his Chariot, that so his Servants might immediately carry off his Corps, and bury it. But, as *Jehu's* Order to the Officers, that were entrusted with the Execution, was only, that they should smite him, they thought it enough to give him a mortal Wound, so that his Servants carry'd him from thence to *Megiddo*, the next Town in the Tribe of *Issachar*, where he dy'd.

Why *Jehoram* was so incensed against *Elisha*.

THIS makes the Circumstances consistent: And tho' we are no ways concern'd (especially when the sacred History is silent) to assign any Reasons for such

furious Passions, as are frequently observ'd in great and wicked Men; yet it may be no hard Matter to imagine something more probable, than what (q) *Josephus* makes the Case of *Jehoram's* Indignation against *Elisha*, and his vowing to take off his Head; even because he refus'd to intercede with God for the Removal of the *Famine*, that had, at this Time, so sorely wasted the City of *Samaria*. From the many Miracles, which *Elisha* did, the King very likely might be convinc'd, that the same Spirit, which once resided in *Elijah*, was now descended upon him; and, therefore, as *Elijah* had Power, by his Prayers, either to shut, or open the Windows of *Heaven*, either to cause, or remove a *Famine*, as he pleas'd; (r) he might possibly imagine, that God had conferr'd the same Privilege upon *Elisha*, and might therefore be highly incens'd against him, because he would not make use of it in the Preservation of a City, reduc'd to the utmost Distress. But we can hardly imagine, that a wicked and idolatrous Prince (as *Jehoram* certainly was) would ever entertain so high a Conception of any of the Lord's Prophets: And therefore we must endeavour to find out some other Reason, for the Violence of his Rage and Indignation against him.

WHEN the Prophet *Elisha* carry'd the Detachment of the *Syrian* Army, which was sent to apprehend him at *Dothan*, hood-winked (as it were) into the City of *Samaria*, *Jehoram*, we find, would have gladly taken this Advantage, and fallen upon them with the Sword; (s) *My Father, shall I smite, shall I smite them?* So eager was he to have them destroy'd, as we may learn from the Repetition of his Words! But by no Means would the Prophet permit him; on the contrary, he order'd them to be treated with much Civility, and dismiss'd in Peace. An Usage this, which deserv'd a better Return, than what they made the *Israelites* the Year following, when they came, and besieg'd *Samaria*, and sorely distress'd it. The King of *Israel*, therefore,

From 1 Kings viii. to the End of 2 Chron.

(p) *Pool's* Annotations.

(q) *Jewish* Antiq. lib. ix. c. 2.

(r) *Pool*, *ibid*.

(s) 2 Kings vi. 21.



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therefore, reflecting on the Opportunity, which, had he employ'd as he desir'd, would have disabled the Army from making any fresh Invasions, but was unhappily lost, by listening to an *old dotting* Prophet, (as he might call him) was griev'd beyond Measure, and hereupon vow'd to make his Life pay, for the Lives of those, who, by his Counsel, had escap'd, and were now return'd to repeat their *Hostilities*. It may be suppos'd likewise, that, upon the Return of the *Syrian* Army, the King of *Israel*, knowing himself in no Condition to oppose them, might possibly be for purchasing a Peace at any Rate; which *Elisha* might endeavour to dissuade him from, by giving him all along Assurance, that the Enemy should at length be defeated. Finding however no Effect in the Prophet's Promises, and, on the contrary, seeing his *Capital* closely besieg'd, and the People reduc'd to great Extremity of Want, he began to repent him of following his Advice; and being shock'd at hearing the horrid Story (and that from the Mother's own Mouth) of her being forc'd to eat her own Child for Hunger, he fell into a Rage, and vow'd to be reveng'd of *Elisha*, as one, who, by his bad Counsel, had occasion'd all that Misery. (t) *God do so to me, and more also, if the Head of Elisha, the Son of Shaphat, shall stand on him to Day*; never considering that his own manifold and crying Sins, especially his obstinate adhering to the Idolatry of the *Calves*, (u) and the Whoredoms, and Witchcrafts of his Mother *Jezebel*, were the true and proper Causes of all his Calamities.

How all the  
Worshippers of  
Baal might be  
brought to meet  
together.

*J E H U* (as we said before) was a wicked and ambitious Man, and, it is much to be question'd, whether he would have executed the Divine Will so *punctually*, had it not fallen in with his own Interest and Designs. He had now extirpated the House of *Abab*; and, as *Abab* had been the first Introducer of the Idolatry of *Baal*

into the Kingdom of *Israel*, he could not but think, that the Priests and Prophets, and such, as adher'd to the Worship of that false God, were of *Jezebel's* Faction, and might, at one Time or other, take Occasion to revenge her Death. Something or other was therefore necessary to be done, in order to get rid of this dangerous Set of Men, and, that the Business might be done effectually, to get rid of them all at once. (x) He was a Person of a known *Indifference* in Matters of Religion, who, in this Regard, always conform'd to the Humours of the Court, and, in the Reign of King *Abab*, had been as strenuous a Worshipper of *Baal*, as any; and therefore, how could the People tell, when they read his *Proclamation* for a great Feast, and a solemn Sacrifice to be offer'd unto *Baal*, but that, in good earnest he had return'd to his *former Love* to the Religion, which he once embrac'd, and only deserted for a while, in Complacency to others? He had gone on a little oddly indeed at his Entrance upon the Government, had murder'd their chief *Patrons*, and made free with some of their Priests likewise, but these Priests perhaps were (y) *Domesticks* to *Jezebel*, or too near related to *Abab's* Family not to go off in the common Slaughter. Some Instances of this Kind could hardly be help'd in the Heat of Execution, when the Man was resolv'd to secure himself, and remove all Competitors: But now, that he has nothing to fear, why should we think, but that a *Prince*, who has no Sense of Religion at all, should be a Worshipper of our God *Baal*, (that glorious *Luminary* †, which shines so bright in the Firmament of Heaven) as he is of the *Golden Calves*?

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Thus, we may suppose, the *Baalites* *why they all* reason'd, upon reading the King's *went.* Proclamation so apparently in Favour of their Idolatry; and God, in his Judgment, suffer'd their (x) *foolish Hearts to be thus darkened,*

(t) 2 Kings vi. 11.

(u) Chap. ix. 22.

(x) *Pool's* Annotations.

(y) 2 Kings x. 11.

† *Baal* and *Astaroth* have commonly join'd together; and, as it is believ'd, that *Astaroth* denotes the *Moon*, we may with good Reason say, that *Baal* is put for the *Sun*. *Calmer's* Dictionary.

( ) 2 Thess. ii. 11.



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*darkened, and, because they received not the Love of the Truth, that they might be saved, for this Cause, he sent upon them a strong Delusion, that they might believe a Lye. But, whether they deluded themselves into this Persuasion, or not, this they knew by Experience, that Jehu was a Man of a fierce and bloody Temper, who would not fail to put his Threats in Execution, and therefore reading in the same Proclamation, that, (a) whoever shall be wanting, he shall not live, they found themselves reduc'd to this sad Dilemma, either to go, or die: And therefore they thought it the wisest Way, to run the Hazard, and throw themselves upon his Mercy, having this at last to plead for themselves, that they were not disobedient to his Commands. The only remaining Question is, if every one obey'd this Summons, how could the Temple of Baal be capable of receiving them all?*

*And how, the Temple could contain them all.*

Now the Words of Jehu's Summons are these, — (b) *Call unto me all the Prophets of Baal, all his Servants, and all his Priests, let none be wanting; for I have a great Sacrifice to offer unto Baal. — And Jehu did it in Subtilty, to the Intent that he might destroy the Worshippers of Baal; in which Words we may observe, (c) that two particular Orders of Men are distinctly mention'd, the Prophets, and Priests, and therefore we may presume, that the Servants, and Worshippers, who are join'd with them, were some of an inferior Kind, (such as Levites in the Jewish, or Deacons in the Christian Church) who attended upon the other in their sacred Ministrations; because in the 22d Verse, we find Jehu ordering him, who was over the Vestry, to bring forth Vestments for all the Worshippers of Baal, which cannot be meant of the People in general, because they wore no distinct Garments in*

their Worship either of God, or Baal, but of the Priests and Ministers only. These were the great Support of the present Idolatry, and therefore Jehu concluded very justly, that, if he did but once destroy them, all the common Worshippers would fall away of course.

BUT, even if we take the Words *Servants and Worshippers* in their utmost Latitude, we need not doubt, but that the Temple of Baal (d), which was built in the Capital City, and near the royal Palace, and, being the chief in its Kind, was design'd for the Use of the King and Queen, and particularly perhaps for such great and high Solemnities, was large and capacious enough to hold them all. For, besides this principal Building, (e) there might be several outward Courts, (as there were in the Temple at Jerusalem) where the People stood, while they worshipp'd (as they did in the Temple-Service) and these, together with the Temple itself, would afford Space sufficient for all the Idolaters of that Kind, both Ministers and People, that were then in the whole Kingdom. For, since the Days of Ahab, by the Ministry of Elijah, Elisha, and the rest of the Prophets, as well as by the Slaughter, which Hazael, in his Wars against Israel, had made among many of them, the Number of Baal's Worshippers had been greatly diminish'd. Jehoram himself, as we read, (f) *put away the Image of Baal, that his Father had made, and, when the King withdrew his Presence and Encouragement, his Subjects, without Doubt for the Generality, follow'd his Example; for it cannot be suppos'd, that the Worship of such senseless Idols could ever be kept up (especially among a People, that had the Oracles of God in their Custody) without the Influence of some great Authority, or the Consideration of some wicked and worldly Ends.*

From 1 Kings viii. to the End of 2 Chron.

(a) 2 Kings x. 19. Commentary.

(b) Ibid. (f) 2 Kings iii. 2.

(c) Pool's Annotations.

(d) Pool, ibid.

(e) Patrick's



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1003, &c.

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## DISSERTATION III.

### Of JONAH'S Mission to NINEVEH, and Abode in the Whale's Belly.

The Nature of  
his Story.

IN the whole Compass of the Old Testament, I know of no Passage, that has been made so popular a Topick of Banter and Ridicule, and which the Lovers of Infidelity, in all Ages, have so much delighted to discant upon, as the Story of Jonah's continuing three Days and three Nights in the Whale's Belly. The Story indeed, at first hearing, sounds surprisingly; and therefore we need not wonder, that the Wit and Sagacity of a Porphyry, or a Julian, found some plausible Exceptions against it, which our modern Retailers, and malicious Improvers of their Objections, have endeavoured to decry as a wild Romance, or, at best, but a parabolical Representation of something else.

The Objection  
against it.

“THAT a Man, thrown into the Sea, with all his Cloaths on, should, in the very Nick of Time, meet with a Fish, and such a Fish as was never heard of before, large enough to swallow him up quick, and, without hurting an Hair of his Head, to keep him in his Stomach, for so many Days and Nights, alive; that in this narrow, and gloomy Prison, he should be able to breathe, and live, and be nourished; thence send up his Prayers to God, and thence promise himself a Deliverance in due Time; this is an Account of Things so very absurd, that there is no Possibility of believing it. For admitting that Jonah got safe and sound down the Whale's Throat, yet how could he subsist there without Air, or continue any Time without being par-boiled? The Stomach, we know, would do its Office; and therefore we

cannot but think, that, in a few Hours, much more in three Days, the Man must, of course, have been totally dissolved, and his Body converted into the Body of the Fish; or, if its Digestion was not so quick, he must, at least, when cast upon the Shore, have been sadly sodden, and unfit to be sent upon another Expedition.

“WHAT God can do, we must not dispute; but then, great Care should be taken, not to magnify his Power, to the Diminution of his Wisdom, or to think, that he is so lavish of his Miracles, as to save a rebellious Prophet, that was disobeying his Orders, and fleeing, if possible, from his Presence; that deserv'd indeed to be left to the Mercy of the Waves, and made Food for the Fishes of the Sea, rather than vouchsafed so stupendous a Preservation: And all this, for what? Even to compel him to go, against his Will, to a wicked City, with an unwelcome Message; as if there had been no Prophet in Israel, but this sullen and refractory Man, to be sent upon this Errand.”

NINEVEH, at the Time when Jonah was sent thither, was the Metropolis of the Assyrian Empire, and one of the largest and most antient Cities in the World. According to the best Chronologers, it was built not long after the Flood, and very soon after the Tower of Babel, by Nimrod; but being afterwards greatly enlarg'd by Ninus, from him it receiv'd its Name. It was situated upon the Banks of the Tigris, and (as Diodorus (g) has

Answer'd by  
an Account of  
Nineveh, and  
why Jonah  
was sent thither,  
viz. to  
convert its Inhabitants.

given



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given us the Description of it) was, in Length, an hundred and fifty *Stadia*; in Breadth, fourscore and ten; and in Circumference, four hundred and seventy; which, being reduc'd to our Measure, make it about one and twenty Miles long, nine broad, and four and fifty round. How stately its Walls, and how lofty its Towers were, the same *Historian* has taken care to inform us; and how great the Number of its Inhabitants was, we may learn from (b) *the six Score Thousand Children, who could not discern between their Right-Hands, and their Left*: For, according to a *proportionate* Computation, there must have been in the whole above *six hundred Thousand Persons*.

Now we have wrong Conceptions of God, if we think, that, because he made the Children of *Israel* his peculiar People, he therefore neglected all the World besides. On the contrary, (i) *Tho' he shewed his Word unto Jacob, and his Statutes and Ordinances unto Israel, in a particular Manner*, yet he did not leave himself without a Witness in other Nations; but, whenever they were drawing Destruction upon themselves, took care to acquaint them with their impending Doom: To this Purpose, we may observe, that not only *Isaiah*, *Ezekiel*, and *Daniel*, but almost all the other Prophets, do foretel the Destruction of *Babylon*; and publish the Divine Threats against *Egypt*, *Edom*, and the other Kingdoms neighbouring upon *Canaan*; that (k) *Jeremiah*, in particular, was order'd by God to make himself *Bonds* and *Yokes*, and send them to the Kings of the *Ammonites*, of *Tyre*, and *Sidon*, and other Princes, by the Hand of their *Ministers*, who were then at the Court of *Zedekiah* King of *Judah*, with his Admonition to their Masters, that, unless they repented of their evil Ways, he would deliver them into the Power of *Nebuchadnezzar* King of *Babylon*, whom he calls his *Servant*, even as he does (l) *Cyrus* his *anointed*, (for being appointed

to execute his Will) *some hundred Years* before he was born; and therefore we need less wonder, that we find God interesting himself in the Preservation of the large and populous City of *Nineveh*, upon which depended the whole Fate of the *Assyrian* Empire; since, in all Ages, he has given Proofs of his Protection, and absolute Dominion over other Nations, as well as the *Israelites*; either in threatening their *Disobedience*, in order to procure their Amendment, or, if they despis'd his Threatenings, in punishing their *Obstinacy*; as they deserve:

(m) *IS he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also*, says an Apostle of great Authority: And therefore we may presume, that, as *Jonah* was the only Prophet, in the *Old Testament*, that was sent expressly to preach to the *Gentiles*, God might design hereby to give to his People a *Premonition* of his Intention, in the *Fulness of Time*, (n) *to raise up a Root of Jesse*, (as the Prophet expresses it) *which should stand for an Ensign of the People, and unto which the Gentiles should seek*: To (o) *break down the middle Wall of Partition, even the Law of Commandments, contained in Ordinances*; and to unite all Nations in one Communion, under (p) *one great Shepherd and Bishop of their Souls*.

BUT whether God might design this Call to the *Ninevites*, as a *Pledge* and Assurance of his future Admission of the People of all Nations into the Privileges of the *Christian Covenant*; this certainly he might have under his immediate View, viz. to shew the Disparity between his People and Aliens, and, upon the Comparison of their several Behaviours, shame them for living unreclaim'd under the constant preaching of his Prophets for so many Years, when a People, whom they despis'd, as being *Strangers to the Covenant of Promise*, had, by the mighty Power of his Word, been converted in the Space of *three Days*.

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And to shame  
his own Peo-  
ple.

11 I

NOTHING

(b) *Jonah* iv. 11.  
iii. 19.

(i) *Psal.* cxlvii. 19.  
(n) *Isaiah* xi. 10.

(k) *Jer.* xxvii. 2, &c.  
(o) *Eph.* ii. 14.

(l) *Isaiah* xlv. 1.  
(p) 1 *Pet.* ii. 25.

(m) *Rom.*



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NOTHING is more common in Scripture, than to find God complaining of his People for not attending to the Messages, which he sent them. (q) *Since the Day that their Fathers came forth out of Egypt, (says God to one of his Prophets) even unto this Day, I have sent unto them all my Servants, the Prophets, daily rising up early, and sending them; yet they hearkened not unto me, nor inclined their Ear, but hardened their Neck, and did worse than their Fathers: Therefore shalt thou speak all these Words unto them, but they will not hearken, and thou shalt call unto them, but they will not answer thee.* And therefore God, very well foreknowing the Success that his Prophet would meet with, might send him with Commission to preach to the *Ninevites*, not only in Pursuance of his kind Purposes to them, but with an Intent likewise, to render his own People inexcusable, even as our Saviour represents the Case of the *Jews* in his Days, who refus'd to hear him; (r) *The Men of Nineveh shall rise in Judgment with this Generation, and shall condemn it, because they repented at the Preaching of Jonah, and behold a greater than Jonah is here.*

Why Jonah refus'd to go.

AND indeed, some have imagin'd, that one great Cause of *Jonah's* declining the Order at first, and of his going at last with so much *Reluctancy* to *Nineveh*, might be some Suspicion, that, in Case these *Gentiles* should listen to his Preaching, it might be, not only a lasting *Reproach*, but a Means of *Reprobation* likewise to his Countrymen, who, under the constant *Ministration* of so many Prophets, were only become more obdurate in Sin: And therefore, *jealous* of the Honour of his Nation, and too solicitous for their Preservation, he could not prevail with himself to accept of a Commission, that seem'd to interfere with *this*; lest a ready Compliance with the Divine Commands at *Nineveh* should prove, the Disparagement at least, if not the utter Rejection of (s) *his Brethren, his Kinsmen after the Flesh.*

THE Prophet himself, however, has suggested another Reason for his Unwillingness to go to *Nineveh*, and that is, the superabundant Mercy of God, which, he foresaw, would be mov'd to Pity, at the Prayers, and Tears of the People, and therefore he remonstrates thus: (t) *I pray thee, O Lord, was not this my Saying, when I was yet in my Country? Therefore I fled before unto Tarshish; for I knew that thou art a gracious God, and merciful, slow to Anger, of great Kindness, and repentest thee of the Evil.* But, how plausible soever this Excuse may be, yet, upon the Face of the whole Affair, it appears, that the Prophet consider'd himself a little too much; and therefore we may conclude, that the true Reason, for his declining this Errand, was the Hazard and Difficulty of the Undertaking, and the great Uncertainty of its Success: The very same Thought, that deterr'd *Moses* from applying to *Pharaoh* to grant the *Israelites* their Liberty; and *Gideon*, from taking up Arms to rescue his Country from the Slavery of the *Midianites*: For as each of these made their several Excuses; *I am of uncircumcised Lips*, says one, and how shall *Pharaoh* hearken unto me? And, *I am the least in my Father's House*, says the other, and how then shall I save *Israel*? So might *Jonah* say within himself, "I am less than the least of the Prophets, and how then can I expect that the People of so great and opulent a City will give any Attention to my Preaching; that they will not rather take the Alarm, and fall upon me, and slay me, when I come to tell them that their Ruin and Destruction is so near approaching? I'll get quit of this dangerous Affair therefore, as well as I can, and, because I conceive, that the Spirit of Prophecy, (which upon this Account makes me so uneasy) will not pursue me, after I am gone out of the Holy Land, I'll make the best of my Way into *Cilicia*; for, when I have got at some Distance from *Judea*, God perhaps may think

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(q) Jer. vii. 25, &c.

(r) Matth. xii. 41.

(s) Rom. ix. 1.

(t) Jonah i. 2.



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“think no more of sending me, but may  
“find him out some other Prophet, that  
“is better qualify’d for this Purpose.”  
But, (u) *whither shall I go from thy Spirit?*  
(as one better instructed than *Jonah* seems  
to be in this Article of his Omnipresence,  
addresses himself to God) Or *whither*  
*shall I flee from thy Presence? If I ascend*  
*up into Heaven, thou art there; if I go*  
*down into Hell, thou art there also; if I*  
*take the Wings of the Morning, and dwell*  
*in the uttermost Parts of the Sea, even*  
*there also shall thy Hand lead me; and thy*  
*Right-Hand shall hold me;* which no Man  
ever so experimentally found to be true, as  
did this Prophet, while he sojourn’d in the  
Deep, and took up his Habitation in the  
*Whale’s Belly*.

That the Fish,  
which swal-  
low’d up  
*Jonah*, very  
probably was  
a Whale.

(x) SOME learned Men indeed are of  
Opinion, that the Fish, which swallow’d  
up *Jonah*, was not a *Whale*, because the  
largest of these (as they tell us) have but  
in Proportion very narrow Gullets, such as  
are not capable of receiving a Man entire  
into their *Stomachs*: And therefore they  
imagine, that it was what they call the  
*Lamia*, or *Sea-Dog*, which, tho’ less in  
*Bulk* than a *Whale*, has a Gullet so vastly  
large, that frequently in its Stomach have  
been found Men, all whole and entire;  
(y) and sometimes clad in Armour.

It must be acknowledg’d, that the  
*Hebrew Dag-gadol*, which the Text in  
*Jonah* makes use of, signifies no more  
than any great Fish; but then it makes  
something for the common Opinion, that  
the *Whale* is the largest Species we know  
of, that swims in the Sea. The Antients  
indeed seem to have enlarg’d too much in  
their Account of this Animal. (z) *Pliny*  
talks of some that were six hundred Feet  
long; and above half as much broad.  
*Solinus* (a) makes others no less than eight  
hundred Feet; and *Dionysius* (b) seems to  
affirm of others, that they had a Throat

wide enough to swallow up a Ship with all  
its Rigging. But tho’ these may pass for  
extravagant *Exaggerations*, (c) an Author,  
who has wrote expressly upon this Subject,  
gives us this Account, — “That, in the  
“*Northern Seas*, there are *Whales* of such  
“a prodigious Bigness, that, when their  
“Flesh is taken off, and nothing left but  
“their *Skeletons*, they look like large  
“Vessels, or rather like spacious Houses,  
“with several Chambers and Windows in  
“them, wherein a whole Family might  
“find Room to live.” Their Mouth  
(every one allows) is capable of containing  
several Men at once. We are told (d) of  
one, cast upon the Coast of *Tuscany*, in  
the Year 1624, whose Jaws were so wide,  
that a Man on Horseback might have rode  
into them with Ease: And we have not  
much Reason to doubt, but that their  
Throat and Belly are answerable to (e) so  
spacious an Opening.

It cannot be thought indeed, but the  
*Oesophagus*, in Creatures that are dead,  
must be contracted to a great Degree, in  
Comparison to what it is when they are  
alive, and especially when they are eating;  
in which Case it is capable of so great  
*Dilatation*, (as is evident from a *Pike’s*  
sometimes swallowing another Fish almost  
of his own Magnitude) that we need not  
much fear, but that the Fish, which God  
had provided for that Purpose, was able to  
gulp *Jonah* down at once, without ever  
hurting him. For the *Whale*, as we  
are told, has neither Teeth nor Tusks,  
(whereas the *Sea-Dog* has four or five Rows  
of Teeth in each Jaw) and is therefore  
the much properer of the two to receive  
into its Stomach any Thing alive, with-  
out the Danger of *Contusion*.

Thus we have convey’d *Jonah* safe  
and sound into the *Whale’s Belly*; let us  
in the next Place, see how he is to live  
there for the Space of three Days. The

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How he might  
live in the  
*Whale’s Sto-*  
*mach*.

(a) Psal. cxxxix. 7.  
Art. 14.

(x) *Barthart de Animal. sacris*, Part. ii. lib. v. c. 12. *Bartholin. de Morbis Biblicis*,  
(y) This a French Author, named *Rondelet*, reports of one of these *Sea-Dogs*, which was taken  
near Nice, or *Marseilles*. *Cabnet’s Dissert. sur le Poisson qui engloutit Jonah*.

(u) Cap. 52.

(b) *Periegetes*, ver. 603.

(c) *Olaus Magnus*, de Piscibus Monstros. lib. xxi. c. 15, 16.

(d) *John Cabri*, of the Academy of Florence, makes mention of this *Whale*.  
illud, quod veluti janua speluncæ illius fuit.

(e) *Quanto Hiatu patebat os*



A. M. 3001, &c.  
Ant. Christ. 1003, &c.

Scripture indeed speaks precisely of (f) *three Days, and three Nights*; but as *Jonah* was a *Type* of our Saviour, and his Abode in the Belly of the Whale a Prefiguration of our Lord's Continuance (g) in the Heart of the Earth, there is some Reason to think, that the *Type*, and the *Antitype*, in this Respect, were both alike; and that, as our Lord was but one whole Day, and Part of two more, in the Grave, so *Jonah* might continue no longer in the Deep; and yet, according to the Hebrew Way of Computation, both be truly said to have been *three Days, and three Nights*, in their respective Confinements. But not to insist on this *Abbreviation* of Time, what some *Naturalists* tell us of the Food of the Whale, viz. That it does not live on Flesh, but on Weeds, on the Froth of the Sea, on Insects, and such small Fish as are easy of Digestion, and that, consequently, as having a colder Stomach it was a fitter Receptacle for the Prophet, than any other Fish, that was *carnivorous*; this might be of some Consideration perhaps, were we not dispos'd to call in the *miraculous* Power of God, which alone could preserve him in these Circumstances. But then, we cannot but allow, that, as he suspended the Violence of the Fire, from hurting the three young Men, that were cast into the Furnace; that as he made St *Peter's* Body either so *light*, as to walk upon the Waters, or the Waters so *solid*, as to support it; so, with the same Facility, he might controul the acid Humours in any Creature's Stomach, and make it (for such a determinate Time) lose its Faculty of Digestion: For in all this, there is nothing that surpasses the Power of the great AUTHOR OF NATURE, who gives, or suspends the Activity of all Bodies, who stops, or controuls, who changes, or modifies (as he thinks fit) all the Motion which he communicates to Matter, of what Kind soever it be. And, in like Manner, tho' it be impossible, according to the ordinary Laws

of Nature, for a Man to breathe in the Stomach of a Fish, or, at least, to draw in such a Quantity of Air, as is requisite to give a due Circulation to his Blood; yet, since it is neither contrary to the Nature, nor superior to the Power of God, by one Means or other to effect the Thing, if it be but agreeable to his Will, we cannot see any Reason why it may not be done.

BATS, and Swallows, and other Birds, which in the cold Season of the Year creep into Cliffs of Rocks, and hollow Trees, (h) Creatures, that live under Ground, and several others, that abide at the Bottom of deep Waters, subsist in a Manner without breathing. They live, as it were, in a *Deliquium* of Life, and the Blood in their Veins seems to move very slowly, if at all; and yet we find them revive again, upon the Approach of the genial Heat of the Sun, to give their Blood and Juices a brisker Fermentation; and why might not God then, during these three Days and Nights, put *Jonah* into the very same State of Repose and Tranquillity, that either the Element they live in, or the colder Season of the Year do naturally bring upon these Animals, by correcting the Fluidity, and retarding the Circulation of his Blood, so as to make frequent Respiration not so necessary?

THE antient Physicians were of Opinion, that, while the Child continu'd in its Mother's Womb, it liv'd without breathing, so that there was no Employment for the Lungs, until it came into the open Air; but later Anatomists will persuade us, that, without some Circulation of Blood in the Body, no Animal can live; and therefore they pretend to have found out in the Fetus a considerable Artery, which conveys the Blood from the Vena Cava (without its passing into the right Ventricle of the Heart) into the Lungs; from whence, by another smaller Artery (which they call the Botal) it is carry'd into the Aorta, and so continues in a perpetual Circulation, without entering the Lobes of the Lungs, which

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4.

(f) Jonah i. 17.

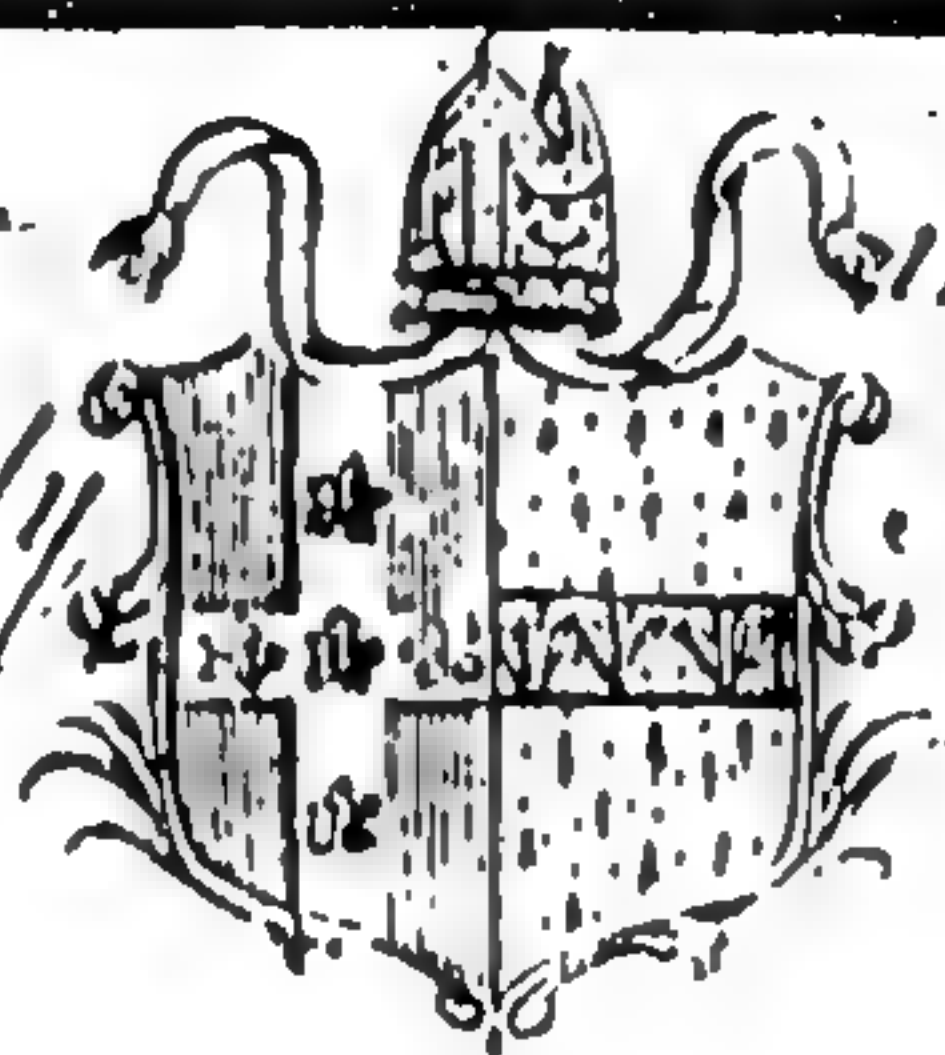
(g) Matth. xii. 40.

(h) Calver's Dissert. sur le Poisson, &c.





To the right Reverend Father & Sir God. NICHOLAS Lord Bishop of  
 S. DAVIDS, this Plate is most humbly  
 Dutifull Son and Servant;  
 Inscr'd. by his Lordship's most  
 Tho. Stackhouse.





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which are not replete with Blood; nor begin to move; until the Child is born and sucks in the fresh Air. For then, *say they*, the Blood, being forc'd by the Motion of the Heart into the *Artery*, whose *Orifice* lies in its right *Ventricle*, goes directly into the Lungs, and is thence brought back by the *Pulmonary Vein*; so that the other Vessels, which help the Circulation of the Blood in the *Fætus*, being now become useless, do by Degrees stop, and are dry'd up. But it may not always happen so: In some particular Persons Nature sometimes preserves them open; and this is the Reason which some give us, why the *Divers* (as they are called) who accustom themselves to go under Water, to discover and bring up the Riches of the *Deep*, can abide so long in that Element, without breathing.

We pretend not however to advance, that *Jonah* was one of this Sort of Men; but still we may affirm, that it was in God's Power, during his Continuance in the *Fish's* Belly, to put him in such a State of Acquiescence, and his Blood into such a Form of Circulation, as would require no more *Respiration*, than the *Fætus* has in the Womb. In this there is nothing impossible, nothing incompatible with the Laws of Nature; tho' it must be acknowledg'd, that, strictly speaking, the Thing is above the *ordinary* and known Laws of Nature, and therefore miraculous: But then, if we believe not this Miracle, why should we believe any other, or why should it be thought a more incredible Thing, that *Jonah* should live three Days in the Belly of a large Fish, than that *Lazarus* (i) should be re-called to Life again, after he had been four Days bury'd in the Grave; that the Prophet should return from this *Sea-Monster's* Stomach, safe and sound, than that the (k) three *Jews* in *Babylon* should escape from the flaming Furnace, without having so much as the smell of the Fire pass upon them?

An Objection.

"BUT other Miracles, it may be said, were done for some wise Ends of Pro-

vidence, and when there appear'd an urgent Occasion for God's exerting his Almighty Power; whereas, in the Case before us, there seems to be none at all."

THAT Prophets, however invested with great Power, and sometimes intrusted with high Commissions from God, were (l) Men subject to like Passions and Infirmities as we are, is evident, not only from the Testimony of the *Apostle*, but from the Accounts of their own Behaviour likewise. The Prophet, that was sent to *Bethel* to denounce God's Judgment against the idolatrous Altar, was a sad Example of human Frailty, in giving Credit to the Persuasions of another, even when they contradicted a Divine Command. *Jonah*, when he was directed to go to *Nineveh*, discover'd the like, if no greater Tokens of human Infirmary, when, instead of pursuing that Journey, he bent his Course another Way, not without some vain Hopes of evading by that Means the Divine Presence: And therefore, as God sent a *Lion* to slay the Prophet of *Judah*, for his too much Credulity; so some have imagin'd, that he not only pursu'd this Prophet of *Israel* with a dreadful Storm, but even had him thrown over-board, and swallow'd up by this *Sea-Monster*, in Punishment for his Perverseness and Prevarication. God indeed, by his over-ruling Power, made the Belly of this Monster a Place of Security to him; but what Notions the Prophet himself had of this strange Habitation, (m) where the Floods compassed him about, and the Billows and Waves passed over him, we may learn from his Meditations in the Deep, (n) when he cried, by Reason of his Affliction, to the Lord, and he heard him: So that, upon the Presumption, that God intended not to destroy him, the primary Reason, we may imagine, for his appointing this Fish to swallow him up, was to stop this fugitive Prophet, as he was endeavouring to make his Escape: But then, in the Midst of Judgment thinking upon Mercy, after a

11 K

Confinement

(i) John xi. 17, 39, 44.

(k) Dan. iii. 27.

(l) James v. 17.

(m) Jonah ii. 3.

(n) Ibid. ver. 2.

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Answer'd, by  
showing for  
what Ends  
God did this  
Miracle, viz.  
to punish Jo-  
nah.



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Confinement of three Nights and three Days in the Deep, whereby he both taught him better Obedience for the future, and rectify'd his Notions concerning the Divine Omnipresence, he order'd his *Jailor* (if we may so speak) to give him his Liberty, and deliver him safe on Shore.

To convert the  
Mariners.

THE *Oriental* Traditions do vastly differ as to the Place, where *Jonah* was cast upon the Land. (*o*) *Josephus* must needs be under a gross Mistake, when, to throw him upon some Coast of the *Euxine* Sea, he makes the Whale (which could hardly be any quick Mover) run *eight hundred Leagues*, at least, in three Days and Nights: Neither are others, who, from the upper Part of the *Mediterranean*, carry him into the *Ocean*, and thence into the *Red-Sea*, or the *Persian Gulph*, in the like Space of Time, any happier in their Conjectures. This Ship, we know, was bound for *Tarsus* (*p*), a great trading Town in *Cilicia*, a Province in *Asia Minor*, at the *East End* of the *Mediterranean-Sea*; and therefore the most probable Opinion is, that, somewhere on this Coast, the Fish disembogu'd itself of *Jonah*; and, if so, the *Mariners*, who, by the Time that he was set on Shore, had arriv'd at their Port, when they heard the strange Account of his Deliverance, must have become *Converts* to the Worship of that God only, who, in this Instance, had shewn himself able (*q*) to do whatever he pleas'd in Heaven. and in the Earth, in the Sea, and in all the deep Places.

IN the Storm which *St Paul*, in his Voyage from *Crete* to *Rome*, underwent, an Angel stood by him one Night, and said unto him, (*r*) *Lo, God hath given thee all them that sail with thee*: And if, by the Expression, we may understand the Salvation of their Souls, as well as their Bodies, a sufficient Reason it was, for God's permitting this Distress to fall upon them, since eventually it prov'd the Occa-

sion of their Conversion. And, in like Manner, if the sudden Ceasing of the Storm upon *Jonah's* being cast forth into the *Sea* (*s*), made so strong an Impression upon the *Mariners*, that sail'd with him; how can we think, but that his miraculous Escape out of that merciless Element (especially when he came to recount the Particulars of it) would make them all *Proselytes* to his Religion? And, if we may suppose farther, that some of the Ships Crew accompany'd him to *Nineveh*, as knowing the Purpose of his Errand thither, to testify to the People, that he was the same Man, who was in this Manner deliver'd from the *Jaws* of the Deep, or that the *Ninevites* came by their Intelligence of this Miracle by some other Means; we have here a good Reason why they attended to his Message, and repented at his Preaching, and consequently, why God wrought this wonderful Work upon him, in order to give his *Predictions* more Weight and Authority.

NAY farther, we may suppose, that, when the People of *Nineveh* heard *Jonah* preaching about their Streets, and threatening their City with so sudden a Destruction, their Curiosity would naturally lead them to enquire who that Person was, and by whose Authority it was, that he took so much upon him? And being inform'd, that he was of a Nation (*t*) which had God more nigh unto them in all Things, that they called upon him for, and had Statutes and Judgments more righteous than any other People upon Earth: A Nation, (*u*) to whom (as the *Apostle* expresses it) appertained the Adoption, and the Glory, and the Covenant, and the Giving of the Law, and the Service of God, and the Promises: A Nation (*x*) which the Lord had taken from the Midst of another Nation, had brought out of *Egypt* and settled in *Canaan*, by Temptations, by Signs, and by Wonders, and by War, and by a mighty Hand, and by a stretched-out Arm, and by great Terrors;

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To magnify  
his own Glory.

(o) *Jewish Antiq.* lib. ix. c. 11.

(p) *Acts* xxvii. 24.

(q) *Deut.* ii. 35.

(r) *Acts* xxvii. 24.

(s) *Wells's Geography* of the New Testament, Part ii.

(t) *Jonah* i. 16.

(u) *Deut.* iv. 7, 8.

(v) *Psal.*

(w) *Rom.* ix. 4.



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*Terrors*; and that he, in particular, was a Prophet of this great God, who *had made the Heavens, and the Earth, the Sea, and all that in them is*, and who, for his Disobedience in refusing to come upon this Errand, had confin'd him in the Deep for three Days and Nights, but now, upon his Humiliation, had set him free from his ghastly Prison, and given him Courage to speak with so much Boldness: The People, I say, who were inform'd of all this, could not well fail of giving God the Glory due unto his Name, for sending a Prophet of his favourite Nation, and one of so distinguish'd a Character, to give them Notice of their impending Doom.

(y) *I WROUGHT for my Name's Sake*, (says God, remembering the wondrous Things which he had done for the Children of Israel) *I wrought for my Name's Sake, that it should not be polluted among the Heathen, among whom they were, in whose Sight I made myself known unto them, in bringing them out of the Land of Egypt*: And therefore we may well admit (as another Motive to his working this Miracle) the Desire he had to raise the Fame of a Nation he had taken so immediately under his Care, as well as to have the Glory of his own Name magnify'd among the Gentiles. To which we may add that most weighty Reason of all, which our blessed Saviour suggests: (z) *An evil and adulterous Generation seeketh after a Sign, and there shall no Sign be given to it, but the Sign of the Prophet Jonas: For as Jonas was three Days and three Nights in the Whale's Belly, so shall the Son of Man be three Days and three Nights in the Heart of the Earth*. So that the great Design of God's exhibiting, at this Time, this Miracle in the Person of *Jonah*, was to confirm, in future Ages, the great and fundamental Article of our Faith, upon which the whole Superstructure of the Christian Religion depends, *the Resurrection of our Saviour Christ*; and

that, whenever the Reality of that Fact, as it is related in the *New Testament*, came to be called in Question, we might be furnish'd with a parallel Instance of the mighty Power of God, recorded in the *Old*.

NOR is it only in the *sacred Records* that we meet with this History of *Jonah*, but in the *Fables*, related by several *Heathen* Authors both in Verse and Prose we find evident Footsteps and Memorials of it. *Hercules* was the great *Champion* of the *Grecians*, and his Fame they were wont to adorn with all the remarkable Exploits, that they could in any Nation hear of. 'Tis not improbable therefore, (a) that the Adventure of his jumping down the Throat of the *Sea-Dog*, which *Neptune* had sent to devour him, and there concealing himself for three Days, without any Manner of Hurt, save the Loss of a few Hairs, which came off by the Heat of the Creature's Stomach, was founded upon some blind Tradition, which these People might have of what happen'd to *Jonah*. Nor can the known Story of *Arion*, thrown over-board by the Seamen, but taken up by a *Dolphin*, and carry'd safe to *Corinth*, be justly referr'd to any other *Original*; since, (b) besides some Resemblance in their Names, and no great Disparity in the Times wherein they liv'd, (which are both Circumstances that make for this *Hypothesis*) the suppos'd Difference in their respective Callings can be no Manner of Objection to it, (c) because the same Word in the *Hebrew* Tongue signifies both a *Prophet* and a *Musician*. And therefore it is remarkable, that, as *Arion* play'd the Tune, wherewith he charm'd and allur'd the Fish to save him, before he jump'd over-board; so *Jonah*, when he found himself safely landed, utter'd, what is called (d) a *Prayer* indeed, but is, in Reality, a *lofty Hymn*, in Commemoration of his great Deliverance, as appears by this *Specimen*: (e) *The Waters compassed*

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The History of  
Jonah, alluded  
to in Heathen  
Fables.

And to make  
Jonah a Type  
of Christ.

(y) Ezek. xx. 9, 14.

(z) Matth. xii. 39, 40.

(a) *Lycophron*. vid. *Grotius* and *Bochart*.

(b) *Huet*.

Demonst. Evang. Propos. 4. de Prophetâ *Jonæ*.  
ver. 5, 6.

(c) *Huetius*, *ibid*.

(d) *Jonah* ii. 2.

(e) *Ibid*.



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compassed me about, even to the Soul; the  
Depth closed me round about, and Weeds  
were wrapped about my Head. I went  
down to the Bottoms of the Mountains; the

Earth, with her Bars was about me for  
ever; yet hast thou brought up my Life  
from the Pit, O Lord my God.

From 1 Kings  
viii. to the  
End of 2  
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## CHAP. IV.

*From the Death of UZZIAH, to the Death of JOSIAH King of  
JUDAH.*

### The HISTORY.

Zechariah,  
made King of  
Israel, is mur-  
der'd by Shall-  
um, who is  
slain by Menahem.

THE *Interregnum* †, or Vacancy in the Throne of *Israel*, which lasted for two and twenty Years and upwards, occasion'd so general a Confusion, that the People, at length, came to a Resolution to place *Zechariah*, the Son of *Jeroboam*, and the fourth † and last of *Jehu's* Line, upon the Throne. This happen'd in the eight and thirtieth Year of *Uzziah* King of *Judah*; but, as he prov'd a wicked Prince, and follow'd the Steps of his *Ancestors*, he did not live long to enjoy the Government: For, at the End of six Months,

he was murder'd by *Shallum*, who usurp'd the Throne, but enjoy'd it no longer than one Month. For *Menahem*, General of the King's Forces, which were then besieging *Tirzah*, hearing of what *Shallum* had done, immediately rais'd the Siege, and, marching directly to *Samaria*, defeated and slew *Shallum*; and, by the Power and Authority of the Army, plac'd himself upon the Throne. Not long after this, he return'd with his Army to *Tirzah* †; but the Inhabitants refusing to open the Gates, he took the Place by Storm, and

† This *Interregnum* some *Chronologers* make longer, and some shorter, according as they suppose that *Zechariah* reign'd, more or less, in Conjunction with his Father: But, that there was manifestly a *Vacancy* in the Throne of *Israel* for the Time assign'd, is evident from hence:—That *Jeroboam* the II<sup>d</sup>, who began to reign in the fifteenth Year of *Amaziah* King of *Judah*, dy'd in the fifteenth Year of *Uzziah*, and that his Son *Zechariah* began not to reign, till the eight and thirtieth Year of the said *Uzziah*; so that there was plainly all this *Interregnum*, but whence it was occasion'd, whether by *Foreign Wars*, or rather by *Domestic Confusions*, (as appears by the unfortunate End of the Successors) we are no where told. *Patrick's Commentary*.

† God had promised *Jehu*, that, for executing his Will upon the House of *Abah*, he would continue the Crown of *Israel* in his Family for four Generations; and accordingly, *Jeboabaz*, *Jonah*, *Jehoram*, and *Zechariah* succeeded him: But, because he did it, not so much in Obedience to the Divine Command, as to satisfy his private and ambitious Views, and in a Method of Cruelty quite abhorrent to the Divine Nature, God cut his Family short, as soon as he had fulfilled his Promise to him, and thereby accomplish'd the Prophecy of *Hosea*; *I will avenge the Blood of Jezreel upon the House of Jehu, and will cause to cease the Kingdom of the House of Israel*, Chap. i. 4. and perhaps it was in Remembrance of this Prophecy, as well as of the Promise, which confin'd the Kingdoms in *Jehu's* Family to four Generations only, 2 Kings xv. 10. that *Shallum* was encourag'd to attempt the Life of *Zechariah*. *Patrick's Commentary*, and *Pool's Annotations*.

† This is a Place we find frequent Mention of in the sacred Records, because it was a long Time the Regal City of the Kingdom of *Israel*, after that the ten Tribes had revolted from the House of *David*. *Jeroboam*, who was the first King of *Israel*, (though he dwelt for some Time in *Shechem*) in his latter Days, at least, resided here, as did all the



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and so having spoiled it, and laid all the Country waste as far as *Tiphzab*, he came, and sat down before it: But, when the People of *Tiphzab*, in like Manner, refus'd to open their Gates, and submit to him, without Distinction of Age or Sex, he put them all to the Sword, and, in short, was so barbarously cruel, as to \* rip up the very Women that were with Child.

*PUL* †, King of *Affyria*, taking the Advantage of these Distractions, march'd with an Army, and invaded the Kingdom of *Israel* on the other Side of *Jordan*, which lay nearest to *Babylon*: But *Me-*

*nabem*, by a Present of *three thousand Talents of Silver*, which he rais'd out of the wealthiest of his Subjects, prevailed with him, not only to withdraw his Forces, but to recognize his Title likewise to the Crown of *Israel*, before he left the Kingdom; which was one great Reason, that he held the quiet Possession of it for the Space of ten Years, and, in the fiftieth Year of *Uzziah* King of *Judah*, dy'd, and † was succeeded in it by his Son *Pekahiah*.

*PEKAHIAH* however did not reign above two Years, before he was murther'd,

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Menahem is  
succeeded by  
Pekahiah,  
who is mur-  
thered by Pe-  
kah, who is  
murther'd by  
Hoshea, under  
whom the Is-  
raelitish King-  
dom was de-  
stroy'd by Sal-  
maneser.

the other Kings of *Israel*; until *Omri*, having reign'd six Years in *Tirzah*, built *Samaria*; and remov'd the Royal Seat thither, where it continued until a final Period was put to that Kingdom. Now the Reason, which induc'd the first Kings of *Israel* to make *Tirzah* the Place of their Residence, may be gather'd from that Expression in *Canticles*, *Thou art beautiful, O my Love, as Tirzah*, Chap. vi. 4. which certainly implies, that *Tirzah* was a beautiful and pleasant City to dwell in. But how famous and beautiful a Place soever this City was, we have no certain Account of its Situation; only it is suppos'd by most, that as *Jeroboam* was of the Tribe of *Ephraim*, he would be naturally inclin'd to make Choice of a Place, within the Compass of his Tribe, for his Royal City: And this Opinion is thought to receive some Confirmation from the Word *Ephraim*'s being frequently us'd to denote the whole Kingdom of *Israel*, even because its capital City was situated in that Tribe. However this be, 'tis pretty plain, from the Circumstances of the Story, that the *Tiphzab*, where *Menahem* exercis'd so much Cruelty, was not the Town of that Name which lay upon the *Euphrates*, mention'd in 1 Kings iv. 21. as one of the Boundaries of *Solomon*'s Dominion, but some Place not far from *Tirzah*, and consequently, very probably in the Tribe of *Ephraim*. *Wells's Geography of the Old Testament*, Vol. III.

\* *Josephus* does not indeed make mention of this particular Instance of his unrelenting Cruelty, but this he tells us, that, "when he had taken the Town, he put all to the Sword, without sparing a Man, Woman, or Child; and that he exercis'd such merciless Rigour and Inhumanity towards his own Countrymen, as would have been unpardonable even to the worst of Barbarians." But by these Methods he thought, no doubt, to terrify the whole Kingdom, so that none might dare to withstand him. *Jewish Antiq.* lib. ix. c. 11. and *Patrick's Commentary*.

† This is the first Time that we find any Mention made of the Kingdom of *Affyria*, since the Days of *Nimrod*, who erected a small Principality there, *Gen.* x. 11. and *Pul*, or *Phul*, is the first Monarch of that Nation, who invaded *Israel*, and began their Transportation out of their Country. Some are of Opinion, that he was the same with *Belshis*, the Governor of *Babylon*, who, together with *Arbaces* the *Mede*, slew *Sardanapalus*, the last of the *Affyrian* Monarchs, and translated the Empire to the *Chaldeans*. Our excellent *Patrick* seems to be confident in this: But according to our learned *Prideaux*, *Belshis* was one Generation later, and therefore it is suppos'd, that this *Pul* was the Father of *Sardanapalus*, who was called *Sardon* with the Annexion of his Father's Name *Pul*, in the same Manner as *Merodach* King of *Babylon*, was called *Merodach-baladan*, because he was the Son of *Baladan*. This *Pul* therefore was the same King of *Affyria*, who, when *Jonah* preach'd against *Nineveh*, gave great Tokens of his Humiliation and Repentance. The only Difficulty is, that he seems to have march'd his Army from *Babylon*, and not from *Nineveh*, and yet his Son and Successor, we find, liv'd at *Nineveh*: But then it is suggested, that, as the Kings of *Affyria* resided sometimes at *Babylon*, and sometimes at *Nineveh*, 'tis not improbable, that *Pul*, to avoid the Judgments, which *Jonah* threaten'd against the latter, might remove to *Babylon*, where he resided the remaining Part of his Reign; and this made it so convenient for him to attack the *Israelites* on the other Side of *Jordan*. *Prideaux's Connection*, A. 747. and *Bedford's Scripture Chronology*, lib. vi.

† This shews that *Menahem* was a Man of great Weight and Consideration; since, notwithstanding all his Violence and Cruelty, he left the Kingdom in his own Family, which his two Predecessors could not do. It is manifest however, that there was a small Interregnum of about a Year's Continuance, between his Death and his Son's Accession: For his Son did not begin to reign till the fiftieth Year of *Uzziah*, and yet he must have been dead the Year before, because it is said of him, 2 Kings xv. that he began to reign in the thirty-ninth of *Uzziah*, and reign'd but ten Years. There was therefore apparently an Interregnum; but what the Occasion of it was, it is not so well known; though there is Room to suppose, that it proceeded from the Interest of his Successor, who might raise a Party to keep him out of the Throne, as he did afterwards to deprive him both of that, and Life. For (according to *Josephus*) "He was cut to Pieces, with several of his Friends about him, at a publick Feast, by the treasonable Practice of *Pekab*, one of his principal Officers, who, seizing upon the Government, reign'd about twenty Years, and left it at last a difficult Question to determine, Whether he was more remarkable for his Impiety towards God, or for his Injustice towards Men." *Joseph. Antiq.* lib. ix. c. 11. and *Bedford's Scripture Chronology*, lib. vi.



A. M.  
3001, &c.  
Ant. Christ.  
1003, &c.

in his Royal Palace, by *Pekah*, the General of his Army, who, in the last Year of *Uzziah*, usurp'd the Crown, and wore it for twenty Years, but not without much Disquiet and Perplexity. For, after that *Tilgath-Pileser* †, King of *Assyria*, had several Times invaded his Kingdom, taken his Cities, ravag'd the Country, and carry'd away great Numbers of his Subjects captive, *Hoshea* †, the Son of *Elah*, murder'd him, (as he had done his Predecessor) and, after an *Interregnum* of nine Years, thrust himself into the Throne; but it was not long, before he found that his *Usurpation* was attended with many Incumbrances.

*SALMANESER*, who, in the fourteenth Year of *Abaz*, King of *Judah*, succeeded his Father *Tilgath-Pileser*, in the Kingdom of *Assyria*, invaded his Country, and, having subdu'd *Samaria*, made him promise to become his *Vassal*, and to

pay him an annual Tribute. For some Time *Hoshea* sent his Presents, and his Tribute-Money, very punctually; but, having enter'd into a Confederacy with *So* †, King of *Egypt*, by his Assistance he hop'd to be able to shake off the *Assyrian* Yoke, and therefore withdrew his Subjection, and would pay no more Tribute; whereupon *Salmaneser* † march'd with an Army against him, and, having subdu'd all the Country round, and amass'd a \* great Quantity of rich Prey, he came, and sat down before *Samaria*. The Town held out for three Years; but, being at length compelled to surrender, *Salmaneser* quite demolish'd it. He took *Hoshea*, and put him in Chains, and shut him up in Prison all his Days; and, having † carry'd the People into Captivity, and plac'd them in the North Parts of *Assyria*, and in the Cities of the *Medes*, he sent several Colonies of his own Subjects from *Babylon*, and other Provinces, to replenish the Land: But

From 1 Kings  
viii. to the  
End of 2  
Chron.

† He is suppos'd by some to have been the Son and Successor of *Sardanapalus*, who restor'd the Kingdom of *Assyria*, and possess'd it, after it had been dismember'd by *Belesis* and *Arbaces*; but our learned *Prideaux* (who begins his excellent *Connection of the History of the Old and New Testament* at this Period) makes him to be the same with *Arbaces*, by *Ælian* called *Thilgamus*, and by *Castor*, *Ninus Junior*; who, together with *Belesis*, headed the Conspiracy against *Sardanapalus*, and fix'd his Royal Seat at *Nineveh*, the ancient Residence of the *Assyrian* Kings, as *Belesis* (who in Scripture is likewise called *Baladan*, *Isaiah* xxxix. 1.) did his at *Babylon*, and there govern'd his new-erected Empire for nineteen Years. *Prideaux's Connection*, Anno 747.

† After he had murder'd his Predecessor *Pekah*, the *Elders* of the Land seem to have taken the Government into their own Hands; for he had not the Possession of the Kingdom, till the latter End of the twelfth Year of *Abaz*, i. e. about nine Years after he had committed the Fact. He came to the Crown (it must be own'd) in a very wicked Manner, and yet his Character in Scripture is not so vile, as many of his Predecessors, 2 *Kings* xvii. 2. For, whereas the Kings of *Israel* had hitherto maintain'd Guards upon the Frontiers, to hinder their Subjects from going to *Jerusalem* to worship, *Hoshea* took away these Guards, and gave free Liberty to all to go, and pay their Adorations, where the Law had directed. And therefore, when *Hezekiah* invited all *Israel* to come to his *Passover*, this Prince permitted all that would to go; and when, upon their Return from that Festival, they destroy'd all the Monuments of *Idolatry*, that were found in the Kingdom of *Samaria*, instead of forbidding them, in all Probability, he gave his Consent to it; because, without some tacit Encouragement at least, they durst not have ventur'd to do it. *Prideaux's Connection*, Anno 729.

† This *So*, with whom *Hoshea* enter'd into Confederacy, is, in profane Authors, called *Sabacon*, that famous *Ethiopian*, mention'd by *Herodotus*, and *Diodorus Siculus*, who, in the Beginning of *Hezekiah's* Reign, invaded *Egypt*, and, having taken *Boccharis*, the King thereof Prisoner, had him, in great Cruelty, burnt alive, and then seiz'd on his Kingdom. *Prideaux's Connection*, Anno 726.

† *Salmaneser* (who, in *Tobit* i. 2. is called *Enemessar*, and in *Hosea* x. 14. *Shalman*) was the Son and Successor of *Arbaces*, or *Tiglath-pileser*, and, according to *Josephus*, (who has quoted a Passage from *Menander*) there is Mention made of him, and of his Conquest over the Land of *Israel*, in the History of the *Tyrians*. *Jewish Antiqu.* lib. ix. c. 14.

\* In this Expedition, among other rich Things, which he took and carry'd away, was the *Golden Calf*, which *Jeroboam* had set up at *Bethel*, which, ever since his Time, had been worshipp'd by the *ten Tribes*, that had revolted with him from the House of *David*, as the other *Golden Calf*, which he, at the same Time, set up at *Dan*, had been taken thence, about ten Years before, by his Father *Tiglath-pileser*, when he invaded *Galilee*, the Province wherein that City stood. *Prideaux's Connection*, Anno 729.

† The Policy of any Prince, in transplanting a conquer'd People into another Country, is to prevent their combining together, (which they cannot so well do in a strange Land, and among a mixt Multitude of different Languages) in order to shake off their uneasy Yoke, and recover their Liberty. *Le Clerc's Commentary*.



A. M.  
3001, &c.  
Ant. Christ.  
1003, &c.

But being too few for this Purpose, and withal very wicked and idolatrous People, the Divine Providence permitted *Lions* †, and other wild Beasts, to multiply upon them to such a Degree, that they were forc'd to make a *Representation* thereof at the *Assyrian* Court, viz. “ That, being “ ignorant of the Manner wherein they “ were to worship the God of the Coun- “ try, they suppos'd that this Affliction “ was sent upon them; and therefore they “ humbly pray'd, that some Priests of the

*Jewish* Nation might be sent to instruct “ them in that Particular.” This accord- ingly was done: But, as these *Colonies* con- sisted of a Mixture of different Nations and Provinces, they join'd the Worship of the true God, with that of the several *Idols* of the Countries, from whence they came; so that one might have seen the People, who came from *Babylon*, wor- shipping *Succoth-Benoth* †; the Men of *Cuthath* †, praying to *Nergal* †; those of *Hamath* †, setting up *Asbima* †; the

From 1. Kings  
viii. to the  
End of 2  
Chron.

A strange Con-  
fusion of Reli-  
gion, intro-  
duc'd into the  
Land of Is-  
rael.

*Avites*

† *Josephus*, in this Part of the History, takes the Liberty to alter the Sense of the sacred Text: For, instead of the Increase of *Lions*, which destroy'd the People, he tells us, “ That they were visited with a dreadful Plague, so “ that the Place was, in a Manner, quite depopulated by it.” But, allowing it to be *Lions*, why should these *new Inhabitants* be afflicted with these Creatures, for not fearing the Lord, 2 Kings xvii. 25. when the *Israelites*, who fear'd the Lord as little as they, were never infested with any such Thing? The *Israelites* indeed were addicted to Idolatry, but then they did not deny the Divine Power and Providence, only they imagin'd, that their *Idols* were the *interme- diate Causes*, whereby the Blessings of the Supreme God might be convey'd to them; whereas these *new Comers* believ'd the *Idols* that they worshipp'd to be true Gods, and had no Conceptions higher. They had no Notion of one eternal, almighty, and independent Being. The God of *Israel* they took to be such an one as their own, a *topical* God, whose Power and Care extended no farther, than to one particular Nation, or People; and therefore, to rectify their Sentiments in this Particular, he took this Method to let them know, that *all the Beasts of the Forest were his*, and that, whenever he is incens'd with a People, he wants no instruments to execute his Wrath; the Air, the Earth, the Elements, and Creatures of any Kind, can avenge him, and punish them. *Jewish Antiq. lib. ix. c. 14. and Calmet's Commentary.*

† Among the great Variety of Conjectures, it is difficult to tell, what we are properly to understand by these *abstruse* Words. The *Jewish* Doctors will have them to signify an *Hen* and *Chickens*, but for what Reason 'tis hardly conceivable. Others rather think them that celestial *Constellation* called *Pleiades*, which the *Babylonians*, who were greatly addicted to Astronomy, might possibly worship. Some think them the Name of a City, which the *Baby- lonians* built in *Samaria*; and others, a particular Deity whom they ador'd: But since the Words plainly import the *Tabernacle of Daughters*, or *young Maidens*, they may be most properly referr'd to those *infamous* Places, where all the young Women were oblig'd, once in their Lives, to prostitute themselves to any that ask'd the Favour, in Honour of the Goddess *Milytta*, who, in other Nations is called *Venus*. *Herodotus*, in *Clio*, lib. i. gives us an Account of this abominable Custom at large, and 'tis not improbable, that these *Babylonians* might bring it along with them into the Country of *Samaria*. *Calmet's Dictionary*, under the Word; *Selden*, de *Diis Syris Syntag. ii. c. 7. Vossius*, de *Idololat. lib. ii. c. 22. and Jurieu Histoire des Dogmes, &c. Part. iv. c. 8.*

† A Province of *Assyria*, which (as some say) lies upon the *Araxes*; but others rather think it to be the same with *Cush*, which is said by *Moses* to be encompass'd by the River *Gihon*, and must therefore be the same with the Country which the *Greeks* call *Susiana*, and which, to this very Day, is called by the Inhabitants *Chusestan*. *Wells's Geography of the Old Testament*, Vol. III.

† The *Rabbins*, who are follow'd therein by some other Interpreters, think, that this Deity is worshipp'd under the Shape of a *Woodcock*; but, as the Word *Ner* signifies a *Lamp*, others (with better Reason) have imagin'd, that the *Cuthites*, who were afterwards called *Persians*, ador'd *Fire*, and, in Honour of the *Sun*, (in the same Manner as the *Persians* did) kept a *perpetual* Fire burning upon their Altars. *Calmet's Dictionary*, under the Word, and *Patrick's Commentary*.

† There are several Cities and Countries which go under this Name; but what we take here to be meant, is that Province of *Syria*, that lies upon the *Orontes*, wherein there was a City of the same Name, which when *Salmaneser* had taken, he remov'd the Inhabitants from thence into *Samaria* (at Distance enough, as he thought) to prevent their raising any fresh Commotion. *Calmet's Commentary*.

† Some of the *Jewish* Doctors say, that this *Syrian* God was worshipp'd under the Shape of an *Ape*; others, of a *Lamb*; others, of a *Goat*; others, of a *Satyr*; and others, in the Figure, wherein the Poets represent the God *Pan*. They, who made an *Ape* of this *Idol-God*, seem to have some Regard to the Sound of the Word *Sima*, which has an Analogy to the *Greek* *Simia*; but the *Hebrews*, 'tis very well known, have another Word to denote an *Ape*, which, together with the *Goat*, was properly an *Egyptian* Deity. The *Syrians*, however, ador'd the *Sun*, under the Appella- tion of *Elab-Gabalab*, from whence the Emperor *Heliogabalus* (who instituted that Worship with so much Magni- ficence in *Rome*) took his Name; and therefore, as *Asuman*, or *Suman*, in the *Persian* Language, signifies *Heaven*, the *Syrians* might from hence derive the Name of their God, who was represented by a large *Stone Pillar*, terminating in a *Conick*, or *Pyramidal* Figure, whereby they denoted *Fire*. *Calmet's Commentary*, and *Dictionary*, under the Word, and *Tennison*, of *Idolatry*.



A. M.  
3001, *etc.*  
Ant. Christ.  
1002, *etc.*

*Avites* †, adoring *Nibbaz* †, and *Tartak*; and those of *Sepharvaim* †, prostrate before *Adramalech* † and *Anamalech*; and all this, going on with the Service of the God of *Israel*, made a strange and unaccountable Medley of Religion.

THIS was the End of the *Israelitish*

Kingdom, after it had subsisted above two hundred and fifty-six Years, and the Beginning of that *mongrel* People, which went afterwards under the Name of *Samaritan*. Among the captive *Israelites*, that were carry'd away by *Salmaneser*, † we have an Account of *Tobit*, of the Tribe of

*Naphtali*,

From 1 Kings  
viii. to the  
End of 2  
Chron.

The Story of  
Tobit and  
Tobias, a-  
bridged.

† In *Deut. ii. 23.* we read of the *Avims*, but then, in the same Text, we are told, that the *Caphtorim* (which is generally understood of the *Philistines*) destroy'd them, and lived in their Stead, long before these Times; nor does it appear, that the King of *Assyria* ever had under his Subjection the Places, where these People are said to have liv'd. The most probable Opinion seems therefore to be that which the learned *Grotius* has suggested, by observing, that there are a People in *Bactriana*, mention'd by *Ptolemy*, under the Name of *Avadia*, who might possibly be those, whom *Salmaneser*, at this Time, transported into *Palestine*. *Wells's* Geography of the Old Testament, Vol. III.

† What these Idols were, 'tis almost impossible to tell. Our learned *Selden*, though he thinks they were the same Idol, under different Appellations, acknowledges himself unable to give any Account of them; for he quite overlooks the Fancy of the *Rabbinical* Writers, who dress up the former in the Shape of a Dog, and the latter, in that of an *Ass*. *Patrick's* Commentary. *Jurieu*, in his *Histoire des Dogmes*, &c. Part. iv. c. 10. has observ'd, That as the Word *Nibbas*, or *Nibchas*, both in the *Hebrew* and *Chaldee*, with a small Variation, denotes *quick*, *swift*, *rapid*, &c. And *Tartak*, in the same Languages, signifies a *Chariot*: These two Idols may both together denominate the Sun mounted on his Car, as the Fictions of the *Poets*, and the Notions of the Heathen Theologists were wont to represent that bright Luminary.

† *Ptolemy* makes mention of a City called *Zipphara*, on the Banks of the River *Euphrates*, which the Generality of Interpreters take to be this: But, as the sacred History tells us, that the *Israelites* were translated into the Cities of the *Medes*, and these *Medes*, in all Likelihood, were brought to supply their Places; between *Colchis* and *Media*, there are a People, whom *Herodotus* calls the *Sasspires*, which may be the same with these that the Text calls the *Sepharvaim*. *Calmet's* Commentary.

† The former of these, according to the *Jewish* Doctors, was represented in the Form of a Mule; some say a Peacock; and the latter, in the Form of an Horse; some say a Pheasant: But the Definition of the Words, as well as the Sacrifices that were made to them, quite destroys these Idol-Fancies. *Molock*, *Milcom*, and *Melech*, in the Languages of different Nations, do all signify a King, and are put for the Sun, which is called the King, as the Moon is the Queen of Heaven: And therefore the Addition of *Addir* to the one, which denotes *powerful*, and of *Anna* to the other, which signifies *to answer*, means no more than the mighty, or the oracular *Molock*; as the Children, which were offer'd to him in Sacrifice, shew, that he was the same with the *Molock* of the *Ammonites*, or the *Saturn* of the *Phœnicians*. *Calmet's*, and *Patrick's* Commentaries.

† This Account we have here inserted in the sacred History, not that we look upon the Book of *Tobit* as canonical, (for that the *Jews* and antient *Christians* never held it to be, though the Church of *Rome*, by a Decree of the Council of *Trent*, thought fit to receive it as such) but purely, because it has been allow'd by the Generality of *Christian* Fathers, to be a true History of this particular Family, a good Exemplar of Charity and Beneficence, and an excellent Pattern of paternal Care, and filial Obedience. The Book itself is suppos'd to have been wrote, the former Part of it, by *Tobit*, and the latter, by his Son; at least it is thought, that they left behind them *Memoirs* of their Family, and such *Materials*, as a later Author, who liv'd very likely either in, or after the Captivity (because the Words *Raphael*, *Gabriel*, and *Michael* are allow'd to be *Babylonish*) might compile, and digest into proper Order. It is not doubted, but that the Original of this Book was either in *Hebrew*, or *Chaldee*. *St Jerom*, having met with a *Chaldee* Copy of it, did not question but that he had got the Original, and accordingly, employ'd a Man, that was perfectly well skilled in that Language, to render it into *Hebrew*, whilst himself translated it into *Latin*; and this is the Version that the Church of *Rome* chiefly esteems. Before this Version, there was another (which is reckon'd the most antient) done into *Greek*; but who the Author of it was, or from what Language he translated it, we have but small Foundation for Conjecture; though some have been apt to think, that it came from the same Fountain from whence *St Jerom* had his, but that the Translator had taken such Freedoms with the Text, as oblig'd him to re-translate it. The *Latin* Translation, which was in Use before *St Jerom's* appear'd, seems to have been taken from the *Greek*, tho' in many Places it varies from it, by abridging sometimes, and sometimes amplifying the Narration. The *Hebrew* Copies, publish'd by *Fagius* and *Munster*, are nothing but Translations (and those very modern ones) from the *Greek* or *Latin* Versions, tho' in many Places of the Book, they take the Freedom to vary from them. That of *Munster* is suppos'd to have been done by himself, and that of *Fagius* by the *Jews* of *Constantinople*, in the Year 1517, and has so near a Conformity to the *Greek*, that no Manner of Doubt is to be made of its being descended from thence. These are the several Versions that we have of this Book of *Tobit*, which, as it was not receiv'd into the Canon of the *Jews*, was not therefore admitted into that of the antient *Christian* Authors, who confin'd themselves to those Books, which the *Jews* acknowledg'd to be canonical. 'Tis certain, that neither *Josephus*, nor *Philo*, nor any of the antient *Jewish* Writers make any Mention of that Copy, which *St Jerom* took so much Pains about, nor do they register it among their sacred Books. *Fagius* pretends, that this Book of *Tobit* does not contain a true History, but a pious Fiction only, wherein, under borrow'd Names, the Characters of a Father and a Son, truly pious, are set forth; and our learned *Prichard* seems to go farther, when he tells us, " That there are some Matters in it, which are not so re-

conciliable



A. M.  
3001, &c.  
Ant. Christ.  
1003, &c.

From 1 Kings  
viii. to the  
End of 2  
Chron.

*Naphtali*, (a) who marry'd one *Anna*, a Woman of the same Tribe, and by her had but one Son, whose Name was *Tobias*: That, during his Captivity, he was advanc'd to be *Purveyor* to King *Salmaneser*, and, in that Capacity, had Liberty to go where he pleas'd, which gave him an Opportunity of visiting his Brethren, and doing them all good Offices, of supplying their Wants, and lending them Money upon any Occasion, as he did to one *Gabriel*, a Kinsman of his, who liv'd at *Rages* in *Media*, to the Sum of *ten Talents*, for which he took his Note: That, by a Revolution of Fortune himself being reduc'd to a low Condition, depriv'd of his Eye-Sight, and now advanc'd in Years, he order'd his Son to go to *Rages*, to fetch the Money he had left in his Kinsman's Hand; and, because it was proper to have a Companion in so long a Journey, he hir'd a young Man (as he thought) to be his Guide, but who, afterwards, prov'd to be the Angel *Raphael*: That, coming to their Inn one Night upon the Banks of the *Tigris*, *Tobias* went into the River to wash his Feet, when a large Fish made at him, as tho' it would devour him; but the Angel encourag'd him to lay hold on it, and draw it to the Shore, and then bad him open it, and take out the *Heart*, the *Gall*, and the *Liver*; for that the *Heart* and *Liver*, when burnt, would drive away *evil Spirits*, and the *Gall* was an excellent Remedy for all Impediments in the Sight: That, when they came to *Ecbatana*, they went to one *Raguel*, a near Relation of *Tobit's*, who had an only Daughter, nam'd *Sara*, but her Misfortune was to be haunted by a *Demon*, who

had slain her seven Husbands successively, the very first Night they went to Bed to her: That, notwithstanding this, by the Persuasion of the Angel, *Tobias* was induc'd to marry her, and, by following his Advice how he and his Wife were to conduct themselves after Marriage, and in what Manner they were to fumigate the Room by burning the *Liver* of the Fish, came off safe, to the great Joy of the whole Family: That, having receiv'd the Money at *Rages*, he return'd with his Wife, to his Parents at *Nineveh*; and, upon his Return, cur'd his Father of his *Blindness*, by rubbing his Eyes with the Fish's *Gall*, which brought away a Kind of white *Film*, that obstructed his Sight: That, after this Recovery of his Sight, *Tobit* liv'd about forty Years; but having all along charg'd his Son (as soon as he, and his Wife were dead) to leave *Nineveh*, because the Wickedness of the People, he was sure, would bring upon it the Judgment, which *Jonah* had denounc'd, *Tobias* (as soon as he had done his last Duty to his Parents) left the Place, and, with his Wife and Family, return'd to *Ecbatana*, where he found his Father and Mother-in-Law healthy, tho' now grown old. Upon their Death he succeeded to their Estate; and after he had liv'd to the Age of fourscore and nineteen; dy'd in Peace, and was bury'd by his Children. But it is Time now to look back upon the Affairs of the Kingdom of *Judah*.

*JOTHAM*, the Son of *Uzziah* King of *Judah*, was five and twenty Years old, when he began to reign; tho', as *Vice-Roy* to his Father, he had the whole Administration in his Hands for some Years before.

*Jotham's good and prosperous Reign, over Judah.*

He

"conciliable to a rational Credibility, which look indeed more like the Fictions of *Homer*, than the Writings of a sacred Historian, and gives such an Objection against the Book, as does not lie against any other." But notwithstanding these Allegations, we may be assur'd, that the *Jews* had all along a great Regard for this Book. *Origen*, in his Epistle to *Africanus*, tells us, that the ancient *Christians* read it, though they plac'd it among their *Apocryphal* Writings. *St. Jerom* acknowledges, that though they did not receive it into their *Canon*, yet they admitted it among their *Hagiographa*. *Grotius* owns, that they read this Book, and look'd upon it as a true History; and our own *Prideaux* confesses, that it is of great Use to represent to us the Duties of Charity and Patience, in the Example of *Tobit's* ready helping his Brethren in their Distress, to the utmost of his Power; and his bearing, with a pious Submission, the Calamities of his Captivity, Poverty, and Blindness, as long as they were inflict'd on him. *Calmet's* Preface, sur le Livre de *Tobie*, and *Prideaux's* Connection, Anno 612.

(a) *Tobit* i.



A. M.  
3246, &c.  
Ant. Christ.  
758, &c.

He (b) was a Prince † famous for all excellent Qualities and Virtues; a Man exemplary for his Reverence to God, his Justice to Men, and his Care for the Commonwealth. He made it his Business, to set and keep Things in Order; to rectify whatever he found amiss; and, in Matters of Religion, would have made a thorough Reformation, but that his People were extremely wicked, and obstructed his Designs. He took care notwithstanding, to repair the Temple; to rebuild the High-Gate, which led from his Palace; and (to secure himself against hostile Incursions) rais'd several Structures, both in the Mountains and Forests, for the Service and Strength of the Kingdom.

THE Moabites however, tho' they had been formerly conquer'd by David, and made tributary to the Crown of Judah, were now become so powerful, that they invaded Jotham; but he, with a good Body of Men, soon drove them out of his Country, and impos'd on them a Tribute of an hundred Talents of Silver, ten Thousand Measures of Wheat, and as many of Barley, to be paid him yearly. For three Years they continu'd to pay it; but, when Rezin King of Syria, and Pekah King of Israel, enter'd into a Confederacy against Judah, they took this Opportunity of revolting; and Jotham indeed had his Hands too full ever to attempt to reduce them. He however dy'd in Peace, before the Preparations for War, that were making against him, took Effect: And, being bury'd in the royal Sepulchre of his Ancestors, left his Son Abaz, (who was then about twenty Years of Age, but much

degenerated from his Father's Piety) under a fearful Apprehension of the approaching War.

THE Design of the two confederate Kings, upon taking of Jerusalem, was to have extirpated the whole House of David, and set up a new King over Judah, the Son of Tabeal †; but, as God's Design was only to punish Abaz, and not to cut off the whole Family of David his Servant, he sent the Prophet Isaiah to encourage him in the Defence of the City, and (to assure him, that they should not succeed in their Attempt) he gave them two Signs, the one to be accomplish'd speedily, and the other at some Distance of Time. The former was, (c) that the Son which the Prophet then had by his Wife, should not be of Age to discern between Good and Evil, before both these Kings should be cut off from the Land. The other was, that a Virgin (d) should conceive, and bear a Son, who should be called Emanuel, so that he might rest himself satisfy'd; because the Destruction of the House of David could in no Case happen, until the Messiah should be born, in this miraculous Manner, of a Virgin descended from that Family: And, accordingly, the two Kings, finding themselves not able to carry the Town so soon as they expected, rais'd the Siege, and return'd home.

THIS Deliverance however made no other Impression upon Abaz, than that, instead of being reform'd, he grew more wicked, and obdurate in his Sins. For he not only set up the Worship of the Golden-Calves, (for which he had not the same politick Reason, that the Kings of Israel had)

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Ahaz's wicked and troublesome Reign. The two Signs vouchsafed him.

His Idolatry, and the several Invasions of his Kingdom.

(b) Josephus's Jewish Antiquities, lib. ix. c. 11.

† Solomon Jarchi here observes, that all the Kings of Judah had some Crime or other laid to their Charge, except this Jotham. That David himself sinn'd grievously in the Matter of Uriah; that Solomon by his Wives was drawn into Idolatry; that Rehoboam forsook the Law of the Lord, and Abijah walked in his Steps; that Asa sent the Treasures of the Temple to the King of Syria, and put the Prophet in the Stocks; that Jehoshaphat enter'd into Society with the Idolatrous; and so he goes on with all the rest: But in Jotham, says he, there is no Fault found, (which, in an Age of general Corruption, is pretty wonderful) unless we may suppose, that the People's sacrificing and burning Incense still on High Places, 2 Kings xv. 35. (which he, by his Authority, might have remov'd) be imputable to him as a Fault. Patrick's Commentary.

‡ Who this Person was, it is no where said in Scripture; but he seems to have been some potent and factious Jew, who, having revolted from his Master the King of Judah, excited and stirr'd up this War against him, out of an ambitious Aim of plucking him down from the Throne, and reigning in his Stead. Prideaux's Connection, Anno 747.

(c) Isaiah viii. 4.

(d) Ibid. vii. 14.



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had) but made molten Images likewise for all the inferior Gods of the Heathens. To these he sacrific'd, and burnt Incense in the High-Places, and on the Hills, and under every green Tree. Nay, (and to add to all his other Impieties) made his Sons pass through the Fire to Moloch \*, in the Valley of the Sons of Hinnom †; for which Provocations the Lord brought upon him the same confederate Army, the Year following. This, dividing itself into three Bodies, the first under Rezin King of Syria, the second under Pekah King of Israel, and the third under Zichri a mighty Man of Ephraim, invaded his Kingdom in three different Parts, at the same Time.

RE ZIN took Elab ‡, out of which he drove the Jews, and settled the Edomites in it; and, having loaded his Army with Spoils, and taken a vast Number of Captives, return'd to Damascus. Pekah, with his Army, march'd directly against Abaz, and gave him a terrible Overthrow, wherein he destroy'd no less than an hundred and twenty Thousand of his Men: And Zichri, taking Advantage of this Victory, march'd to Jerusalem; and,

having taken the royal City, slew Maaseiah the King's Son, and all the great Men of the Kingdom, whom he found there. After this, both these Armies of Israel, in their Return, carry'd with them vast Spoils, and above two hundred Thousand Captives, whom they intended to have sold for Slaves: But, as they approach'd Samaria, the Prophet Oded, with the principal Inhabitants of the City, came out to meet them, and, after proper Remonstrances of their Cruelty to their Brethren, prevail'd with them, not only to release the Prisoners, but to let them likewise be cloath'd, and reliev'd out of the Spoils they had taken, and so sent back to their own Houses.

THE Kingdom of Judah was no sooner deliver'd from these Enemies, but it was invaded by others, who treated it with the same Cruelty: For the Edomites to the South, and the Philistines to the West, seiz'd on those Parts, which lay contiguous to them, and, by Ravages and Inroads, did all the Mischief they could to the rest.

BEING reduc'd to this low Condition, and seeing no other Remedy left to his Affairs,

*He makes a League with the King of Assyria, and becomes tributary to him.*

\* Interpreters are agreed, that this passing through the Fire was perform'd, either by causing the Child to pass between two Fires made near one another, by Way of its Consecration to the Service of Moloch, or by putting it in the Body of the Idol made of Brass, and heated extremely hot, so that it was immediately burnt to Death. But then, to abate the Horror of the Crime, some are of Opinion, that Abaz made his Sons pass through the Fire, in the former Sense only, and that, because we find Hezekiah survive, and succeed him in the Throne, and another of his Sons, viz. Maaseiah, slain by Zichri, at his Taking of Jerusalem; but this does not hinder Abaz from having other Sons, not mention'd in the History, whom he might make Sacrifices to Moloch. The Scripture says expressly, that he made his Sons to pass through the Fire, according to the Abominations of the Heathen, whom the Lord cast out before the Children of Israel, 2 Kings xvi. 3. Now, it is incontestably true, that the ancient Inhabitants of the Land of Israel did frequently imitate the Heathens in these Barbarities: They offered their Sons and their Daughters unto Devils, and defiled the Land with innocent Blood, which they offered unto the Idols of Canaan, Psal. cvi. 36. Vid. Ezek. xvi. 20, 21, and xxiii. 37, 39. And therefore it is reasonable to think, that he did the same, and that this is recorded against him, as an Aggravation of his other Crimes. Patrick's and Calmet's Commentaries.

† Hinnom, in all Probability, was some eminent Person in ancient Times, to whom this Valley belong'd, and to whose Posterity it descended, and is therefore sometimes called the Valley of the Children of Hinnom. It was a famous Plot of Ground on the East-side of Jerusalem, and so delightfully shaded, that it invited the People to make it a Place of idolatrous Worship, whereby it became infamous, and was, at last, turn'd into a public Dung-hil, or Receptacle, where all the Filth and Excrements of the City were brought and burnt; for which Purpose, there was a perpetual Fire kept, which made it a Kind of Image, or Representation of Hell. Patrick's Commentary on Job. xv. 8.

‡ Elab, or Elam, (as we took Notice before) was a famous Port on the Red Sea, which David, in his Conquest of the Kingdom of Edom, took, and there establish'd a great Trade to divers Parts of the World. In the Reign of Jehoram, the Son of Jehoshaphat, the Edomites recover'd their Liberty, and became sole Masters of this City, until the Time, that Uzziah recover'd it to the Dominion of Judah, 2 Kings xiv. 22. but, in the Reign of Abaz, the Syrians retook it, and restor'd it to the Edomites: And why they chose to do this, rather than keep so advantageous a Place in their own Possession, we may learn from what we read of the Edomites, 2 Chron. xxviii. 17. viz. that they invaded Judah, as Auxiliaries to the King of Syria, much about the Time, that he was engag'd in War with that Kingdom, and therefore it is no Wonder, that he should give up a Place, which lay at too great a Distance for him to keep, to the Edomites, whose originally it was; and who made perhaps the Restitution of it one Article of their Confederacy with him. Patrick's and Le Clerc's Commentaries.



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Affairs, *Abaz* sent an Embassy to *Tiglath-Pileser* King of *Assyria*, with a large Present of all the Gold and Silver, that he could find in the Treasury of the Temple, and as large Promises, to become his *Vassal* and *Tributary* for ever, if he would but send Forces to his Assistance against his Enemies.

THE King of *Assyria* readily laid hold on this Invitation; and, marching with a great Army against *Rezin* King of *Syria*, he slew him in Battle; besieged, and took his Capital of *Damascus*; and, having reduced the whole Country under his Dominion, transplanted the People to *Kir*, a Place in the *Upper-Media*, and so put an End to the Kingdom of *Syria* in *Damascus* \*, after it had continued for nine or ten Generations.

AFTER this, he march'd against *Pekab*; seized all that belonged to *Israel* beyond *Jordan*; and, having plunder'd the Land of *Galilee*, proceeded towards *Jerusalem*, with an Intent to squeeze more Money out of *Abaz*, which when he had done, (by making him cut the Vessels of the Temple

to Pieces, and melt them down, to satisfy his *Avarice*) he march'd back to *Damascus*, and there winter'd, || without doing him any farther Service. These *Indignities*, which another Man might have resented, *Abaz*, in his Circumstances, thought proper to overlook; and not only so, but, when he heard that *Tiglath-Pileser* was return'd to *Damascus*, he went thither to pay him Homage and Obedience, as his *Vassal* and *Tributary*. While he continu'd at *Damascus*, he happen'd to see an idolatrous Altar, of so curious a Make and Figure in his Opinion, that he order'd a Model of it to be taken, and sent to *Urijah*, the High-Priest at *Jerusalem*, † with Injunctions to have another made, as like it as possible; and when he return'd, he remov'd the Altar of the Lord out of its Place in the Temple, and order'd this new one to be set up in its Stead, and that Sacrifices, for the future, should be offer'd on it alone.

THE Truth is, the more his Misfortunes came upon him, the greater his Contempt of Almighty God grew; insomuch, that having

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And grows  
wicked and  
wicked, till  
at length he  
dies.

\* In the Time of *Abraham*, *Damascus* was in being; and some of the Ancients inform us, that this *Patriarch* reign'd there immediately after *Damascus* its Founder. Thus much is certain, that one, whom he had made free, and appointed Steward of his House, was of *Damascus*, Gen. xv. 2. at the Time that he pursu'd *Chedorlaomer*, and the five confederated Kings, as far as *Hoba*, which lies northward of *Damascus*, Gen. xiv. 15. The Scripture says nothing more of this City, until the Time of *David*, when *Hadad*, who, according to *Josephus*, (*Jewish Antiq.* lib. vii. c. 6.) was the first, who took upon him the Title of King of *Damascus*, sending Troops to the Assistance of *Hadadezer* King of *Zabab*, was himself defeated by *David*, and his Country subdued. Towards the End of *Solomon's* Reign, *Rezin* recover'd the Kingdom of *Damascus*, and shook off the Jewish Yoke, 1 Kings xi. 23, &c. Some Time after this, *Aza*, King of *Judah*, implor'd the Help of *Benbadad* King of *Damascus*, against *Baasha* King of *Israel*, 1 Kings xv. 18. And from his Time the Kings of *Damascus* were generally called *Benbadad*, till, in this last Controversy with them, *Abaz* called in the Assistance of the King of *Assyria*, who killed their King, and carry'd his Subjects into Captivity, according to the Predictions of *Isaiah*, chap. vii. 9. and *Amos*, chap. vii. *Calmer's* Dictionary, under the Word.

|| In 2 Chron. xxviii. 20. we read, that *Tiglath-pileser* came unto *Ahaz*, and distressed, but strengthened him not. And yet, in 2 Kings xvi. 9. it is said, that he did help him; and how then can he be said to have distressed him? Very well; for, as he came to his Assistance against the King of *Syria*, so he took *Damascus*, carry'd the People captive, and deliver'd *Abaz* from the Power of the *Syrians*; but this did *Abaz* little good, for he help'd him not to recover the Cities, which the *Philistines* had taken from him. He lent him no Forces, nor enabled him to recruit his own; on the contrary, he rather weaken'd him, by exhausting his Treasures, and destroying *Samaria*, which open'd a Way for the Invasion of his Country with more Facility, as it happen'd in the next Reign. For it is no uncommon Thing, even in latter Ages, to hear of Kingdoms, that have called in the Help of some foreign Prince against their Enemies, over-run and conquer'd by those, who came to their Assistance. *Patrick's* Commentary.

† It must not be deny'd indeed, but that the High-Priest carry'd his Complaisance much too far, in obeying the King's Injunction, which he ought, with all his Power and Interest, to have oppos'd. God preferib'd to *Moses* in what Form, and with what Materials, he was to make the Altar, Exod. xxvii. 1, &c. The Altar, which *Solomon* made, was indeed four Times as large, 2 Chron. iv. 1. but then, God had given such solemn Testimony of his Approbation of it, that there was no touching it without Impiety: For the High Priest could not but know, that this Innovation of the King's did not proceed from any Principle of Religion, but from a Design to degrade the Altar of the Lord, as well as the other sacred Vessels of the Temple. But what shall we say for this? There will, in all Ages, be some Men found, who will be ready to execute the most impious Commands, that can possibly come from the Throne. *Patrick's* and *Calmer's* Commentaries.



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having defac'd † several of the most stately Vessels of the Temple, he caus'd it at last to be wholly shut up; and, suppressing all Divine Worship throughout the Kingdom, in the Room thereof he set up the Worship of the Gods of the *Syrians* †, and of other Nations, alledging, that they had help'd their respective People; whereas his God, *forsooth*, had forsaken him, and therefore deserv'd no farther Homage. But in the Height of all his Impiety and

Profaneness, he was cut off by a sudden Stroke, in the very Prime of his Age, after he had liv'd six and thirty, and reign'd sixteen Years; and, being bury'd in the City of *David*, tho' not in the royal Sepulchres, (for that Honour he was deny'd, because of his Iniquities) he was succeeded by his Son *Hezekiah*, who was a worthy and religious Prince.

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|| In the five and twentieth Year of his Age, *Hezekiah* began to reign; and, after

*Hezekiah's  
happy Reign,  
and Reforma-  
tion of Reli-  
gion.*

he

† The Words in the Text, according to our Translation, are, *Ahaz cut off the Borders of the Bases, and removed the Laver from off them, and took down the Sea from off the Brazen Oxen, that were under it, and put it upon a Pavement of Stones, and the Covert for the Sabbath, that they had built in the House, and the King's Entry without, turned he from the House of the Lord, for the King of Assyria, 2 Kings xvi. 17, 18.* His removing the Bases, the Laver, and the Brazen Sea, was palpably with a Design to deface the Service of God in the Temple, and thence to bring it into publick Contempt; but then Commentators are much at a Loss, to know what we are to understand by the *Covert for the Sabbath within, and the King's Entry without the Temple.* Now the Prophet *Ezekiel* tells us expressly, that the Gate of the inner Court, which looked towards the East, was open'd only on the Sabbath, and on the Day of the New-Moon, and that in these Days, the King was to enter into the Temple at this Gate, and continue at the Entrance of the Priests Court (where was the Brazen Scaffold, which *Solomon* erected, 2 Chron. vi. 13. a Place for the King to pay his Devotions on) until his Sacrifices were offer'd; and, if so, the *Musack*, which we translate *Covert*, might be a Kind of *Canopy*, or other cover'd Place, under which the King sat, when he came to the Service of the Temple, on the Sabbath, or other great Solemnities, which was therefore called the *Covert of the Sabbath*; And the Reason, why the King order'd this to be taken away, was, because he intended to trouble himself no more with coming to the Temple, and by this Action to express his Hatred likewise, and Contempt of the Sabbath. *Calmet's* and *Patrick's* Commentaries, and *Spencer*, de Leg. Hebræor. lib. i. c. 1.

† This was a monstrous Stupidity, to think, that these Gods had any Power over him, who could not defend themselves from the Arms of *Tiglath-pileser*! Thinking however, that they had distress'd him, he sacrific'd to them, in order to appease their Wrath, that they might do him no farther Hurt; in the same Manner, as the ancient *Romans* were wont to bribe the Gods of their Enemies, with larger Sacrifices than ordinary, in Hopes of bringing them over to their Party, and making them their Friends. *Patrick's* Commentary.

|| Of *Ahaz* it is recorded, that he was but *twenty Years old, when he began to reign*, and that he reigned *sixteen*, before he dy'd, so that in the whole he liv'd six and thirty Years, 2 Kings xvi. 2. Now his Son *Hezekiah* is said to have been *five and twenty Years old, when he began to reign*, 2 Kings xviii. 2. and consequently, his Father must have begot him, when he was eleven Years old, which seems a little incredible: And, to solve this Difficulty, Commentators have taken several Ways. Some have imagin'd, that *Hezekiah* was not the real, but adopted Son only of *Ahaz*, and might therefore succeed his *Foster-Father*, at this, or any other Age: But this Hypothesis (as *Boshart* observes) spoils the Descent of our Saviour from *David*. Others suppose, that there was an *Interregnum* for some Years, occasion'd by a Sedition, that happen'd in *Jerusalem*: But there is no Foundation for this Hypothesis in History; on the contrary, it is much more likely, that, as *Hezekiah* was a Man grown, and greatly belov'd by the People, he should immediately succeed upon his Father's Demise. Others again imagine, that, in Detestation of *Ahaz's* Wickedness, his Reign is omitted on this Account, and that therefore the Passage should be thus render'd: *Ahaz was twenty Years old, when his Father began to reign*: But this is reversing the Order of Words in the Text, and turning them into a Sense that is far from being natural. Others, not satisfy'd with any of these Solutions, will needs have it, that there is an Error crept into the Text itself by the Negligence of some Transcriber, who, instead of *twenty*, made *Hezekiah* five and twenty Years old, when his Reign commenc'd, merely by mistaking the numerical Letters: But it is not so well, even in numerical Matters, (which are most liable to Variation) to find any Fault with the Text, except where there is no other tolerable Solution, which is not the Case here. In these Days, and long before, it was no unusual Thing (upon several Considerations) for Kings to take the Son, who was to succeed them, into Partnership with them before they dy'd. Now *Ahaz*, by his Mismanagement, had brought himself into so many Intanglements, (2 Chron. xxviii. 16, &c. and xxix. 7, &c.) as to want an Assistant in the Government, and, accordingly, it appears that he admitted his Son in that Capacity. For, whereas it is said of *Hezekiah*, that he began to reign in the third Year of *Hoshea* Son of *Elah*, 2 Kings xviii. 1. and of *Hoshea*, that he began to reign in the twelfth Year of *Ahaz*, 2 Kings xvii. 1. it is evident, that *Hezekiah* began to reign in the fourteenth Year of *Ahaz*, his Father, and so reign'd two or three Years before his Father's Death. So that, at the full Date of his Reign (which was in Conjunction with his Father) he might be but two or three and twenty, and his Father, consequently, when he begot him, two or three Years older than the common Computation. But there is another Way of solving this Difficulty. It is a common Thing, both in sacred and profane Authors, in the Computation of Time, to take no Notice, whether the Year they mention, be perfect or imperfect, whether finish'd or but newly begun. Upon this



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he had got the full Possession of the Kingdom, (for during his Father's Illness he acted only as *Vice-Roy* under him) he began, in good Earnest, to † set about a thorough Reformation of Religion. To this Purpose he caus'd the Doors of the Temple, which his Father had order'd to be shut up, to be open'd; his Father's new Altar to be remov'd; the Altar of the Lord to be restor'd to its Place again; and whatever other Pollutions it had contracted during his Father's Administration, he order'd them all to be purg'd, and done away. Then, calling the *Priests* and *Levites* together, he requir'd them to *sanctify* themselves, according to the Directions of the Law; and, after that, the *former* he appointed to offer Sacrifices †,

in order to atone for the King's, their *own*, and the People's Sins; and the *latter*, † with musical Instruments, to sing Praises to God, in the Words of David †, and of Asaph the Seer.

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HAVING thus restor'd the Service of the Temple, he propos'd with himself to revive the *Passover*, which, by Reason of the Division of the Kingdom, and the frequent Commotions that had happen'd thereupon, had not been regularly observ'd for a long while. To this Purpose, he advis'd with the Princes, and chief Men of the Kingdom; and, because it was thought, that neither the Temple, the Priests, nor the People could be sufficiently sanctify'd, against the usual Time of observing it, (which was in the *first* Month of the Year)

His renewing the Passover, and demolishing Idolatry.

this Account *Abaz* might be near one and twenty Years old, when he began to reign, and near seventeen Years older, when he died: And, on the other Hand, *Hezekiah*, when he began to reign, might be but just entering into his five and twentieth Year, and, by this Means, *Abaz* might be near fourteen Years old, when he begat *Hezekiah*, which is no extraordinary Thing at all. Nay, even upon the lowest Supposition, that he was but eleven or twelve Years old, yet Instances are innumerable (such as *Bochart* and others have given) of Persons, that have procreated Children at that Age: For it is not so much the *Number* of Years, as the Nature of the Climate, the *Constitution* of the Body, the *Stature* of the Person, the Quality of the *Diet*, &c. that ought to be consider'd in this Affair. *Bochart's* Phaleg, p. 920. *Millar's* History of the Church, p. 201. *Bedford's* Scripture Chronology. *Patrick's* and *Calmet's* Commentaries

† A great Demonstration this of his sincere Piety and Zeal towards God, that he began so soon to reform the Corruption of Religion, and did not stay till he had establish'd himself in his Throne! He might think however, that the surest Way to establish himself in the Throne, was to establish the true Worship of God; tho' he could not but foresee, that he run a great Hazard in attempting the abolishing of Idolatry, which had been confirm'd by some Years Prescription. *Patrick's* Commentary.

† The Words in the Text are, ——— For a Sin-Offering for the Kingdom, i. e. for the King's Sins, and those of his Predecessors; for the Sanctuary, for the Priests Sins, and the Profanations of the Temple; and for Judah, i. e. for all the People, who have follow'd the bad Examples of their impious Kings. Now the Offering, which the Law preferib'd for the Transgressions of the People, was a young Bullock; and for the Offences of the Prince, was a Goat, Lev. iv. 23, &c. but good *Hezekiah*, we find, was willing to do more, than the Law commanded. He was sensible, that both Prince and People had been guilty, not only of Sins of Ignorance, (for which these Sacrifices were instituted) but of wilful and presumptuous Crimes, of gross Idolatry, a Profanation of the Temple, and an utter Extinction of the Worship of God; and therefore he appointed seven Bulls for a Burnt-Offering, and as many Goats for a Sin Offering, upon Presumption, that these numerous Sacrifices were, if not necessary, at least highly fit and becoming, upon the Account of the great and long Neglect of Divine Service, and the Multitude, and long Continuance of their other Offences against God, for which they were now to beg Forgiveness. *Calmet's* and *Patrick's* Commentaries.

† *Moses*, in the Service of the Tabernacle, did not appoint the Use of any musical Instruments; only he caus'd some Trumpets to be made, which, upon solemn Occasions, were to be sounded, at the Time, when the Burnt-Offering and Peace-Offering were upon the Altar, Numb. x. 10. But *David*, by the Advice of the Prophets, *Gad* and *Nathan*, introduc'd several Kinds of Musick into the Service of the Temple, as a Thing highly conducive to inspire People with Respect, with Joy, and with Affection for the Solemnities and Assemblies of Religion, 1 Chron. xxiii. 5. and xxv. 1. and 'tis farther observable, that the Institution of Musick, in religious Assemblies, is not a Matter of human Invention, but what was ordain'd by God, and has the Sanction and Authority of his Prophets to confirm it, for so was the Commandment of the Lord by his Prophets, 2 Chron. xxix. 25.

† *David* was both a great Poet, and Master of Musick, and might therefore modulate, and compose his own Hymns; but, whether the Musick of them might not be alter'd or improv'd in After Ages (because the Words only are here taken Notice of) is a Matter of some Uncertainty. The *Asaph*, here mention'd, was the Person who liv'd in *David's* Day, so famous for his Skill in Musick, and the several devout Pieces, which he compos'd, are those which we meet with in the Collection of the Psalms; but others will needs have it, (but for what Reason I cannot tell) that the Author of the Psalm, ascrib'd to *Asaph*, was another Person, who liv'd in After-Times, tho' perhaps of the same Family, as well as Name with this famous *Asaph*, who liv'd in *David's*. *Patrick's* Commentary.



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Year) it was resolv'd, that † it should be celebrated in the *second*. And, accordingly, a *Proclamation* was issu'd out, requiring, not only the People of *Judah*, † but all other *Israelites* of whatever Tribe they were, to come to this *Solemnity*.

It could hardly be expected, but that, after so long a Disuse of this holy *Festival*, an Attempt to revive it should meet with some Scorn and Opposition; and therefore, we need not wonder, that many of the Tribes of *Ephraim*, *Manasseh*, and *Zebulun*, should laugh at *Hezekiah's* Messengers, when they invited them to this *Feast*. Great Multitudes however, even from these Parts, came to *Jerusalem* upon this Occasion; and the Concourse indeed was so numerous, that *this* might be justly reckon'd one of the greatest *Passovers*, that had been solemniz'd from the Days of King *Solomon*. The Time, which the

Law directs for the Continuance of this *Feast*, is *seven Days*; but, forasmuch as it had been long neglected, they now doubled the Time, and kept it for *fourteen*, with great Joy and Gladness of Heart: And as soon as the Solemnity was ended, those, that belong'd to the Tribes of *Judah*, and *Benjamin* †, went, and brake the Images in Pieces, cut down the Groves, threw down the High-Places, and Altars belonging to strange Gods, and absolutely destroy'd all the Monuments of Idolatry, which were any where to be found, either in *Jerusalem*, *Judea*, or any of the Coasts belonging to them; as those of the other Tribes, in their Return home, did the same in all the rest of *Israel*; so that Idolatry was quite abolish'd, and the true Worship of God again universally restor'd.

NAY, there was one Thing, *viz. the Brazen Serpent* †, which might have been of

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† The Direction, which the Law gives, is, — That the Passover should be celebrated on the fourteenth Day of the first Month, which the Jews call *Nisan*; but, because it was found impossible, to get all Things in Readiness against that Time, it was judg'd more advisable, to adjourn it to the fourteenth of the next Month, (which the Jews call *Iyan*) rather than stay to the next Year: And for this they had some Encouragement; because the Law allows, that, in case any Man shall be unclean, by Reason of a dead Body, or be on a Journey afar off, he may eat the Passover on the fourteenth Day of the second Month, Numb. ix. 10, 11. and what was an Indulgence to particular Persons, they thought might well be allow'd to the whole Congregation of *Israel*. *Patrick's Commentary*.

† *Hezekiah*, 'tis certain, had no Right to invite *Hoshea's* Subjects to repair to *Jerusalem* to the Celebration of his Passover; yet, for the doing of this, we may well presume, that he had Encouragement from *Hoshea* himself, who, as to the Matter of Religion, (as we said before) has a better Character in Scripture, than any of his Predecessors from the Division of the two Kingdoms. But the Truth of the Matter was, that both the *Golden-Calves* (which had made this political Separation) were now taken away, that of *Dan*, by *Tiglath-pileser*, and the other of *Bethel*, by his Son *Salmaneser*; and therefore the Apostate Jews, being thus depriv'd of their Idols, began to return to the Lord; and to go up to *Jerusalem* to worship for some Time, before *Hezekiah* made them this Invitation to his Passover. *Prideaux's Connection*, Anno 729.

† This, as the Text tells us, was done, not only in the Tribes of *Judah* and *Benjamin*, but in those of *Ephraim* also, and *Manasseh*, 2 Chron. xxxi. 1. which, tho' they were Part of *Hoshea's* Dominion, yet *Hezekiah* might direct this Abolition of Idolatry in them, in Virtue of a Law, which bound *Israel*, as well as *Judah*, and requir'd the Extirpation of these Things in the whole Land of *Canaan*; by the special Impulse, and Direction of God's Spirit, which puts Men upon heroick Actions, tho' not to be drawn into Imitation; or out of a firm Persuasion, that his Neighbour *Hoshea*, who had permitted his Subjects to repair to the Passover, would approve, and consent to what he did in this Respect. *Pool's Annotations*.

† The Reason, which the Scripture assigns for *Hezekiah's* destroying this Brazen Serpent, is, — because, unto this Day, the Children of *Israel* had burnt Incense to it, 2 Kings xviii. 4. We are not however to suppose, that, all along from the Days of *Moses*, this Brazen Serpent was made an Object of religious Worship: This is what neither *David*, nor *Solomon*, in the Beginning of his Reign, would have allow'd of; nor can we think, but that either *Ash*, or *Jehoshaphat*, when they rooted out Idolatry, would have made an End of this, had they perceiv'd, that the People, at that Time, either paid Worship, or burnt Incense to it. The Commencement of this Superstition therefore must be of a later Date, and since the Time, that *Abah's* Family, by being ally'd to the Crown of *Judah* by Marriage, introduc'd all Kinds of Idolatry. Now one false Inducement to the Worship of this Image might be a Mistake of the Words of *Moses*. For, whereas it is said, that whosoever looketh upon it, shall live, Numb. xxi. 8. some might thence fancy, that, by its Mediation, they might obtain a Blessing, and so make it the Object of their Superstition at first. However, we may imagine that their burning Incense, or any other Perfumes before it, was design'd only in Honour to the true God, by whose Direction *Moses* made it; but then, in Process of their Superstition, they either worshipp'd the God of *Israel* under that Image, or (what is worse) substituted an *Heathen* God in his Room, and worshipp'd the Brazen Serpent, as his Image; which they might more easily be induc'd to do, because the Practice

of



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3246, &c.  
Ant. Christ.  
758, &c.

Hezekiah  
restoring the  
Temple-Wor-  
ship, and ju-  
stices in War.

of innocent Use, and serv'd, in the same Manner as did the *Pot of Manna*, and *Aaron's Rod*, for a Monument of God's miraculous Mercy to the *Israelites* in their Passage through the Wilderness; but, because the preceding Times of Iniquity had made it an *Object* of idolatrous Worship, *Hezekiah* thought proper to destroy it, in order to take away all Occasion of the like Abuse for the future. Having thus remov'd all the *Objects* of Idolatry, he took care, in the next Place, to restore the *Temple-Worship* to its antient Splendor and Purity. To this Purpose he put the Priests and Levites in their *Courses*, and appointed every one his proper Ministration. The *Tithes* and *First-Fruits*, which idolatrous Princes had detain'd, on Purpose to bring the Priesthood into Poverty, and thence into Contempt, he return'd to the Church; and, † out of his own *privy Purse*, (as we say) order'd the Expence of the daily Oblations, as well as of the larger Offerings on the great Festivals of the Year, to be defray'd.

UPON these, and several other Accounts, *Hezekiah* deserv'd the Title of one of the best of Kings, || that ever reign'd in *Judah*; nor was God, in the least, wanting to reward his Piety in a most signal Manner. For, while *Salmaneser* was engag'd in the Siege of *Samaria*, he warr'd against the *Philistines*, and not only regain'd all the Cities of *Judah*, which they had seiz'd during the Time, that *Pekah* and *Rezin* jointly distress'd the Land, but also dispossest them of almost all their own Territories, except *Gaza*, and *Gath*.

As soon as the Siege of *Samaria* was over, *Salmaneser* sent to *Hezekiah* to demand the Tribute, which his Father *Abaz* had agreed to pay to the Kings of *Assyria*, but *Hezekiah* refus'd to pay it; which would doubtless have brought the *Assyrian* upon him with all his Power, had he not been diverted by the War \* he enter'd into against *Tyre*, and dy'd, before he had put an End to it.

HE was succeeded by his Son *Sennacherib*, who, as soon as he was settled on the

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of some neighbouring Nations was to worship their Gods under the Form of a Serpent. Upon this Account *Hezekiah* wisely chose rather to lose this Memorial of God's wonderful Mercy to his People in the Wilderness, than to suffer it any longer to be abus'd to Idolatry, and therefore *he brake it in Pieces*, i. e. as the *Talmudists* explain it, he ground it to Powder, and then scatter'd it in the Air, that there might not be the least Remains of it. And yet, notwithstanding all the Care, which he took to destroy it, *Sigonius*, in his History of *Italy*, tells us, that, in the Church of *St Ambrose*, in *Milan*, they shew a Brazen Serpent entire, which they pretend to be the very same, which *Moses* erected in the Wilderness; tho', it must be own'd, that, among their learned Men there are some, who acknowledge the Cheat, and disclaim it. *Le Clerc's Commentary*, and *Prideaux's Connection*, Anno 726.

† After that *David* had brought the *Ark of the Lord* into the Tent, which he had pitch'd for it, near his own Palace, the Scripture seems to intimate, 1 *Chron.* xvi. 1. that he divided the *Priests* and *Levites* into two Bodies; one of which he left at *Gibeon*, to attend in the *Tabernacle*, which *Moses* made; and the other he took with him to *Jerusalem*. And, from this Time, it is highly probable, that out of his own *Estate*, he supply'd whatever was necessary for the sacred Ministry of this his *domestic Tabernacle*, on Mount *Sion*. When *Solomon* had built the Temple, he oblig'd himself to defray all the Expences, both ordinary and extraordinary, of the *Altar*, 2 *Chron.* viii. 13. And, in like Manner, upon the Re-building of the Temple, at the Return from the Captivity, *Ezekiel* assigns a proper *Revenue* to the King, to answer the Expence of all Sacrifices, both *stated*, and *occasional*, Chap. xvi. so that *Hezekiah*, in this, did properly no more, than what was incumbent on him; tho' several of his idolatrous Predecessors had doubtless withdrawn the *Fund* appropriated to that Purpose, which made it so commendable in him to restore it to its proper Channel. *Calmet's*, and *Patrick's Commentaries*.

|| The Words in the Text are, ——— So that, after him, was none like him amongst all the Kings of *Judah*, nor any that were before him, 2 *Kings* xviii. 5. Now it is plain, that the same Commendation is given of *Josiah*, viz. that like unto him was there no King before him, which turned to the Lord, with all his Heart, &c. neither after him arose there any like him, 2 *Kings* xxiii. 25. So that this Character of *Hezekiah* must relate to some particular Virtue, wherein he stood distinguish'd from the rest of the Kings of *Judah*, and that was, his trusting in the Lord God of *Israel*, (as it is in the Beginning of the Verse) and not in the Help of any Foreign Forces, as all the other Kings, (even the most renown'd for their Piety) in some Measure, are known to have done. *Calmet's Commentary*.

\* The King of *Tyre*, finding the *Philistines* brought low by the War, which *Hezekiah* had lately made upon them, laid hold on the Opportunity to reduce *Gath* (which had, some Time before, revolted from him) under his Obedience. Hereupon, the People of *Gath*, applying themselves to *Salmaneser*, engag'd him in their Cause against the *Tyrians*. He soon took several of their Cities, and, at length, closely besieg'd their Capital: But, before he could carry the Place, (which held out for five Years) he died, and, by that Means, gave some Respite to *Hezekiah*. *Prideaux's Connection*, Anno 726.



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the Throne, renew'd the Demand for the Tribute, and, upon *Hezekiah's* refusing to comply, march'd a great Army into *Judea*, in order to fall upon him.

His Sickness,  
and Recovery.

† Not long before this, *Hezekiah* was taken with a sore Illness, and had a Message from God by the Prophet *Isaiab*, to settle his Affairs, and prepare for Death; but, upon his great Concern, and hearty Prayer to God, he obtain'd another Message from him by the same Prophet, promising him a Reprieve for fifteen Years longer, and a Deliverance from the *Affyrians*, who were then coming against him. Both these were Events beyond his Expectation; and therefore, to give him a full Assurance of Faith, God, at his Request, made the Sun go backward ten Degrees upon the *Sun-Dial*, that *Abaz* had erected; and when (by the Prophet's Directions) a Plaister of Figs was apply'd to his Ulcer, he recover'd in the Space of

three Days, and went up to the Temple to return God Thanks for so wonderful a Deliverance.

UPON *Hezekiah's* Recovery, *Mêrodach-baladan*, King of *Babylon*, sent Embassadors † to congratulate him; and, at the same Time, to enter into an Alliance with him against *Sennacherib*, whose growing Power the *Babylonians*, as well as the *Jews* had Reason to fear: And *Hezekiah* was so taken with the Honour done him upon this Occasion, that, out of the Vanity and Pride of his Heart, he shew'd the Embassadors all the Wealth † and Strength of his Kingdom; for which the Prophet *Isaiab* was sent to reprove him, and to let him know, that a Day would come, when all the Stores, he made such Ostentation of, should be carry'd into *Babylon*; which Admonition || he receiv'd in a very decent and humble Manner.

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Alliance with  
the King of  
Babylon.

SENNACH

† In the Course of the sacred History, this Sickness of *Hezekiah's* is plac'd immediately after the Defeat, and Death of *Sennacherib*; whereas, it plainly happen'd before that Time, because in the Message which God sent him upon his Bed of Sickness by the Prophet *Isaiab*, he promises to deliver *Jerusalem* out of the Hands of the King of *Affyria*, 2 Kings xx. 6. The Truth of the Matter is,——*Hezekiah* reign'd, in all, nine and twenty Years, 2 Kings xviii. 2. He had already reign'd fourteen Years, when *Sennacherib* invaded him, 2 Kings xviii. 13. and after his Sickness, he continu'd to reign fifteen Years, 2 Kings xx. 6. so that his Sickness must have happen'd in the very same Year, that the King of *Affyria* invaded his Kingdom; but the sacred Penman deferr'd the Account he was to give of that, until he had finish'd the History of *Sennacherib*, which he was willing to give the Reader at one View; and this is the true Reason of the Mislocation. *Calmet's* Commentary.

† The Conquests, which the *Affyrians* were every where making, could not fail of giving Umbrage to the neighbouring Powers to confederate against them; and therefore, we may well suppose, that, besides the Business of congratulating *Hezekiah's* Recovery, the Purpose of this Embassy was to enter into an Alliance with him against *Sennacherib*, whose growing Power the *Babylonians* had Reason to fear, as well as the *Jews*; and (as the Author of the *Chronicles* expresses it) to enquire into the Wonder, that was done in the Land, 2 Chron. xxxii. 31. i. e. to enquire about the Miracle of the Sun's Retrogradation, which could not fail of being a Matter of great Curiosity to the *Chaldeans*, who, above all other Nations, were at that Time given to the Study of *Astronomy*. *Calmet's* Commentary, and *Prideaux's* Connection, Anno 713.

† The Things, which *Hezekiah* shew'd to the *Babylonian* Embassadors, were the Riches of his House, his Treasures, his Armory, and all his Stores; and Strength for War; and the Reason for his doing this, was doubtless to make the *Babylonians* put the greater Value upon his Friendship: But herein he offended God, that he not only laid a Bait before these Foreigners to encourage them to invade his Country, but seem'd to place more Confidence in this new Alliance with them, than in the Power of the Almighty, whose Favour and Protection he had so long experienc'd. The Author of the *Chronicles* tells us, that, in the Business of the Embassadors of the Princes of *Babylon*, who sent unto him to enquire of the Wonder, that was done in the Land, God left him to try him, that he might know all that was in his Heart, 2 Chron. xxxii. 31. And from hence some have infer'd, that *Hezekiah's* great Offence lay, not so much in the Ostentation of his military Stores, and Treasures, as in his not giving sufficient Glory to God for so signal a Miracle, and his Recovery ensuant thereupon, and in his not representing this Matter to these idolatrous Embassadors, in such powerful and convincing Terms, as might have drawn them over to the Knowledge of the true God, which was the proper Improvement, he should have made of this Divine Vouchsafement to him. *Le Clerc's* Commentary.

|| The Words in the Text are, — Then said *Hezekiah* unto *Isaiab*, Good is the Word of the Lord, which thou hast spoken. And he said, Is it not good, if Peace and Truth be in my Days? 2 King. xx. 19. The Prophet had told him, that the very People, whom he had been so highly complimenting, would carry his Posterity into Captivity, and to return him such an Answer as this, shews not all the Concern, which a good Prince ought to have for his People and Posterity. It shews indeed, as if he car'd not what become of them, so long as he was permitted to live



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War and  
Truce, with  
the King of  
Assyria.

**SENNACHERIB**, in the mean Time, advanc'd with a mighty Army against the fenc'd Cities of *Judah*, and, having taken several of them, he came at length, and sat down before *Lachish*, and threaten'd, after he had taken That, to besiege even *Jerusalem* itself. Hereupon *Hezekiah*, taking Advice of his Princes and chief Counsellors, made all Manner of Preparations for a vigorous Defence. He repair'd the *Walls*, and fortify'd them with *Towers*. He provided *Darts* and *Shields* in great Abundance, and all other *Arms*, and *Artillery*, that might be useful, either to defend the Place, or annoy the Enemy. He had the People enrolled that were fit for War, and plac'd over them good Officers, both to instruct them in all *military* Exercise, and to head and conduct them, when they were to make their Sallies. He stopp'd up the Fountains \* for a good Compass round, and the Brook †, that pass'd by the Walls of the City, in order to distress the Enemy for Want of Water; and, to strengthen himself the more against them, he enter'd into an Alliance,

offensive and defensive, with the King of *Egypt*. But this Alliance the Prophet *Isaiah* highly blam'd, as it imply'd a Diffidence of the *Almighty's* Power to help him, and would redound to his own Shame, and Reproach, and Confusion at last, which accordingly came to pass. For, while *Sennacherib* was besieging *Lachish*, *Hezekiah*, observing that this new Ally of his made no Haste to come to his Assistance, and being sadly sensible, that, of himself, he was not sufficient to resist so powerful an Adversary as the King of *Assyria*, sent Embassadors to him, desiring him to retire out of his Dominions, and promising to submit to such Conditions, as he should be pleas'd to impose upon him.

THE Demand, which *Sennacherib* made, was the Payment of three hundred Talents † of Silver, and thirty Talents of Gold; which *Hezekiah* was not able to raise, without exhausting all his Treasures, and stripping the very Doors of the Temple of the Gold-Plates, wherewith they were overlaid. This diverted the King of *Assyria*

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live easy and happy. The Words in the Original are to this Effect, *That, which thou hast told me from God, is good: I willingly submit to it: But shall Peace and Truth, i. e. solid and lasting Peace, continue for my Time?* "May I flatter myself with so much Happiness? And will God be so gracious, as not to revoke the Grant, which he hath made me of a longer Continuance here? He is just, no doubt, in every Thing he sends upon us; but do these Threats relate to me, or my Posterity only? Well were it for me, if he would suspend the Execution of his Wrath, for the little Time, that I have to live." This is the natural Sense of *Hezekiah's* Answer, and accordingly, *Josephus* makes him say, *that tho' I am much afflicted at the Thoughts of the Misery, that will befall my Family; yet since it is God's Pleasure, that it should be so, I have no more to beg of Heaven, than that I may enjoy the small Remainder of my miserable Life in Peace.* Jewish Antiq. lib. x. c. 3. and *Calmet's* Commentary.

\* It is an old Stratagem in War, to distress an Enemy by the Want of Water; but this is what the Besiegers do generally practise against the Besieged. In this Manner it was *Holofernes* intended to distress *Bethulia*, *Judith* vii. and of *Semiramis*, *Cyrus*, and *Alexander* it is reported, that they all took *Babylon* by diverting the Current of the *Euphrates*. But *Hezekiah* here takes another Method. He is for preventing the *Assyrians* from carrying on the Siege of *Jerusalem* by intercepting the Water, i. e. by filling up the Fountain-heads with Earth, that the Enemy might not perceive where any Water was; and so carrying their Streams through Pipes, and subterraneous Channels, into the City, there to be receiv'd in *Rasens* and large Pools, for the Benefit of the Besieged: And this he might do with more Facility to himself, and Prejudice to the Enemy, because (except the Springs, and Brooks, that were just contiguous to the City) the whole Country, (according to *Strabo*, lib. xvi.) for the Space of sixty Furlongs round about, was all barren and waterless. *Le Clerc's* Commentary.

† This must be the Brook *Kidron*, which ran in a Valley of that Name, between the City and the Mount of *Olivet*, when it had any Water in it; for, except in the Case of great Rains, or the Snow's dissolving from the Mountains, it was generally dry. However, if it had any Fountain-head, by stopping up that, and diverting its Current by Conveyances under Ground, *Hezekiah* might, in like Manner, make it of no Use to the Besiegers. *Patrick's* and *Calmet's* Commentaries.

† The Hebrew Talent, according to Scripture, (*Exod.* xxv. 39.) contains three hundred Shekels, and every Shekel answering to the Value of three Shillings, these three hundred Talents of Silver must contain, of our Money, one hundred and thirty five Thousand Pounds; and the thirty Talents of Gold, two hundred and sixty Thousand; so that the whole Sum, here paid by *Hezekiah*, amounted to three hundred fifty one Thousand Pounds of our Money. *Prideaux's* Connection, Anno 713.



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*Assyria* for some Time, so that, leaving *Judea*, he turn'd his Arms against *Egypt* \*; but, after a Series of different Successes, he return'd again, and invested *Lachish*, and thence (contrary to all Faith, and the Agreement subsisting between him and the Kings of *Judah*) sent three of his principal Officers, with a good Detachment of Forces, to demand the Surrender of *Jerusalem*.

Who sends  
Hezekiah in-  
solent Messa-  
ges, but is at  
length mira-  
culously de-  
feated, and  
slain by his  
own Sons.

† **RABSHAKEH** (for that was the Name of the Person, who deliver'd the Demand from the King of *Assyria*) spake in the *Hebrew* Tongue, and in a very insolent and imperious Manner, to the three Ministers of State, whom *Hezekiah* sent to parly with him, telling them, "That it was in vain for them to trust in  
" their God for Help, because his Ma-  
" ster's Arms had been all along so victo-  
" rious, that the Gods of other Nations  
" could not resist their Course; and much  
" more vain would it be, to depend on

the King of *Egypt* for Assistance, who  
" was hardly able to support his own Do-  
" minions, and would certainly \* fail them,  
" when they looked for his Aid. Their  
" wisest Way therefore would be, to sur-  
" render the Town to his Master, the  
" great King of *Assyria*, at Discretion;  
" for if they pretended to stand a Siege,  
" (and this he spake with a louder Voice  
" than ordinary, in the Audience of the  
" People, that were upon the Wall, and  
" in Hopes of creating a Revolt among  
" them) his Master would distress them  
" to such a Degree, that they should be  
" compelled to eat their own Excrements,  
" and drink their own Piss."

From 1 Kings  
viii. to the  
End of 2  
Chron.

WHEN *Hezekiah* heard the blasphemous Message, which *Rabshakeh* had deliver'd to his Ministers, he rent his Cloathes, put on *Sack-Cloth*, went to the Temple to address himself to God, and sent an Account thereof to his Prophet *Isaiab*. But *Isaiab*'s Answer was, not to fear the Menaces

\* What might possibly be the Occasion of a War between two Kingdoms so widely distant, as *Assyria* and *Egypt* were, 'tis difficult to know. We have no where any Information from History, and are left therefore to conjecture, — That, after *Salmanezzer* had taken away the ten Tribes, and sent Colonies in their Room, the Tribe of *Simeon*, which lay nearest to *Egypt*, becoming Part of his Dominions, as well as the rest, the *Egyptians* might take the Advantage of the *Assyrians* great Distance, and make some Encroachments upon it. That *Sennacherib*, when he was come as far as *Judea*, might take that Opportunity to proceed with his Arms into *Egypt*, in order to be revenged of *Sewechus*, the Son of *Sabacon*, or *So*, (whom *Herodotus* calls *Sethon*) who was, at this Time, King of *Egypt*, and the chief Pontiff likewise of the God *Vulcan*? And, as he was a weak Prince, the King of *Assyria* gain'd many Advantages over him; but, setting down at length before *Pelusum*, when he had brought his Platforms (as *Josephus* tells us) within a little of the Top of the Walls, and was upon the very Point of giving the Assault, News was brought him, that *Terhahab*, King of *Ethiopia*, was upon his March, with a great Enforcement, to assist the *Egyptians*; whereupon he immediately rais'd the Siege, and drew off his Army, which gave Occasion to the fabulous Account in *Herodotus*, viz. "That, upon the King's Prayer to his God *Vulcan*, there came, in one Night, such Troops of Rats into the Camp of  
" the *Assyrians*, that they gnaw'd all their Bow-strings to Pieces, and so, in Effect, disarm'd the whole Camp of the  
" Besiegers, and made them draw off from the Town, with so much Precipitation." *Le Clerc's* Commentary on 2 Kings xxiii. 29. and Jewish Antiq. lib. x. c. 1.

† *Tartan*, *Rabaris*, and *Rabshakeh* are not the proper Names of these Men, but rather denote their Employments and Offices. *Tartan* signifies the President of the Customs; *Rabaris*, the chief Eunuch; and *Rabshakeh*, the principal Cup-bearer; and because he spake *Hebrew* with some Fluency, the Rabbins are generally of Opinion, that he was either an Apostate Jew, or one of the Captivity of *Israel*. 'Tis certain, that he was a very eloquent Man, and his Speech very excellently well calculated to raise Sedition, or Desertion among the Besieged; but that a Person of his Education should be vers'd in the *Phœnician*, which is, in a Manner, the same with the *Hebrew* Language, is no Wonder at all. Moreover, had he been a Jew, (tho' an Apostate) he should have known better, one would think, than to have upbraided *Hezekiah* with acting according to the Law, under which he liv'd, in destroying the Groves and Altars of Idols, and in requiring his Subjects to worship God in *Jerusalem* only, 2 Kings xviii. 22. *Le Clerc's* Commentary.

\* The Words in the Text are, — Now behold thou trustest upon the Staff of this bruised Reed, even upon *Egypt*, 2 Kings xviii. 21. The Comparison is excellent, to denote an Ally, that is not only weak and unable to help, but dangerous likewise to those, that rely upon him for Succour; and his representing the Power of *Egypt* to be as brittle as the Canes, or Reeds that grow on the Banks of the Nile, (for it is to this, no doubt, that the *Assyrian* Orator alludes) is a great Beauty in the Similitude. This however must be allow'd, that what he here speaks, in Contempt of the *Egyptian* Strength, has more of Ostentation in it, than Truth; because the *Assyrian* Army, having lately made an Attempt to subdue that Kingdom, was now return'd into *Judea* with Disgrace. *Patrick's*, *Le Clerc's*, and *Calmet's* Commentaries.



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Menaces of the proud *Assyrian*; for that God would soon find out a Method to make him depart his Country; which accordingly came to pass. For News being brought him, that *Tirhakah*, King of *Ethiopia*, (or of the *Cuthites* rather in *Arabia*) had invaded some Part of his Dominions, he immediately rais'd the Siege of *Libnah* †, (where he then was) and march'd against the Enemy: However, before he rais'd the Siege, he sent a second Summons to *Hezekiah*, as insolent, and blasphemous as the former. This was deliver'd in a Letter; and *Hezekiah* had no sooner read it, but he went into the Temple, spread it before the Lord, and implor'd of him a Deliverance from this outrageous Enemy; which *Isaiab* assur'd him he should have, because that the Lord had taken the City of *Jerusalem* under his

Protection, and would not therefore suffer the King of *Assyria* \* (notwithstanding all his vain Boastings) to come near it. From 1 Kings viii. to the End of 2 Chron.

IN the mean Time, the King of *Assyria*, having engag'd the *Ethiopian* Army, and given them a great Overthrow, was in full March to *Jerusalem*, flush'd with this fresh Victory, and resolv'd to destroy the Place, and every Soul in it; when, the very Night after that the Prophet had given the King of *Judah* this Assurance, an Angel † of the Lord came down into the Camp of the *Assyrians*, and smote no less, than a hundred fourscore and five Thousand Men: So that, terrify'd with this Slaughter, *Sennacherib* made haste into his own Country, and took up his Residence at *Nineveh*; where he had not been long; before \* his two eldest Sons, *Adrammelech* and *Sharezar* conspir'd against him, and;

as

† *Libnah* was not far from *Lachish*, both situated on the Mountains of *Judea*; and 'tis probable, that *Sennacherib*, not finding himself able to carry the latter, had remov'd the Siege to *Libnah*, which was a Place not so well fortify'd in his Opinion, and yet so situated, that, by keeping a good Guard in the Chops of the Mountains, he might carry on the Siege, without any Fear of *Tirhakah*'s coming upon him. *Le Clerc's* Commentary.

\* The Prophet, in his Answer to *Hezekiah*, has given us an admirable Description of the ridiculous Vanity, and Ostentation of a King puffed up with great Success. *By thy Messengers thou hast reproached the Lord, and hast said, — With the Multitude of my Chariots I am come up to the Height of the Mountains, and the Sides of Lebanon; — and I will enter into the Lodgings of his Borders, and enter into the Forest of his Carmel. I have digged, and drank strange Waters, and, with the Soles of my Feet, have I dried up all the Rivers of besieged Places, 2 Kings xix. 23. &c.* as if he had said, “What can resist the Force of my victorious Arms? Or, where is the Place, that is inaccessible to the Strength and Activity of these Troops? I have scaled the Top of the highest Mountains with my heavy Chariots of War. I have ascended even *Lebanon* itself, and, through the most difficult Passages, have open'd and plain'd myself a Way. — Who then shall hinder me from taking up my Quarters in what Part of *Judea* I please, from either climbing up to the Top of *Carmel*, or from coming down into the fruitful Vales, by making an entire Conquest of the Country? At my Call Fountains, even in the driest Places, arise; at my Beck, the Hills subside, the Rocks divide, and make me a Way; and, at my Approach, the deepest Rivers and Ditches run dry; so that Resistance is unavailable, and Victory must attend my Standard wherever I go, or whatever Enterprize I take in Hand.”

Subfidere nostris

Sub pedibus montes, arefcere vidimus amnes.

CLAUD. de Bello Gallico.

† The ancient *Jews* (as well as *Persians*, and *Arabians*) were of Opinion, that there is an Angel of Death, or an exterminating Angel, to whom God has given Commission to take away the Lives, either of single Persons, or of Multitudes of People at once, wherein the Almighty gives the Order, but leaves the Method of doing it to the Discretion of the Angel; so that, in which Way soever the Infliction is made, it is always said to be done by the Angel of God. The modern *Jews* are much of the same Opinion: For they maintain, that this Angel of Death stands at every dying Man's Bed's head, with a naked Sword in his Hand, at the Extremity of which there hang three Drops of Gall, and that the sick Person, seeing this Angel, in a great Fright opens his Mouth, whereupon he immediately drops into it these three fatal Drops; the first of which occasions his Death; the second makes him pale and livid; and the third reduces him to the Dust in the Grave, with some other Notions of the like Nature. Now, since the Scripture has no where said expressly, in what Manner this *Assyrian* Army was destroy'd, some have thought, that it was by a Plague; others, by Thunder and Lightning; others, by Fire from Heaven; others, by a rushing Wind; others, by their falling foul upon one another in the Obscurity of the Night; but, which Way soever it was effected, according to the Hebrew Idiom there is no Impropriety in saying, that it was done by a destroying Angel, which is a comprehensive Phrase, that reconciles all the Scripture-Passages, wherein this terrible Defeat is mention'd, and all the Sentiments of Commentators concerning it. *Calmet's* Dissert. sur la Défaite de l'Armée de *Sennacherib*.

\* When *Sennacherib* was got home, after the Loss of so great an Army, he demanded of some about him, What the Reason might be, that the irresistible God of Heaven so favour'd the Jewish Nation? To which he was answer'd,

That



A. M.  
3246, &c.  
Aut. Christ.  
758, &c.

While Hezekiah lives,  
and dies in  
Peace.

as he was worshipping at the Temple of *Nisroch*\*, his God, fell upon him and slew him; and afterwards, making their Escape into *Armenia*, gave Room for *Efarbaddon*, their younger Brother, to succeed in the Throne.

AFTER this signal Defeat of the *Affyrian* Army, *Hezekiah* liv'd, the Remainder of his Days, in Peace and Tranquillity, being both honour'd and rever'd by all neighbouring Nations, who, by this, and several more Instances perceiv'd, that he was under the immediate Protection of God, and were therefore afraid to give him any Molestation. So that being at Rest from Wars, he apply'd his Thoughts to the good Government of his People, and the Improvement of the City of *Jerusalem*, by erecting Magazines, and filling them with Arms, and by making a new *Aqueduct*, which was of great Convenience to the *Inhabitants* for the supplying them with Water. At length, after a Course of great and worthy Actions, he dy'd, in the twenty-ninth Year of his Reign, and was bury'd, with great Solemnity, † in the most honourable Place of the *Sepulchres* of the Sons of *David*. Happy in every Thing else, except in being succeeded by a Son, whose Name was *Manasseh*, and

who, in the Beginning of his Reign more especially, prov'd the very worst of all his Race.

*MANASSEH* was but a *Minor* of twelve Years old, when he succeeded to the Crown; and, as he had the Misfortune to fall into the Hands of such *Guardians* and *Chief Ministers*, as were ill-affected to his Father's *Reformation*, they took all the Care imaginable to breed him up in the strongest Aversion to it, and to corrupt his Mind with the worst of Principles, both as to *Religion*, and *Government*. For he not only worshipp'd Idols, restor'd High-Places, and erected Altars unto *Baal*; but, in the Room of the *Ark of the Covenant*, set up an Idol, even in the *Sanctuary* itself, made his Children pass through the Fire to *Moloch*, practis'd Witchcrafts and Enchantments, and consulted *Soothsayers*, and such Persons, as dealt with *Familiar Spirits*.

NOR was he content to practise these Abominations himself, but, being naturally of a cruel Temper, he rais'd bitter Persecutions against those, who would not conform. The Prophets \*, who were sent to reprove him, he treated with the utmost Contempt and Outrage, and filled, in short, all the Land with innocent Blood, which

From 1 Kings  
viii. to the  
End of 2  
Chron.

Manasseh's  
Wickedness,  
in the Begin-  
ning of his  
Reign.

That *Abraham*, from whom they were descended, by sacrificing his only Son to him, had purchas'd his Protection to his Progeny; whereupon the King reply'd, *If that will win him, I will spare him two of mine to gain him to my Side*; which, when his two Sons, *Sharezer* and *Adrammelech* heard, they resolv'd to prevent their own Death by sacrificing him. But for all this Fiction there is no other Foundation, but that scarce any Thing else can be thought of, that can afford any Excuse for so wicked a *Parricide*. *Prideaux's Connection*, Anno 709.

\* Some take this God to be the Figure of *Noah's Ark*; others of a *Dove*, which was worshipp'd among the *Affyrians*; and others, of an *Eagle*. The *Hebrew* of *Tobit*, publish'd by *Munster*, calls it *Dagon*; but *Selden* acknowledges, that, in all his Reading, he never met with any Thing that could help him to explain it. *Jurieu* however seems to be more lucky in his Enquiries; for, by several Arguments he has made it appear, that this Idol was *Jupiter Belus*, the Founder of the *Babylonish* Empire, who was worshipp'd under the Form of an *Eagle*; and therefore, he observes farther, that, as this *Belus* in profane History was the same with the *Nimrod* of *Moses*, between *Nimrod* and *Nisroch* the Dissimilitude is not great, nor is it improbable, that, to perpetuate his Honour, his Votaries might change the Name of *Nimrod*, which signifies a *Rebel*, into that of *Nisroch*, which denotes a young *Eagle*. *Patrick's Commentary*, and *Jurieu Histoire des Dogmes*, &c. Part. iv. c. 11.

† In the innermost and chiefest of the Rooms of the *Royal Sepulchres* of the House of *David*, was the Body of *Hezekiah* placed in a Nich, which, in the upper End of the Room, was very likely at that Time cut on Purpose for it, to do him the greater Honour. *Prideaux's Connection*, Anno 699.

\* The Prophets, who are suppos'd to have been living in this King's Reign, were *Hosea*, *Joel*, *Nahum*, *Habakkuk*, some say, *Obadiab*; and, who was the greatest Prophet of them all, *Isaiab*. In the late Reign he was in great Esteem at Court, and being himself of the *Blood Royal*, and (as some say) the King's Father-in-law, he thought it more incumbent upon him to endeavour to reclaim him from his degenerate wicked Courses: But this so exasperated him against *Isaiab*, that, instead of hearkening to his *Remonstrances*, he caus'd him to be apprehended, and, to make his Torture both more lingering, and more exquisite, had him *sawn asunder* with a wooden Saw, to which the Author of the Epistle to the *Hebrews*, Chap. xi. 37. may be thought to allude. *Calmer's Commentary*, and *Howell's History*, in the Notes.



A. M.  
3246, &c.  
Ant. Christ.  
753, &c.

His Captivity  
by the King of  
Babylon, Re-  
pentance, Re-  
formation, and  
Reformation.

which he shed in carrying on his detestable Purposes; but it was not long before the Divine Vengeance overtook him.

**ESARHADDON**, being settled in the Kingdom of *Babylon*, began to set his Thoughts on the Recovery of what his Father *Sennacherib* had lost in *Syria* and *Palestine*; and, having rais'd a great Army, march'd into the Territories of the *ten Tribes*, from whence he carry'd away a great Multitude of *Israelites*, who were Remains of the former Captivity, and so, sending some of his Generals with a Part of his Army to *Judea* to reduce that Country likewise, they vanquish'd *Manasseh* in Battle, and, having taken him hid in a Thicket of Briars and Brambles, brought him Prisoner to *Efarbaddon* †, who put him in Irons, and carry'd him Prisoner to *Babylon*.

† His Prison and Chains brought him to himself, and made him so sensible of his heinous Provocations against God, that, with deep Sorrow and Humiliation, † he implor'd the Divine Pity, and Forgiveness, and thereupon prevailed with God to mollify the King of *Babylon's* Heart, who restor'd him to his Liberty, and re-instated him in his Kingdom.

UPON his Return to *Jerusalem*, he redress'd, as much as he could, the Mischiefs, which his former Impiety had done. He abolish'd the idolatrous Profanations of the Temple; restor'd, in all Things, the *Reformation*, which his Father had made, and oblig'd all his Subjects to worship, and serve the Lord only; so that, after this, God bless'd him with a long and prosperous Reign, longer indeed, than any of the Kings of *Judah*, either before or after him, had reign'd. He possess'd the Throne full five and fifty Years; and yet, (notwithstanding his *signal* Repentance) because his former Wickedness was so great, he was not allow'd the Honour of being bury'd in any of the royal Sepulchres, but was laid in a Grave made in the *Garden*, belonging to his own House, called the *Garden of Uzzah* †, and was succeeded by his Son *Ammon*.

THIS Prince, imitating the *first* Part of his Father's Reign, and not the *Repentance* of his *latter*, gave himself up to all Manner of Wickedness, and Impiety; so that God shorten'd his Government, by permitting some of his own *Domesticks*, († after a Reign of two Years) to conspire against him, and slay him: But, as wicked

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Ammon suc-  
ceeds his Fa-  
ther, and is  
murder'd by  
his Servants,

as

† From *Isaiah* xx. 1. we may learn, that *Efarbaddon* (whom the sacred Writer in that Place calls *Sargon*) King of *Assyria*, sent *Tartan*, his General, into *Palestine*; and 'twas he, (very probably) who took *Manasseh*, and carry'd him Prisoner to *Babylon*. *Efarbaddon* was, some Time before, no more than King of *Assyria*; but upon his Accession to the Throne, he made himself Master of *Babylon*, and *Chaldea*, and so united the two Empires together. *Calmet's* Commentary, and *Prideaux's* Connection, Anno 677.

† The *Jewish* Doctors have a Tradition, that, while *Manasseh* was at *Babylon*, by the Direction of his Conqueror, he was put in a large brazen Vessel, full of Nails, and set near to a great Fire; that, in this Extremity, he had Recourse to all his false *Deities*, to whom he had offer'd so many Sacrifices, but receiv'd no Relief from them; that, remembering what he had heard his good Father, *Hezekiah*, say, viz. *When thou art in Tribulation, if thou turn to the Lord thy God, he will not forsake thee, neither destroy thee*, Deut. iv. 30, 31. he was thereupon immediately deliver'd, and, in a Moment, translated to his Kingdom. But this is no less a Fiction, than that miraculous *Flame*, which the Author of the imperfect Comment upon *St Matthew* speaks of, that encompass'd him on a sudden, as he was praying to God, and having melted his Chains asunder, set him at Liberty. Vid. Tradit. Hebr. in Paralip. & Targum in 2 Chron. xxiii. 11. In all Probability, it was *Saos duchin*, the Successor of *Efarbaddon*, who, some Years after his Captivity, releas'd *Manasseh* out of Prison.

† We have a Prayer, which, it is pretended, he made in Prison. The Church does not receive it as *Canonical*, but it has a Place among the *Apocryphal* Pieces, and, in our Collections, stands before the *Books of the Maccabees*. The *Greek* Church however has receiv'd it into their *Euchologium*, or Book of Prayer, and they use it sometimes as a Kind of devout Form, and what contains nothing in it deserving Censure. *Calmet's* Dictionary, under the Word *Manasseh*.

† This *Garden*, as some think, was made in that very Spot of Ground, where *Uzzah* was struck dead, for touching the *Ark of the Lord*, 2 Sam. vi. 7. but others imagine, that this was the Place, where *Uzziah*, who dy'd a Leper, was bury'd, 2 Chron. xxvi. 23. and that *Manasseh* chose to be bury'd here, as unworthy, because of his manifold Sins, (whereof he nevertheless repented) to be laid in any of the Royal Sepulchres of the Kings of *Judah*. *Patrick's* and *Calmet's* Commentaries.

† This (as some *Jewish* Authors observe) is the usual Number of Years, to which the Sons of those Kings did arrive, who, by their Abominations, provok'd God to Anger; as they instance in the Son of *Jeroboam*, 1 Kings xv. 25. the Son of *Baasha*, Chap. xvi. 3. the Son of *Abab*, Chap. xxii. 51. *Patrick's* Commentary.



A. M.  
3246, &c.  
Ant. Christ.  
758, &c.

as he was, the People of the Land took Care to revenge his Murther, by putting all to Death who had any Hand in it, tho' they would not, at his Burial, honour him (any more than his Father) with a Place among the Sepulchres of the Sons of David.

Josiah's good  
and pious  
Reign, his  
Reformation  
of Religion.

HIS Son *Josiah*, who was then a Child no more than eight Years old, succeeded in the Throne; but, having the Happiness to fall under the Conduct of better *Guardians* in his *Minority*, than did *Manasseh* his *Grandfather*, he prov'd, when grown up, a Prince of very extraordinary Worth, equal, if not superior, in Piety, Virtue, and Goodness, to the best of his Predecessors. In the *sixteenth* Year of his Age, he took upon him the Administration of the Kingdom; and, beginning with the Reformation of Religion, endeavour'd to purge it from all those Corruptions, which had been introduc'd in the preceding Reigns. To this Purpose, he took a Progress through the whole Kingdom, and, wherever he

came, brake down the Altars, cut down the Groves; and brake in Pieces all the carv'd and molten Images, that were dedicated to Idolatry. The Graves of idolatrous Priests he dug up, and burnt their Bones upon some of these Altars, thereby to defile, and pollute them for ever; and † whatever Priests of the *Levitical* Order had at any Time sacrific'd on the High-Places, tho' it were to the true God, these he took care to depose from their *Jacerdotal* Office. † The Houses of the *Sodomites* he broke down: *Tophet* †, which was in the Valley of *Hinnom*, he defiled: The Horses \* dedicated to the Sun, he remov'd: Burnt its Chariots with Fire; and, being not satisfy'd with destroying all the Monuments of Idolatry in his own *Dominions*, he visited in Person the Cities of *Ephraim*; and *Manasseh*, and all the rest of the Land, which had formerly been possess'd by the *ten Tribes*, and there did the same. But, while he was at *Bethel*, † discovering by the

From 1 Kings  
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† Several of these Priests, seeing the Worship of the Temple abandon'd, and, after that the *Tents*, and Offerings, and Sacrifices were taken away, having nothing to subsist themselves, had the Weakness to repair to the High-Places, and there offer unto God such Oblations, and Sacrifices, as the People brought them; (for it does not appear, that any of them enter'd into the Service of false Gods) but because this was giving Countenance (by their Presence and Ministry) to a Worship, that was forbidden, *Deut. xii. 11.* he would not receive them any more into the Service of the Temple, tho' he suffer'd them to be maintain'd by it. He puts them, in short, into the Conditions of those Priests, that had any *Blemish*, who might not offer the Bread of their God, and yet might eat the Bread of their God, both of the Holy, and most Holy, *Lev. xxi. 21, 22.* *Calmet's* and *Patrick's* Commentaries.

† This was the Name, which is sometimes given to the most infamous of all Prostitutes, who exposed their Bodies to be abus'd, contrary to Nature, in Honour of those *filthy* Deities, whom they worshipp'd. Their Houses were near the Temple, and therefore these were Persons consecrated to Impurity; and that they might commit their Abominations with a greater Licentiousness, they had Women appointed to make them Tents, wherein they were wont to retire upon these detestable Occasions. *Calmet's* Commentary.

† It is the general Opinion of the *Jews*, that the Word *Tophet* comes from *Thoph*, which, in their Language, signifies a *Drum*; because Drums, in this Place, were us'd to be beat, in order to deaden the Cries of those Children, which were burnt alive by the *Idol Moloch*: But there is one Objection to this *Etymology*, viz. that it does not appear, that the larger Kind of *Drums*, such as are in Use now, were at all known to the Ancients. There was a lesser Sort indeed, or what we call a *Taber*, wherewith they made Musick in their Dancing; but these were not loud enough for the present Purpose, and the larger Kind we owe to the *Arbians*, who first brought them into *Spain*, from whence they were dispers'd all *Europe* over. *Le Clerc's* Commentary.

\* 'Tis certain, that all the People of the *East* worshipp'd the *Sun*, and consecrated Horses to it, because they were nimble and swift in their Course, even as they suppos'd it to be.

Placet Equo Persis Radiis Hyperiona cinctum;

Ne detur celeri victima tarda Deo.

OVID. *Fast.* lib. i.

But then the Question is, whether the People of *Judah* sacrific'd these Horses to the Sun, (as 'tis certain the *Armenians*, *Persians*, and other Nations did) or only led them out in State every Morning, to meet and salute the Sun, at his Rising. The Ancients had a Notion likewise, that the Sun itself was carry'd about in a *Chariot*; and therefore Chariots, as well as Horses, were dedicated to it. Since then we find these Horses, and Chariots, standing so near together, the Horses, we may suppose, were design'd to draw the Chariots, and the Chariots to carry the King, and his other great Officers, (who were Idolators of this Kind) out at the *East-gate* of the City, every Morning, to salute and adore the Sun, at its coming above the *Horizon*. *Bochart's* Hieroz. Part. i. lib. xi. c. 10.

† The *Jews* will tell us, that, on one Side of the Grave, (where the Prophet of *Judah*, and the Prophet of *Bethel* lay



A. M.  
3246, &c.  
Ant. Christ.  
758, &c.

the *Inscription* the Monument of the Prophet, who was sent from *Judah* to declare against the Altar, which *Jeroboam* had there set up, and (above three hundred Years before) to name the very Name of *Josiah*, who was to destroy it; he would not suffer it to be touch'd, nor his Bones to be molested.

Reparation of  
the Temple.

HAVING thus carry'd on the Work of *Reformation* in the distant Parts of his Kingdom, he took care, in the next Place, to have the Temple repair'd. To this Purpose, he order'd *Hilkiah*, the High-Priest, to take a general View of it, and see what was necessary to be done; who, while he was surveying, and examining every Place, chanc'd to find a *Book of the Law of the Lord*, given by *Moses*. The Book was carry'd to the King, who, having † heard some Part of it read, rent his Robes in Dread of the Curses denounc'd against a wicked People, and immediately sent the High-Priest, and some other of his chief Officers, to *Huldah* † the Pro-

phetess to enquire of the Lord; who return'd them in Answer, "That the Judgments, threaten'd in the Book of the Law, would not be long before they fell upon the Kingdom of *Judah*; but that, because the King had express'd so deep a Concern upon hearing the Denunciation of them, their Execution should be delay'd till after his Death."

From 1 Kings  
viii. to the  
End of 2  
Chron.

THE good King however, in order to appease the Wrath of God, called together a *solemn Assembly* of all the Elders, and People of *Judah*, and *Jerusalem*; and going with them to the Temple, he caus'd the Law of God there to be distinctly read; and, when that was done, both he and all the People enter'd into a *Covenant* to observe all, that was contain'd in it. After this, he made another *Progress* round the Kingdom of *Judah*, and *Samaria* to destroy every the least Remainder of *Idolatry*, that he could meet with; and, when the Season of the next *Passover* was come, had it || kept with such Exactness and Solemnity,

And farther  
Reformation.

a

lay together) there grew *Nettles* and *Thistles*; on the other, *Myrtles*, and other odoriferous Plants; signifying, that a true and false Prophet lay there; and that this rais'd the King's Curiosity to enquire, whose that Sepulchre was; but there is no Ground for this fabulous Fancy. The King, we may suppose, espy'd a Stone, or a Pillar, more eminent than the rest, with the Names of the Persons, that were bury'd under it, and this made him ask the Question of the Men of the City, i. e. some of the old Inhabitants, that had escap'd the Captivity, and not any of those New-Comers, whom the King of *Affyria* had sent thither; for these could give no Account of the ancient Histories of the *Israelites*; neither can we suppose, that the Sepulchre itself, after so many Years standing, could have been distinguishable, had not some pious Person or other, with an Intent to perpetuate the Memory of the Thing, in each successive Age, taken care to preserve, and repair it, *Matt. xxiii. 29.* *Le Clerc's* and *Patrick's* Commentaries.

† Whether it was the whole *Pentateuch*, or the Book of *Deuteronomy* only, which the High-Priest found in the Temple, 'tis generally agreed, that the Part, which *Shaphan* read to the King, was taken out of the Book of *Deuteronomy*, and, not without some Probability, that the xxviii<sup>th</sup>, xxix<sup>th</sup>, and xxx<sup>th</sup> Chapters were that Portion of Scripture, which the Secretary, who (as we are told, 2 Kings xxii. 8.) had read the Book before he brought it to the King, thought proper upon this Occasion to turn to; for therein is contain'd a Renewal of the *Covenant*, which *Moses*, as Mediator, had made between God and the People of *Israel* at Mount *Horeb*; and therein are those Threats and terrible Comminations to the Transgressors of the Law, whether Prince or People, which affected *Josiah* so much; and which *Moses* had given the Levites to put on the Side of the Covenant, that it might be there for a Witness against the Transgressors of it, *Deut. xxxi. 25. 26.* *Calmet's* Commentary.

† This is the only Mention we have of this Prophetess, and certainly it makes much to her Renown, that she was consulted upon this weighty Occasion, when both *Jeremiah* and *Zephaniah* were at that Time Prophets in *Judah*. But *Zephaniah* perhaps at that Time might not have commenc'd a Prophet; because, tho' we are told that he prophesied in the Days of *Josiah*, *Zeph. i. 1.* yet we are no where inform'd, in what Part of his Reign he enter'd upon the prophetick Office. *Jeremiah* too, might at that Time be absent from *Jerusalem*, at his House at *Anathoth*, or some more remote Part of the Kingdom; so that, considering *Josiah's* Haste and Impatience, there might be no other Remedy at Hand to apply to, but this Woman. Great is the Wrath of the Lord that is kindled against us, says the King to his Ministers, 2 Kings xxii. 13. and therefore his Intent, in sending them might be to enquire, whether there were any Hopes of appeasing his Wrath, and in what Manner it was to be done. Being therefore well assur'd of this Woman's Fidelity, in delivering the Mind and Counsel of God, the Ministers, who went to enquire, concluded rightly, that it was much more considerable, what Message God sent, than by whose Hand it was that he convey'd it. *Pool's* Annotations.

|| The Words of the Text are, ————— Surely there was not held such a Passover, from the Days of the Judges, nor in all the Days of the Kings of *Israel*, and of the Kings of *Judah*, 2 Kings xxiii. 22. which, taken in a literal Sense,

must



A. M.  
3246, &c.  
Ant. Christ.  
758, &c.

*The Manner  
of his Death,  
Burial, and  
the great La-  
mentation  
made for him.*

From 1 Kings  
viii. to the  
End of 2  
Chron.

as had never been observ'd, from the Days of *Samuel* the Prophet, to that Time.

IN a Word, this excellent Prince did all that in him lay, to atone for the Sins of the People, and appease the Wrath of God; but his *Decree* † for the Removal of *Judah* into a Land of their Captivity, was pass'd, irrevocably pass'd: And therefore, when *Pharaoh Necho* \* King of *Egypt* desir'd to pass through *Judea*, in order to go and attack *Charchemish* †, a City belonging to the King of *Babylon*, and situate upon the *Euphrates*, *Josiah* would by no Means consent to it; but getting together his Forces, posted himself in the Valley of *Megiddo* \*, on Purpose to obstruct his Passage. The *Egyptian* King,

hearing of this, sent Embassadors desiring him to desist, declaring that he came not to invade his Territories, but purely to do himself Justice on the King of *Babylon*; and assuring him withal, that what he did in this Case, was by the Order and Appointment of God. *Josiah* however thought himself no way concern'd to believe him; and therefore, on *Necho's* marching up to the Place, where he was posted to receive him, a Battle immediately ensu'd, wherein the *Egyptian* Archers, discovering *Josiah*, (tho' he had disguis'd himself before the Action begun) ply'd that Quarter of the Army, where he fought, so very warmly with their Arrows, that, at last receiving a mortal Wound from

must denote, that this Passover, which was celebrated by two Tribes only, was more numerous, and more magnificent, than all those, that were observ'd in the Days of *David* and *Solomon*, in the most happy and flourishing State of the *Jewish* Monarchy, and when the whole twelve Tribes were met together, to solemnize that Feast. It may not be amiss therefore to allow, that in these Expressions, there is a Kind of *Auxesis* or Exaggeration, not unusual in sacred, as well as in profane Authors. For nothing is more common, than to say, *Never was so much Splendor and Magnificence seen*, when we mean no more, than that the Thing, we speak of, was very splendid and magnificent: Unless we suppose with some, that a Preference is given to this *Passover* above all the rest, in Respect of the exact Observation of the Rites and Ceremonies belonging to it, which, at other Times, were perform'd according to Custom, and several Things either alter'd, or omitted; whereas at this, every Thing was perform'd according to the prescribed Form of the Law, from which, since the finding of this authentick Copy of it, *Josiah* enjoin'd them not to vary one Tittle. *Calmet's* and *Le Clerc's* Commentaries.

† Tho' *Josiah* was doubtless sincere in what he did, and omitted nothing to restore the Purity of God's Worship, wherever his Power extended; yet the People had still a *Hankering* after the Corruption of the former Part of *Manasseh's* Reign. They comply'd indeed with the present Reformation; but this was only out of Fear of incurring the King's Displeasure, or of feeling the Severity of his Justice. Their Hearts were not right towards God, as appears from the Writings of the Prophets, that liv'd in those Times; and therefore, seeing no Sign of their Repentance, God had no Reason to reverse his Decree. *Calmet's* and *Le Clerc's* Commentaries.

\* *Pharaoh* signifies no more, in the *Egyptian* Language, than King, and was therefore given to any one, that sat upon that Throne: But *Necho* (according to *Herodotus*) was his proper Name, tho' some will have it to be an Appellative, which signifies lame, because this *Pharaoh* (as they suppose) had a Lameness, which proceeded from some Wound, he had receiv'd in the Wars. The same Historian tells us, that he was the Son and Successor of *Psametichus*, King of *Egypt*, and a Man of a bold enterprising Spirit; that he made an Attempt to join the *Nile* and the *Red-Sea*, by drawing a Canal from one to the other; that tho' he failed in this Design, yet, by sending a Fleet from the *Red-Sea* through the Straights of *Babel-Mandel*, he discover'd the Coasts of *Africa*, and, in this his Expedition to the *Euphrates*, resolv'd to bid fair (by destroying the united Force of the *Babylonians* and *Medes*) for the whole Monarchy of *Asia*. *Prideaux's* Connection Ann. 610. and *Marshall's* Canon. *Æg.* Sæcul. 18.

† Geographers make no Mention of this City under this Name; but it is very probably the same with what the Greeks and Latins call *Cercusum*, or *Cercesum*, which was situated on the Angle, form'd by the Conjunction of the *Chaboras* or *Chebar*, and the *Euphrates*. *Isaiah*, x. 9. speaks of this Place, as if *Tiglath-Pileser* had made a Conquest of it, and *Necho* perhaps now was going to re-take it, as we find he did; but *Jeremiah* informs us, Chap. xvi. 1, 2. that in the fourth Year of *Jeboiachim* King of *Judah*, it was taken, and quite destroy'd by *Nebuchadnezzar* King of *Babylon*. *Calmet's* Commentary, and *Wells's* Geography of the Old Testament, Vol. III.

\* *Megiddo* was a City in the half-Tribe of *Manasseh*, not far from the *Mediterranean-Sea*, which Way *Necho* was to pass with his Army, in order to go into *Syria*, and thence to the *Euphrates*. In the Valley adjoining to this Place *Josiah* was slain, while he was at the Head of his Army, (as *Josephus* tells us) and riding up and down to give Orders from one Wing to the other. This Action *Herodotus* makes mention of, when he tells us, that *Nechos*, King of *Egypt*, having fallen upon the *Syrians*, near the City *Magdol*, obtained a great Victory, and made himself Master of *Cadytis*: Where the Author plainly mistakes the *Syrians* for the *Jews*; *Magdolum*, a City in the Lower *Egypt*, for *Megiddo*; and *Cadytis*, for *Kadesb*, in the upper *Galilee*, by which he was to pass in his Way to *Charchemish*; or rather for the City of *Jerusalem*, which, in *Herodotus's* Time, might be called by the neighbouring Nations *Cadyta*, or *Cadytha*, i. e. the holy City; since, even to this Day, it is called by the Eastern People *Al-buds*, which is plainly both of the same Signification and Original. *Calmet's* Dictionary, under the Word *Kadesb*, and *Prideaux's* Connection, An. 610.



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from one of them, he was carry'd in another Chariot \* out of the Battle, to Jerusalem, where, after a Reign of one and thirty Years, he dy'd, and was bury'd in the Sepulchre of his *Ancestors*.

\* THE Death of so excellent a Prince was deservedly lamented by all his People, but by none more sincerely, than by *Jeremiah* the Prophet; who, having a thorough Sense of the Greatness of the Loss,

as well as full Foresight of the fore Calamities, which were afterwards to follow upon the whole Kingdom of *Judah*, while his Heart was full with a View of both these, wrote a Song of *Lamentation* \* upon this mournful Occasion; but that is lost; and the other (which goes under his Name, and is still remaining) was compos'd upon the Destruction of *Jerusalem* by *Nebuchadnezzar*.

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## The OBJECTION.

“ BUT how religious soever we may  
“ suppose *Josiah* the King of *Judah*  
“ to have been, we cannot but wonder  
“ at his Ignorance in the Law of God.  
“ Those, who had the Care of his Edu-  
“ cation, were requir'd to instruct him in  
“ it (a) upon all proper Occasions; him-  
“ self (according to what (b) the Law  
“ directs) was to transcribe a Copy of it  
“ with his own Hand, and to have it so  
“ constantly in his Remembrance, as if it  
“ were (c) *Frontlets between his Eyes*; and  
“ yet, when he was no less than six and  
“ twenty Years old, and in the *eighteenth*  
“ Year of his Reign, we find him (d)  
“ rending his Cloaths, for Fear of the  
“ Threats denounc'd against a wicked  
“ Prince and People, as if he had never  
“ read his *Bible*, (which the High-Priest

“ by the Bye seems equally a Stranger to)  
“ nor heard a Word of the Book of  
“ *Deuteronomy* before.

“ How the chosen People of God came  
“ so frequently to fall into the detestable  
“ Sin of *Idolatry*, we are not at a Loss to  
“ comprehend; but tho', whenever they  
“ did so, it was the Part of every good  
“ Prince to endeavour to reclaim them:  
“ Yet we should be glad to know, what  
“ Right King *Josiah* had, to extend his  
“ Reformation into other Countries, and  
“ to exercise this Authority in the King-  
“ dom of *Samaria*, which was then sub-  
“ ject to the *Assyrians*; or upon what  
“ Pretensions he oppos'd *Necho* King of  
“ *Egypt*, when he only civilly ask'd a  
“ Passage through his Country, and was  
“ going to do himself Justice upon an  
“ Enemy,

\* It was the Custom of War, in former Times, for great Officers, to have their led Horses, that, if one failed, they might mount another. The Kings of *Persia* (as *Quintus Curtius* informs us) had Horses attending their Chariots, which, in case of any Accident, they might make to; and, in like Manner we may presume, that, when it became a mighty Fashion to fight in Chariots, all great Captains had an empty one following them, into which they might betake themselves, if any Mischance befel the other. *Bochart's Hieroz.* Part. i. c. 2. and 9.

\* The Author of the Book of *Ecclesiasticus* has given us his *Eulogium* in these Words: — All, except David, and *Hezekias*, and *Josias*, were defective. They forsook the Law of the Most High; even the Kings of *Judah* failed. But the Remembrance of *Josias* is like the Composition of the Perfume, that is made by the Art of the Apothecary: It is as sweet as Honey in all Mouths, and as Musick at a Banquet of Wine. He behaved himself uprightly in the Conversion of the People, and took away the Abomination of Iniquity. He directed his Heart unto the Lord, and, in the Time of the Ungodly, he established the Worship of God. *Eccles. xlix. 1, &c.*

\* The Jews were us'd to make *Lamentations*, or mournful Songs, upon the Death of great Men, Princes, and Heroes, who had distinguish'd themselves in Arms, or by any civil Arts had merited well of their Country. By an Expression in 2 *Chron. xxxv. 25.* Behold they are written in the *Lamentations*, one may infer, that they had certain Collections of this Kind of Composition. The Author of the Book of *Samuel* has preserv'd those, which David made upon the Death of *Saul*, and *Jonathan*, of *Abner*, and *Abshalom*: But this mournful Poem, which the disconsolate Prophet made upon the immature Death of good *Josiah*, we no where have; which is a Loss the more to be deplored, because, in all Probability, it was a Master-Piece in its Kind; since never was there an Author more deeply affected with his Subject, or more capable of carrying it through all the tender Sentiments of Sorrow and Compassion. *Calder's Commentary*, and Preface sur les *Lamentations de Jeremie*.

(a) Deut. vi.

(b) Chap. xvii. 18.

(c) Chap. vi. 8.

(d) 2 Kings xxii. 11, &c.



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“ Enemy, that had invaded his Territories  
“ first.

“ HAD he sent indeed in his own  
“ Name only, *Josiah* might have pleaded,  
“ in his Excuse, the Danger of admitting  
“ a large Army into the Bowels of his  
“ Country; but since (e) the Request was  
“ sent in the Name of God, who had put  
“ him upon this Expedition, and accord-  
“ ingly prosper'd him in it, we cannot  
“ but say, that *Josiah* justly suffer'd for  
“ opposing the Almighty's Will, and  
“ intermeddling in the Matter, wherein  
“ he had no Concern: Tho' how to  
“ absolve the Divine Goodness and Vera-  
“ city, in bringing so good a Prince to an  
“ untimely End, and causing him to be  
“ slain in Battle, when he had promis'd,  
“ (f) that he should be gather'd into his  
“ Grave in Peace, is what we cannot  
“ unriddle.

“ THE Sting of Death is Sin; but  
“ the Man, who can appeal to God for  
“ the Truth and Sincerity of his Heart,  
“ (as we find *Hezekiah* appealing) may  
“ bid Defiance to that Prince of Terrors:  
“ And yet (whatever his Distemper might  
“ be) the Scripture represents this great  
“ and good Man, upon Notice of his  
“ Death, in a very piteous Plight, (g)  
“ weeping sore, (h) chattering as a Crane or  
“ a Swallow, and mourning like a Dove, at  
“ the Thoughts of his Dissolution, which  
“ is far from setting the Saint and the  
“ Hero, much more the Benefits, which  
“ accrue from a religious Life, in an ad-  
“ vantageous Light.

“ A PERSON so passionately in Love  
“ with Life may well be suppos'd to desire  
“ some Assurance of his Recovery: But  
“ to cause the Sun, not only to stop its  
“ Course, but even to go ten Degrees  
“ backward for his Conviction, is a little  
“ too lavish.

“ INSTEAD of disturbing the whole  
“ Course of Nature therefore, merely to  
“ satisfy the Dissidence of one Man, it is

“ more rational to think, (i) that this  
“ Miracle was not wrought upon the Body  
“ of the Sun, but upon the Dial only,  
“ i. e. that God, upon this Occasion,  
“ made no Alteration in the Motion of  
“ the Heavens, but only, by the Means  
“ of some extraordinary Meteors, or  
“ Refractions, so dispos'd the Rays of the  
“ Sun, and directed its Light, that no  
“ Shadow could be projected, but where  
“ the Prophet foretold.

“ BUT, whether this Miracle was in  
“ the Motion of the Sun, or in the Di-  
“ rection of its Shadow only, it certainly  
“ was a sufficient Evidence to convince  
“ *Hezekiah* of his future Recovery.  
“ Much better, than what God gave this  
“ Prince, to assure him, (k) that the King  
“ of Assyria should not invest the City of  
“ Jerusalem, nor shoot an Arrow there,  
“ nor cast a Bank against it. Much bet-  
“ ter, (l) than what he gave King *Abaz*,  
“ when, from the Invasion of two Con-  
“ federate Kings, he lay under the most  
“ dreadful Apprehensions. For, (m) of  
“ what Use can a Sign be, that is subse-  
“ quent to the Thing signify'd? What  
“ Consolation could the Promise of the  
“ future Birth of a Son be, to a Person  
“ labouring under Perplexity and Want  
“ of immediate Relief? Or, where is the  
“ Sense of the Prophet's saying, that, (n)  
“ before the Child (to be born seven hun-  
“ dred Years hence) shall be able to distin-  
“ guish between Good and Evil, the Land  
“ shall be forsaken of both her Kings?

“ BUT of all the Stories in this Period  
“ of Time, commend me to that won-  
“ derful Novel of young *Tobias*, and the  
“ Angel, in their Adventures to *Ecbatana*.  
“ His Father's losing his Eye-Sight by the  
“ hot Dung of Swallows had been a sad  
“ Family-Accident, had not the Gall of  
“ the Fish come in opportunely to remedy  
“ it; tho' it be the first Time that we  
“ ever knew, that a Swallow's Dung was  
“ pernicious, and a Fish's Gall restorative  
“ to

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(e) 2 Chron. xxv. 21.

xxviii. 3, 14.

iii. 14.

(f) 2 Kings xxii. 20.

(i) Le Clerc's Comment. on 2 Kings xx. 9.

(m) Grounds and Reasons of the Christian Religion.

(g) Ibid. xx. 3.

(k) Isaiah xxxvii. 33.

(n) Isaiah vii. 16.

(h) Isaiah

(l) Ibid.



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758, &c.

“ to the Eye-Sight. This however was  
“ nothing, in Comparison to its *Heart*  
“ and *Liver*, whose very Smoke was  
“ enough to drive away the Devil *Asmo-*  
“ *deus*, as far as the utmost Parts of *Egypt*,  
“ where the good Angel took care to  
“ chain him down, that he might give  
“ the *new-marry'd* Couple no farther  
“ Molestation. All this sounds so like a  
“ *Romance*, that we know not what else  
“ to call it, unless, we will suppose with  
“ *Grotius* (o), that the whole Account is  
“ *parabolical*, and that this pretended  
“ *Asmodeus* was some ill *Quality* attending  
“ *Sara's* Body, which had prov'd mortal  
“ to her other Husbands, but that *Tobias*  
“ by using proper Fumigations, had pre-  
“ serv'd himself, and cur'd her.”

The Contents  
of the Book  
of Tobit win-  
dicated.

THAT the *Dung* of *Swallows* is of a  
very hot and *caustick* Quality, and, when  
dropt into the Eye, must needs be inju-  
rious to the Sight, as being apt to cause an  
*Inflammation*, and thereby a *Concretion* of  
Humours, which, in Process of Time, may  
produce a white *Film*, that will obstruct  
the Light from the *optick* Nerves; and  
that the *Gall* of a *Fish* (especially of the  
Fish called *Callionimus*) is of excellent  
Use to remove all such *Specks* and Ob-  
structions to the Sight, we have the  
Testimony of some of the greatest Men,  
(p) *Physicians* and *Naturalists*, to produce  
in Confirmation of this Part of *Tobit's*  
History. That good Angels are appointed  
by God to be the *Guardians* of particular  
Men, and, in Execution of this their  
Office, do frequently assume human Shapes,  
to guide them in their Journeys, and to  
deliver them from all Dangers, is a Doc-  
trine (q) as antient, as the Patriarch *Jacob's*  
Time, embrac'd by *Christians*, and believ'd  
by the wisest *Heathens*; and that every  
Man, in like Manner, has an evil *Angel*,  
or *Genius*, whereof some preside over one  
Vice, and some over another; insomuch,

that there are *Demons* of *Avarice*, *Demons*  
of *Pride*, and *Demons* of *Impurity*, &c.  
each endeavouring to ensnare the Person  
he attends with a *complexional* Temptation,  
is another Position, that has been almost  
generally receiv'd, (r) not only in the *Jewish*  
and *Christian*, but in the *Pagan* Theology  
likewise; and therefore thus far the  
History of *Tobit* can be no *Novel* or *Ro-*  
*mance*.

THAT good Angels have a superior  
Power and Controul over the *bad*, and,  
by the Divine Authority, can curb and  
restrain their Malice, (which is all that we  
need understand by *their binding them up*)  
is evident from a Passage in the *Revelations*  
very resemblant to what we read here con-  
cerning *Raphael* and *Asmodeus*: (s) *I saw*  
*an Angel* come down from Heaven, having  
the Key of the bottomless Pit, and a great  
Chain in his Hand, and he laid hold on the  
*Dragon*, the old *Serpent*; which is the  
Devil and Satan, and bound him a Thou-  
sand Years, and cast him into the bottomless  
Pit, and shut him up, and set a Seal upon  
him, that he should deceive the Nations  
no more: And that this good Angel, per-  
sonating an *Israelite*, and (t) calling himself  
*Azarias*, the Son of *Ananias*, was not  
guilty of any Lye or Prevarication, is plain  
from Cases of the like Nature. For, as  
the Picture is usually called by the Person  
it represents, and he, who in *Tragedy*,  
acts the Part of *Cato*, does, for that Time,  
go under his Name; so *Raphael*, being  
sent by God in the Form and Appearance  
of a *Young-Man*, was, in that Capacity,  
to act and speak as if he had been such.  
Nor was there any Fallacy in his assuming  
the Name of *Azarias*, which signifies  
*God's Help*, or *Assistance*, since he was  
manifestly sent for this very Purpose, that  
he might be a Guide and Assistance to  
*Tobias* in his Journey, and therefore very  
prudently concealed his Quality of an  
Angel,

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(o) Tobit iii. 8. and vi. 4. (p) Galen. de Simplic. Medicament. Facult. lib. x. c. 12. Alian. lib. xiii.  
c. 4. Rhaph. lib. iv. c. 17. Pliny. lib. xvii. c. 11. Gesner. Hist. Animal. lib. iii. Aldrovand. Ornitholog. lib.  
17. Falso de Fieri Phil. soph. c. 42. (q) Gen. xlviii. 16. Psal. xxxiv. 7. Matth. xviii. 10. Acts xii. 15.  
Hesiod. Opera & Dies. lib. i. Plato. de Legibus. lib. x. & Apuleius. de Deo Socratis. (r) Vid. Buxtonf.  
Synag. Jud. c. 10. Barag. Hist. dea Juif. liv. vi. c. 19. Orphic Hymn. ad Musas. Plutarch. in Bruto. 1 Pet.  
c. 9. Matth. vi. 23. Luke xii. 11, 16. (s) Rev. xx. 1, &c. (t) Tobit. v. 12.



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Angel, that he might more conveniently execute his Commission. So that hitherto there is no Incongruity in the whole Narration, if we can but have a farther Account, why (*u*) the Smoke of the Fish's Liver and Heart should be of any Efficacy to put the evil Spirit to flight.

THOSE, who are of Opinion, (*x*) that Demons, or evil Angels, were invested with certain material Forms, wherein they snuff'd up the Perfumes, and feasted themselves upon the Odours of the Incense and Sacrifices, that were offer'd to them, have an easy Way of solving this Difficulty, by supposing that the Smell of the burnt Heart and Liver of the Fish was offensive to *Asmodeus*, even as they pretend, (*y*) that in some Herbs, Plants, Stones, and other natural Things, there is a certain Virtue to drive away Demons, and to hinder them from coming into such a determinate Place. The Chaldeans, among whom the Book of *Tobit* was wrote, and the Israelites, for whose Use and Instruction it was wrote, might both be of this Opinion:—That Demons, as not absolutely divested of all Matter, were capable of the same Sensations and Impressions, that belong'd to corporeal Substances; and therefore, in Accommodation to the vulgar Idea, and Prejudice of the People, the Author of this History might express himself, as tho' the Expulsion of this evil Spirit was effected by a natural Cause, the Smoke of the Fish, even tho', at the same Time, he sufficiently intimates, that it was by a Divine Power that it came to pass, because we find the Angel thus enjoining *Tobit*, (*z*) *When thou shalt come to thy Wife Sara, rise up both of you, and pray to God, who is merciful, who will pity you, and save you.*

UPON the contrary Supposition, viz. that this Demon was a Being incorporeal, (and this is the Supposition concerning the angelical Nature, which generally prevails) we may safely conclude, that the Smoke

of the Fish's Entrails could have no direct and physical Effect upon him; that his fleeing away therefore was occasion'd by a supernatural Power, in the Exercise of which, the Angel, appointed to attend *Tobit*, was the principal Instrument; (*a*) that he order'd the burning of the Fish's Entrails, as a Sign, when the evil Spirit, by his superiour Power, should be chas'd away; or in the same Sense, that our blessed Saviour spread Clay upon the Eyes of the Man, that was born blind, and order'd him to wash in the Pool of *Siloah*, viz. not as the Cause, but the Proof of his Cure; and that he sent him away (*b*) into the uttermost Parts of Egypt, i. e. into the Deserts of the Upper Egypt, because our Saviour intimates, that such is the usual Habitation of evil Spirits, when he represents them, (*c*) as walking through dry Places, seeking Rest, and finding none.

HOWEVER this be, we cannot hold ourselves concern'd for the Vindication of every Expression in a Book, which our Church has not thought fit to receive into her Canon of Scripture. 'Tis sufficient for our present Purpose, that the historical Ground-Plot of it be true, whatever may be said as to some Particular Passage in it, and tho' its figurative and poetical Stile, as well as near Conformity to the Theology then in Vogue, may give some Umbrage to a Reader, that will not be so candid, as to think with St *Jerom* (*d*), *Multa in Scripturis sanctis dicuntur juxta Opinionem illius Temporis, & non juxta quod Rei veritas continebat.*

WHETHER the Book of the Law, which *Hilkiah* the High-Priest found in the House of the Lord, in the Time of *Josiah* King of Judah, consisted of the whole

*Pentateuch*, or only of that Part of it, which is called *Deuteronomy*; and whether it was the authentick Copy, which *Moses* committed to the Priest's Custody, or only some antient Manuscript kept in the

II R

Temple

That the Book, which *Hilkiah* found, was the authentick Copy of *Moses*.

(u) *Tobit* viii. 2. (v) *Porphyr.* de Abst. lib. ii. vi. 17. (a) *Saurin's* Dissert. sur le Démon *Asmodee*. (d) *Jerom.* in *Jerem.* c. xxviii.

(y) *Origen.* cont. Cels. lib. viii. (z) *Tobit* (b) *Tobit* viii. 3. (c) *Matth.* xii. 43.



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Temple for the publick Use, viz. for the King to read to the People once every seven Years, or for the Priests to consult upon any emergent Difficulty, is a Matter of some Debate among the Learned. The Testimony of the Author of the Book of *Chronicles* seems however to determine the Matter, when he assures us, that the Book of the Law, which *Hilkiah* found, was that, (e) *which was given by the Hand of Moses*, and consequently, the whole *Pentateuch*, which, by his Command, was repositied (f) *in the Side of the Ark of the Covenant*.

That *Josiah*  
had seen the  
Law before.

It is presum'd indeed, that *Josiah's* three Predecessors, *Ahaz*, *Manasseh*, and *Ammon*, as not content to be impious themselves, and to instigate their Subjects to Idolatry, had made it their Business to burn and destroy all the Copies of the Law, that they could any where meet with, so that there was not so much as one left for the King's Use; and that this was the Reason of his discovering so great a Surprise at his hearing the *Comminations* read, because he had never perhaps seen any such Volume before. It must be acknowledg'd indeed, that *Disuse* often cancels the most excellent Laws, and from *Josiah's* Surprise, we have Room to suspect, that he had not as yet transcrib'd a Copy of the Law with his own Hand, and had probably for some Time neglected the reading it publickly, (g) *every seventh Year*, according to the Command. But, that he had never seen such a Transcript of it before this Time, we can hardly believe, because it is not conceivable, how he could so early apply himself to the Service of God, even in Opposition to the Corruptions of the Times; how he could begin the *Reformation* of Religion, the *Abolishment* of Idolatry and Superstition, and the Establishment of so many wholesome *Ordinances* for the Divine Worship, without the Assistance and Direction of this Book.

In this very Year, we are told, that

such a Passover was solemniz'd, (h) *as had not been kept, from the Days of Samuel the Prophet, nor among all the Kings of Israel*; but how the Priests could have observ'd all the Rites and Ceremonies belonging to it, (which are not a few) if every prescribed Form of it had been lost, we cannot conceive; since Copies of the Book, which was now found in the Temple, could not be made and transcrib'd Time enough, for their Instruction in these Particulars.

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In the Reigns of *Jehoshaphat*, and *Hezekiah*, Copies of the Law (i) were common enough, and in the Reigns of their wicked Successors, the sacred History makes no Mention of their being burnt or destroy'd. The *Jewish* Doctors indeed tell us, that *Manasseh* blotted the sacred Name of *Jehovah* out of all the Books that he could find; but they no where report, that he utterly abolish'd them: And therefore we may conclude, that the People, at this Time, had several Copies of the Law among them, tho' some of them perhaps imperfect and corrupt; and that the High-Priest might rejoice, when he had found the *Original*, because by it all the other Copies might be corrected; and rejoice the more, that he had found it at a Time, when the King was going to make a Reformation in Religion, which he could not but look upon as a very remarkable *Providence*.

Why the High-  
Priest rejoiced  
at finding it.

THE four *Evangelists*, who have recorded the Substance of the Christian Religion, we have by us, and may read therein every Day; and yet, who can say, but that some remarkable Passage may perchance escape his Observation. (k) But now, if, by some lucky Accident, we should happen to find the Original of *St Matthew*, or *St John*, who can doubt, but that we should both read and listen to it with more Seriousness and Attention, than we now do to the same Books, that are every Day in our Hands? And, in like Manner, we may say, that it was the

And the King  
was surpris'd  
at it.

great

(e) 2 Chron. xxxiv. 14.  
xxxv. 18.

(f) Chap. xvii. 9.

(g) Deut. xxxi. 26.

(h) *Cabnet's* Commentary on 2 Kings xxii. 8.

(i) Ibid. ver. 10, 11.

(k) 2 Chron.



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great Reverence, which *Josiah* bore to the original Book of *Moses*, as well as the seasonable and remarkable finding it at this Time, that awakened, and quickened him to a more attentive Consideration of all the Passages contain'd in it, than ever he had known before, either in his reading, or hearing the ordinary Copies of the Law.

Why the  
Kings and  
People of Is-  
rael were so  
prone to Ido-  
latry.

*MANASSEH* was certainly, in the former Part of his Reign, a very *impious* Prince. The Scripture seems to imply, that, till his Miseries had rectified his Notions, (l) he did not believe at all in the God of *Israel*, nor in the History of his Fore-Fathers; but he is not the only Son, that has degenerated from the good Example of a pious Father, neither were his Subjects the only People, that, even in the grossest Irreligion and Profaneness, have imitated the Example of their Prince. The Wonder is, how both Prince and People became, upon every Occasion, so prone to fall from the Religion of their Ancestors into Idolatry; notwithstanding the frequent Remonstrances on God's Part to the contrary? Now, to this Purpose it may be observ'd, (m) that, in the whole Compass of the Law, there is no express Revelation made of a future Life; that the Hints, which are given of it, are too *obscure* for every common Reader rightly to interpret; and that this Obscurity might be a Means of throwing the antient *Israelites* into idolatrous Practices. For, as they had no certain Hopes of another Life to rely on, they could not see neighbouring Nations in a more flourishing Condition, without some Uneasiness and Perturbation of Mind; and from hence, by Degrees, they might fall into this Opinion, — That the Gods of these Nations must needs be more mighty, and powerful, than the God of *Israel*, since their Worshipers were manifestly more prosperous; and from hence they were induced to forsake the God of their Ancestors, and to worship the Gods of the *Heathen*.

It may be observ'd farther, that the Difficulty of keeping the *Mosaic Law*, especially in what related to its Rites and Ceremonies, was very great, and the Profit, which resulted from thence, no ways comparable to the Trouble, which it occasion'd; and from thence they might be tempted to shake off (n) a Yoke, which neither they, nor their Fore-Fathers were able to bear, and betake themselves to the Observance of other Laws, more easy and commodious in themselves, and such as were productive of much more Benefit and Prosperity to the Observers of them. Nor should it be forgotten, that, as a great Part of the Revenues of *Palestine*, according to the Constitution of the *Mosaic Law*, fell to the Lot of the *Priests* and *Levites*, the *Laity*, upon every Occasion, might grow weary of paying so much; and thereupon be inclin'd to any Innovation in Religion, that should offer itself, if it could but be supported at an easier Expence. And accordingly we may observe, that, in the wicked Reigns of *Abaz* and *Manasseh*, when the Temple was either quite shut up, or converted to idolatrous Purposes, the Payment of Tithes and Oblations was suspended, (which might be a great *Gratification* to the People) until, in the Reigns of *Hezekiah* and *Josiah*, they were again restor'd to the Ministers of God. These, and such Reasons as these, might make the antient *Hebrews* so unsettled in their Obedience of the Law of *Moses*, until the Time, that a clearer and more perfect Revelation of a future Life extended their Views and Hopes above the Things of this World, and made them more constant and immovable (as the Author to the *Hebrews* (o) bears them Testimony) in the Worship of the true God.

*JOSIAH* may be thought by some to have follow'd the Dictates of his Zeal a little too far, in destroying the Images, and Altars, and other Monuments of Idolatry, in the Kingdom of *Israel*, where

From 1 Kings  
viii. to the  
End of 2  
Chron.

That Josiah  
had a Right  
to carry his  
Reformation  
into the King-  
dom of Israel.

he

(l) 2 Chron. xxxiii. 13.  
(o) Chap. xi. 35, &c.

(m) *Le Clerc's Commentary* on 2 Kings xxi. 11.

(n) Acts xv. 10.



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he had neither any *regal* nor *judicial* Authority: But it should be remember'd, that his Authority in this Regard was founded upon an antient Prediction, (p) where he is particularly nam'd, and appointed to this Work of *Reformation* by God himself, and that, consequently, he could not be guilty of an Infringement upon another's Right, even though he had no farther Commission. But the ten Tribes, we are to consider, being now gone into Captivity, the *antient* Right, which *David*, and his Posterity had to the whole Kingdom of *Israel* (before it was dismember'd by *Jeroboam*, and his Successors) devolv'd upon *Josiah*. The People, who escap'd the *Captivity*, were united with his Subjects, and put themselves under his Protection. They came to the Worship of God at *Jerusalem*, and did doubtless gladly comply with his Extirpation of *Idolatry*; at which the *Cuthites*, the new Inhabitants of the Country, who worshipp'd their Gods in another Manner, were not at all offended.

THE Kings of *Assyria*, 'tis true, were the Lords, and Conquerors of the Country; but, from the Time of *Manasseh's* Restoration, they seem to have conferr'd upon the Kings of *Judah* (who might thereupon become their *Homagers*) a Sovereignty in all the Land of *Canaan*, to the same Extent, wherein it was held by *David* and *Solomon*, before it was divided into two Kingdoms. So that *Josiah*, upon sundry *Pretensions*, had sufficient Power and Authority to visit the Kingdom of *Israel*, and to purge it from *Idolatry*, as well as his own.

Why he oppos'd  
the King of  
Egypt.

AND this, by the bye, suggests the Reason, why that good King was so very strenuous in opposing the King of *Egypt*, when he demanded a Passage through his Country. (q) He was now, as we said, an *Homager*, and Ally to the King of *Babylon*, and under a strict Oath to adhere to him against all his Enemies,

especially against the *Egyptians*, and to defend the Land of *Canaan* (which was one *Barrier* of the Empire) against their Invasions; and, being under such an Obligation to his *sovereign Paramount*, he could not permit his Enemy to pass thro' his Country, in order to make War upon him, and not oppose him, without incurring a Breach of his *Oath*, and a Violation of that Fidelity, which, in the Name of his God, he had sworn to the King of *Babylon*; and this was a Thing, which so good and just a Man, as *Josiah* was, could not but detest.

From 1 Kings  
viii. to the  
End of 2  
Chron.

IT was the Sense of his Duty therefore, and not any Rashness of Temper, or Opposition to the Divine Will, that engag'd *Josiah* in this War with the King of *Egypt*. The King of *Egypt* indeed sent to him to acquaint him, that (r) God was with him, and that therefore opposing him, would be *fighting against God*: But *Josiah* knew very well, that he was an *Heathen Prince*, who had no Knowledge of the Lord *Jehovah*, nor had ever consulted his Oracles or Prophets, and had therefore sufficient Reason to believe, that by the God, who, as he pretended, had sent him upon this Expedition, he intended no other, than the false *Egyptian* God, whom he serv'd, but whom the King of *Judah* had no Reason to regard.

And that he  
did not disobey  
God herein.

THE Truth is, whenever the Word *God* occurs in this Message from *Necho* to *Josiah*, it is not express'd in the *Hebrew* Original by the Word *Jehovah*, which is the proper Name of the true God, but by the Word *Elohim*, which, being in the plural Number, is equally applicable to the false Gods of the *Heathens*, (and is the very Word that is us'd to denote them, whenever they are spoken of) as well as the true God. But even suppose that *Necho*, in his Embassy to *Josiah*, had made use of the proper Name of the true God; yet was not *Josiah* therefore bound to believe him, because we find

*Sennacherib*,

(p) 1 King. xiii. 2.

(q) Pridcaux's Connection, Anno 610.

(r) 1 Kings. xxv. 21.



A. M. 3246, &c.  
Ante Christ.  
758, &c.

Sennacherib, when he came up against Judah, sending Hezekiah Word, (s) that the Lord (*Jehovah* in the Hebrew) had ordered him to go up against the Land, and destroy it; and yet, it is certain, that Sennacherib, in so pretending, ly'd to Hezekiah; and why then might not Josiah have as good Reason to conclude, that Necho, in the same Pretence, might have ly'd likewise? Necho however, in his Message, by using the Word *Elohim*, gave Josiah to understand, that by the false Gods of Egypt he was sent upon that Expedition, and therefore Josiah could not be liable to any Blame, for not hearkening to the Words which came from them.

How he may be said to die in Peace, tho' he was slain in Battle.

His Death indeed was sudden and immature: He fell in Battle against the Egyptians; and yet he may be said to have gone to his Grave in Peace, because he was recalled from Life, whilst his Kingdom was in a prosperous Condition, before the Calamities, wherewith it was threatened, were come upon it, and whilst himself was in Peace and Reconciliation with God. Thus, when (t) the Righteous are taken away from the Evil to come, though (u) in the Sight of the Unwise they seemed to die, and their Departure is taken for Misery; yet, in what Manner soever their Exit be, they may well be said to die in Peace, who, after their Dissolution here, (x) are numbered among the Children of God, and their Lot is among the Saints.

by Hezekiah was concerned at his approaching death.

(y) TRULY the Light is sweet, and a pleasant Thing it is, for the Eyes to behold the Sun, says the wise Preacher. The Love of Life is natural to us, and in our very Frame and Constitution is implanted the Fear of Death; so that it requires no small Compass of Thought, and serious Consideration, to receive the Sentence of our Dissolution with a proper Composure of Mind. The common Excuse of human Infirmary might therefore apologize for Hezekiah's Conduct, had we nothing

more to say in his Behalf; but this is far from being all.

THE Message, which God sent him by the Prophet *Isaiab*, was, that he should die, i. e. that his Distemper, according to the natural Course of Things, was mortal, and above the Power of human Art to cure. But this Denunciation was not absolute and irreverfible. It imply'd a tacit Condition, even as did *Jonah's* Prediction of the Destruction of *Nineveh*, which the Repentance of its Inhabitants prevented, as *Hezekiah's* Humiliation retarded the Time of his Death. At this Time, however, he was no more than nine and thirty Years old, nor had he as yet any Son; for *Manasseh* was not born, till three Years after his Illness. The *Assyrians* too were now making great Preparations to invade his Kingdom; for his Sicknefs was prior to their Invasion, though, in the Course of the History, it is placed immediately after it. Putting all these Considerations together then, the King had sundry Reasons, besides the natural Aversion which all Men have to Death, to be concern'd at its Approach, and to desire a Prolongation of his Life.

LENGTH of Days, and a peaceable Enjoyment of old Age, was a Promise which God had made to his faithful Servants, and the Reward that he usually paid them in Hand; (z) and therefore Hezekiah was apt to look upon himself, as under the Displeasure of God, for his being so hastily summon'd away, and this premature Death of his, as a Kind of Token of his final Reprobation. In himself he saw the Royal Family of *David* extinct, and all the Hopes of having the *Messiah* born of his Race become abortive. He saw the Storm that was gathering, and threatening his Country with Desolation, while there was none of his Family to succeed in his Throne, and all Things were in Danger of running into Anarchy and Confusion: And therefore, having this Prospect

(s) 2 Kings xviii. 25. (t) Isaiab lvii. 1. (u) Wisd. iii. 2. (v) Ibid. v. 5. (y) Ecclef. xi. 7.  
(x) Le Clerc's Commentary on 2 Kings xx. 3.



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Prospect before his Eyes, he might well melt into Tears, at the Apprehensions of his approaching Death, which would extinguish all his Hopes, and consummate all his Fears, in making him go down *childless* to the Grave.

What his Distemper was, 'tis uncertain.

WHAT his Distemper was, the Scripture has no where expressly told us: The original Word denotes an *Inflammation*; but what Kind of Inflammation it was, or what Part of the Body it affected, we have no Intimation given us: And therefore, being thus left to conjecture, some have thought it an *Imposthume*; others, a *Plague-Sore*; and others, a *Squinancy*; being all led in their Opinions by what (a) the *Naturalists* have told us of the Virtue of the Medicine, that was here apply'd for Cure, viz. that *Figs*, in a *Decoction*, are good to disperse any Inflammation about the Glands, by gargling the Throat; and that, in a *Cataplasm*, they wonderfully soften, and ripen any hard Tumour. But, whatever the Quality of the Medicine might be, that there was a Divine Interposition in the whole Affair is evident, both from the *Speediness* of the Cure, and the Nature of the Sign, which God gave *Hezekiah*, in order to convince him of it.

The first Inventors of Chronometers.

SOME very considerable Writers would endeavour to persuade us, that, before the *Babylonish* Captivity, the *Jews* had no Instruments, whereby to measure Time, nor any Terms in their Language, whereby to denote the distinct Gradation of it; which, were it true, would effectually destroy all that the Scripture relates, both concerning this *Sun-Dial*, which *Abaz* set up, and the famous Miracle which was wrought upon it: But who the first Inventors of such *horological* Instruments were, 'tis not so easy a Matter to determine.

(b) THE *Egyptians*, who always lov'd to magnify the Glory of their Nation, and to lay Claim to the Invention of every

learned Science, or curious Art, pretend, that *Machines* of this Kind were in Use among them, many Years, before they appear'd in other Nations. To this Purpose, (c) their Historians have observ'd, that, in *Acantha*, a Town situate on the *Nile*, there was, every Day, a large Vessel filled with Water, which, as it sunk gradually by running out at a small Passage, distinguished the several Hours of the Day; and that all the *Clepsydræ*, or *Water Hour-Glasses*, among the *Greeks* and *Romans*, were afterwards form'd upon this Model.

From 1 Kings viii. to the End of 2 Chron.

THE *Babylonians* were a People well vers'd in all Parts of *Astronomy*, and it was from them (as *Herodotus* (d) observes) that the *Greeks* had the *Pole* and the *Gnomon*, and the twelve Parts of the Day. For *Anaximander*, (whom *Pliny*, by Mistake, calls *Anaximenes*) who first taught them to distinguish Time, travelled into *Chaldea* for the Improvement of Knowledge, and from thence brought away this useful Invention. *Anaximander* indeed is said to have flourish'd about two hundred Years after this; but, as the Scripture informs us, that there was a good Deal of Intimacy between *Tiglath-pileser* King of *Assyria*, and *Abaz* King of *Judah*, 'tis not improbable, that, as he was taken with the Figure of a *strange* Altar, when he went to visit that Prince at *Damascus*, he might then likewise see some of the *Sun-Dials* (for *Sun-Dials* might be common in *Chaldea*, though not in other Countries) which *Tiglath-pileser* was accustomed to carry along with him, for the Mensuration of Time wherever he went; and, being highly delighted with so curious and useful an Invention, might either have one made on the Spot, or take the Model of one, to be made at *Jerusalem*, and set up in his *Royal Palace*.

How Abaz might come by his Sun-Dial.

It is no easy Matter to determine of what Form the *Sun-Dial* was, but, (c) if we may be allow'd to gather any Thing from

Of what Form it was.

(a) *Dioscor.* lib. i. c. 181. *Pliny*, lib. xxiii. c. 7. sur l'Exil. de Dieu, c. 16.

(c) *Herod.* lib. i. & *Strabo*, lib. ii. c. 109.

(e) *Cabnet's* Dissert. sur la Retrogradation, &c.

(b) Vid. *Usser* ad A. M. 3291. & *Jaquelot*, Dissert. i.

(d) Lib. ii. p. 26.



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from the Signification of the Word *Mabal*, (which is always us'd in this Narration) we may, with the learned *Grotius* suppose, that it was not *horizontal*, (as *Sun-Dials* are commonly made) but of a *concave hemispherical* Figure \*, (much like what the *Greeks* call *σκάφη*) and that therein was a *Gnomon* of some Kind or other, which cast its Shadow upon the *Lines* engraven in its *Concavity*.

What the  
Miracle  
wrought upon  
it was.

BUT of what Make soever this *Dial* was, we have Reason to believe, that the *Recess* of its Shadow was a real Miracle, and not the Effect of any *natural* Cause, viz. the Interposition of a Cloud, or any other *Meteor*, which might divert the Rays of the Sun to another Part of the *Dial*, for some small Space of Time.

THE Account, which we have of this Event, in the second Book of *Kings*, makes no Mention indeed of the Sun's going back, but only of the Shadow upon the *Dial*; but, in the Book of *Isaiah's* Prophecy, wherein we have this Miracle

more minutely related, we are told expressly, that (f) *the Sun returned ten Degrees*; and from hence, the Opinion of the Antients, both *Jews* and *Christians*, has been, that the Miracle was wrought, not upon the *Shadow* \*, but upon the *Body* of the Sun; or that the Sun, (as our excellent *Archbishop Usher* (g) expresses it) and all the heavenly Bodies went back, and as much was detracted from the next Night, as was added to this Day.

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viii. to the  
End of 2  
Chron.

THOSE, who embrace the *new* Philosophy, which places the Sun in the *Center*, and supposes the Earth to move round it, have, from their *Hypothesis*, no Difficulty in admitting of this Miracle, whether it be said to consist in the different Determination of the Rays, or in the *Retrogradation* of the Body of the Sun; because it is the same Thing, as to all outward Effects, whether the Earth turn round the Sun, or the Sun round the Earth: But, in both Cases there is this Difficulty:—(b) That the sudden and violent Motion, either of the

\* Other Authors are of an Opinion quite contrary to this. — They suppose, that, as there is no Mention made of any *Sun-Dials* in all the Works of *Homer*, and the *Jews*, very probably, knew nothing of the Division of the Day into so many Hours, till after the Time of the *Captivity*, the Invention of such Machines was subsequent to *Hezekiah's* Days; and therefore, from the Word *ἀνακαθμύς* in the *Septuagint*, which may properly enough be render'd *Steps*, or *Stairs*, they infer, that this famous *Chronometron* of King *Abaz* was nothing but a Flight of Stairs, leading up to the Gate of the Palace, and, according to the Projection of the Sun, mark'd at proper Distances with Figures, denoting the Division of the Day, and not any regular Piece of *Dial-Work*. *Universal History*, lib. i. c. 7. But this is too poor a Thing, to be recorded in History, as the Invention, or Erection of a King, which every private Person might have, as well as he.

(f) *Isaiah* xxxviii. 8.

\* Those, who maintain the contrary Opinion, viz. That the whole Miracle was wrought upon the *Dial*, and occasion'd only by the Reversion of the Sun's Beams, while the Sun proceeded in its ordinary Course, urge in its Defence: — That in 2 *Kings* xx. 9. where this Miracle is recorded, Mention is only made of the *Shadow's* going back; and tho', in *Isaiah* xxxviii. 8. the Sun is said to return ten Degrees, yet to put the Sun for its Beams is a common Mode of Speech in all Languages. That the Division of the Day into Hours (upon which the Invention of all *Horoscopical* Instruments must depend) was of later Date than this: That *Daniel* is the first Writer in the *Old Testament*, who makes any Mention of it, and that there is no *Hebrew* Word, in the Compass of the whole Language, to denote it. As therefore the Intent of this Miracle was, not to lengthen the Day, as that of *Joshua's*, but purely to put back the Shadow upon the *Sun-Dial*, this might have well enough been done, say they, by the sole Reflection of the Sun's Rays, and without giving any Interruption to the Course of Nature. This Interruption, if the *Recess* and Return of the Sun (or the Earth if we please) was gradual, must have occasion'd great Inconveniences to Mankind upon Earth; since, if the Degrees were horary, or Lines of an Hour's Distance upon the *Dial-Plate*, (as we now speak) to make the Sun recede ten Hours, and after that re-advance ten more, this would have been to prolong that Day for twenty Hours, which, in hot Regions, would be enough to scorch the People of the Hemisphere, that the Sun was over, and, in colder Climates, when it happen'd to be absent so long, to freeze the Inhabitants to death. On the other Hand, this Interruption, if the Sun or Earth went back in an Instant, and return'd as hastily again, must have been seen and felt all the World over, been observ'd by the Astronomers then living, and recorded in the Writings of subsequent Historians, as well as the Sun's standing still in *Joshua's* Time; but, since we find no Footsteps of this, on the contrary, by *Merodach Baladan's* sending to *Hezekiah* to inform himself about this Phenomenon, it is rather evident, that the Thing had not been observ'd as far as *Babylon*, they thence infer, that there was no Reason for God's putting himself to the Expence of so prodigious a Miracle, as to make an Alteration in the whole Fabrick of the Universe, when a bare Refraction of the Sun's Rays upon the *Dial-Plate*, would have answer'd the End as well. *Le Clerc's* Commentary. *Lovib's* Commentary on *Isaiah* xxxviii. and *Universal History*, lib. i. c. 7.

(g) *Annal.* A. 3291.

(b) *Calmel's* Dissert. sur la Retrogradation, &c.



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the Sun or Earth, to make that Day and Night of no greater Length than the rest, would be in Danger of shocking, or un-hinging the whole Frame of Nature, as it certainly would have done, had it not been guided and directed by the steady and unerring Hand of the great Creator of the Universe, whose Motion he can either retard, or accelerate as he pleases, without occasioning any Confusion in the Order of Things, and with much greater Facility to himself, than any human Artificer can cause a Machine of his own making to go *swifter* or *slower*, by the sole Suspension of an *heavier* or *lighter* Weight.

Viz. in the  
Motion of the  
Sun, and not in  
the Shadow.

SINCE the Scripture therefore, in this Case, tells us as plainly, that the Sun did *stand still* in the Firmament of Heaven, we have no other Warrant, but to take Words in their *literal* Sense, even tho' it be attended with some Difficulties. These Difficulties arise chiefly from the Opposition of some *modern Systems* of Philosophy, but whether it be just and reasonable, that *Revelation* should conform to Philosophy, or *Philosophy* to Revelation, especially when the Expressions of Scripture are clear, and Sentiments of Philosophers but mere Conjectures, is a Question that need require no long Deliberation; especially since heavenly Bodies, by Reason of their vast Distance, are inaccessible to our utmost Sagacity, and the greater Part of the Secrets of Nature are not discoverable by our most indefatigable Search after Truth.

That a Sign,  
future to the  
Event, is sig-  
nificant.

(i) THO', at first View, we may be apt to think, that a *Sign*, which precedes the Event, is more significant, because better adapted to our Manner of conceiving it, than one which follows after it; yet, upon a nearer Examination, we shall find, that a Sign, which is *posterior* to the Event, is not a *less*, but in some Respects a *more* convincing Proof, than the other; especially when the Person, to whom it is given, lives to see both the *Sign* and the *Event* accomplish'd. The Sign, which goes before the Event, proves but one

Thing, viz. that the Event was from God, or that the Person, who foretold it, was divinely inspir'd; but the Sign, which is *future* to the Event, manifests these three Things: 1st, That the Person who foretold it was possess'd with the Spirit of Prophecy: 2dly, That God was the Author of the miraculous Event, which he foretold: And 3dly, That he was the Author likewise of the Sign, which follow'd the Miracle; especially if the Sign be miraculous, as it generally is.

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viii. to the  
End of 2.  
Chron.

To apply this now to the Case before us. To convince *Hezekiah* of his approaching Deliverance, God gave him such Things for a Sign, as would not come to pass, until his Deliverance was accomplish'd; but then it should be remember'd, that as the People were to be convinc'd, that what happen'd to *Sennacherib* was not the Work of Chance, or the *Effect* of natural Causes, but immediately inflicted by the Hand of God, his Prophet was to foretel, not only the Particulars of what befel him, but such Consequences likewise, as would appear, not only to be supernatural, but Demonstrations likewise of the Divine Power and Goodness. To this Purpose *Isaiab* is sent, not only to foretel *Hezekiah's* Deliverance, the Destruction of the *Affyrian* Army, and the Death of *Sennacherib*; but, to fortify the People against the Apprehensions of another Enemy, viz. a *grievous* *Famine*, after that *Sennacherib* was gone, he is order'd to add, that God would find one Means or other to preserve his People. Tho' the Enemy will destroy all the Corn in the Country, yet ye shall eat this Year (says the Prophet) *such Things, as ye can meet with*: Tho' the next be the Year of *Jubilee*, or *Sabbatical* Year, in which ye are to let the Land rest, yet ye shall eat *such Things as grow of themselves*; (k) God shall take care one Way or other, that ye shall want no Provisions these two Years; and in the third Year there shall be no Enemy to molest you, and therefore *sow and reap the Fruit of your Labours*: For, tho' ye have

The Meaning  
of That given  
to Hezekiah.

(i) *Gabriel's* Commentary on 1 Kings xix. 29.

(k) *Lowth's* Commentary on *Isaiab* xxxvii. 33.



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3246, &c.  
Ant. Christ.  
758, &c.

have been brought low with Losses innumerable and Persecutions, yet, in a short Time, ye shall be re-establiſh'd; for the Remnant, that is escaped of Judah, shall yet again take Root downward, and bear Fruit upward.

And that to  
the Princes of  
Judah.

THE like may be said of the Sign concerning the *Virgin, that was to bear a Son, and call his Name Immanuel*; tho' it was some hundred Years subsequent to the Deliverance, which God promis'd *Judah*, yet was it of great Service to confirm the People in their Expectations of it. To this Purpose we may observe, that it is not to *Abaz*, that the Prophet addresses himself, (for he, out of a specious Pretence of not being willing to tempt God, rejected all Signs) but to the Princes of the Blood royal; and therefore he says, (l) *Hear ye now, ye House of David, the Lord himself will give you a Sign, a Virgin shall conceive.* The original Word *Alma*, (as (m) several learned Men have observ'd) signifies almost always a *Virgin, untainted by a Man*; is so render'd by the *Septuagint* in this Place, and cannot, with any Propriety, denote (n) any indifferent young Woman, who should afterwards be marry'd, and have a Son. For how can we imagine, that, after so pompous an Introduction, the Prophet should mean no more at last by a *Virgin's conceiving*, than that a young Woman should be with Child? What, does *Isaiah* offer *Abaz* a Miracle, either in the Depth, or in the Height above? And when he seems to tell the House of *David*, that God, of his own Accord, would perform a greater Work than they could ask, does he sink to a Sign, that Nature produces every Day? Is that to be called a Wonder, (which implies an uncommon, surprising, and supernatural Event) which happens constantly by the ordinary Laws of Generation? How little does such a Birth answer the solemn Apparatus, which the Prophet uses to raise their Expectation of some great Matter? Hear ye, O House of Judah, — behold, the

NUMB. LXIII.

Lord will give you a Sign worthy of himself; and what is that? Why, a young marry'd Woman shall be with Child. How ridiculous must such a Declaration make the Prophet! And how highly must it enrage the Audience, to hear a Man, at such a Juncture as this, begin an idle and impertinent Tale, which seems to banter and insult their Misery, rather than administer any Consolation under it!

It is to be observ'd farther, that, in the Beginning of this Passage, when God commanded *Isaiah* to go, and meet *Abaz*, he order'd him to take with him his Son *Sear-jashai*, who was then but a Child. Why the Child was to accompany his Father, we can hardly suppose any other Reason, but that he was to be of Use, some Way or other, to enforce the Prophecy. 'Tis but supposing then, that the Prophet, in uttering the Words, *Before this Child shall be able to distinguish between Good and Evil*, (o) pointed at his own Son, (for there is no Necessity to refer them to *Immanuel*) who might then either stand by him, or be held in his Arms, and all the Difficulty is solv'd: But then the Comfort, which accru'd to the House of *David* from this seasonable Prophecy, was very considerable. For (p) it assur'd them of the Truth and Veracity of God's Promise, and that he would not suffer them to be destroy'd, nor the Sceptre to depart from *Judah*, until the *Messiah* came. It assur'd them of his Almighty Power, in that he could create a new Thing in the Earth, by making a *Virgin to conceive*, and thereby shew himself able to deliver them out of the Hands of their most potent Enemies; and it assur'd them likewise of his peculiar Favour, in that he had decreed the *Messiah* should descend from their Family, so that the People, to whom he had vouchsaf'd so high a Dignation, might depend on his Promise, and, under the Shadow of his Wings, think themselves secure.

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viii. to the  
End of 2  
Chron.

That there is  
no Incon-  
sistence in it,  
but great  
Comfort to the  
People.

11 T

D I S S E R-

(l) *Isaiah* vii. 13, 14.  
the Christian Religion.

(m) Vid. *Kidder's* Demonstration, Part. ii.  
(o) *Usher's* Annal. A. M. 3263.

(n) Vid. *Grounds and Reasons* of  
(p) Vid. *Kidder*, *ibid.*



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## DISSERTATION IV.

### *Of the Transportation of the TEN TRIBES, and their Return.*

The Miseries,  
and yet arro-  
gant Preten-  
sions of the  
Jews.

**N**OTHING (q) in *History* is more common, than to see whole Nations so chang'd in their *Manners*, their *Religion*, their *Language*, and the very Places of their *Abode*, as that it becomes a Matter of some Difficulty to find out their first *Original*. Large Empires swallow up lesser States; and, in the Course of their Conquests, sweeping every Thing before them like a Torrent, they compel the Vanquish'd to follow the Fate of their Conquerors, and to inhabit such Countries, as were unknown to them before.

NEVER was there a People, that had a more ample Experience of these unhappy *Revolutions*, than the Kingdom of *Israel*, which, upon the Revolt of *Rehoboam*, came to be called the *Kingdom of the Ten Tribes*. God, by the Mouth of his Servant *Moses*, had denounc'd this Judgment upon them, in case of their obstinate Disobedience to his Law: (r) *The Lord shall scatter thee among all People, from the one End of the Earth to the other; and, among all these Nations, thou shalt find no Ease, neither shall the Sole of thy Foot have Rest*. And accordingly, when, by their Idolatry, and other grievous Impieties, they had provoked God to Wrath, and filled up the Measure of their Iniquity; in the Reign of *Pekah* King of *Israel*, (s) he sent *Tiglath-Pileser* King of *Assyria*, who invaded his Country, and, having over-run great Part of it, carry'd away captive the Tribes of *Naphtali*, *Reuben*, *Gad*, and the half Tribe of *Manasseh*, from the East Side of the River *Jordan*; and, about twenty Years after this, in the Reign of *Hoshea*, sent his Son *Salmaneser*

against *Samaria*, who, after a Siege of three Years, took it, and carry'd away all the Remainder of that miserable People, according to what the Prophet *Hoshea* had foretold; (t) *Ephraim is smitten, their Root is dried up, they shall bear no Fruit. — My God shall cast them away, because they did not hearken unto him, and they shall be Wanderers among the Nations*.

SUCH (with very small Exception) has been the Case of this unhappy People, ever since the Time of the *Assyrian* Captivity; and yet, such is their Pride and Arrogance, that, instead of owning the Truth, they have devis'd Fables of their Living all along in great Prosperity and Grandeur, in some unknown Land, as a national and united Body, in an independent State, and under Monarchies, or Republicks of their own. So that, before we begin to enquire into the real Places of their Transportation, and some other Circumstances thereunto belonging, it may not be amiss to examine a little the Merit of these Pretensions, and what Foundations they have for such mighty Boasts.

THE Author of the second Book of *Esdra*s informs us, (u) “ That the “ Ten Tribes, being taken Prisoners by “ *Salmaneser*, and carry'd beyond the “ River *Euphrates*, enter'd into a Resolution of quitting the *Gentiles*, and “ retiring into a Country, never inhabited before, that they might there “ religiously observe the Law, which “ they had too much neglected in their “ own Land; that, to this Purpose, “ they cross'd the *Euphrates*, where God “ wrought

The false  
Account of  
*Esdra*s.

(q) *Culte & Differt. sur la Paix, ou les dix Tribus*, &c.  
(t) *Hosea* iv. 16, 17. (u) 2 *Esdra*s xiii. 40, &c.

(r) *Deut.* xxviii. 64, 65.

(s) 2 *Kings* xv. 29.



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"wrought a Miracle for their Sakes, by  
"stopping the Sources of that great  
"River, and drying up its Channel  
"for them to pass over; that, having  
"thus wonderfully pass'd this River,  
"they proceeded in their Journey for a  
"Year and a half, till they arriv'd at  
"last at a Country, called *Arfareth*,  
"where they settled themselves, and  
"were to continue until the latter Days,  
"when God would appoint their Return,  
"and work the same Miracle in passing  
"the *Euphrates*, that he had done for  
"them before."

Confuted.

THIS is the Substance of our Author's Account: But now, who can believe, that a People, so fond of Idolatry in their own Country, should, in their State of Captivity, be so zealous for the Observation of the Law? *Arfareth*, we are told, is a City in *Media*, situate beyond the River *Araxes*; but if this was the Place they betook themselves to for the freer Exercise of their Religion, what Need was there for so very long a Peregrination? Or, who can suppose, that their imperious Masters would suffer *Captives*, upon any Pretence whatever, to retreat in a Body, out of their Country, and set up a distinct Kingdom in another Place? (x) In short, this counterfeit *Esdra*s, who seems to have been a *Christian*, and to have liv'd about the End of the *first*, or the Beginning of the *second* Century, is not only so inconsistent in his Account of this, and several other Transactions, but so fond of uncertain Traditions, and so romantick and *fabulous* about the Divine Inspiration which he boasts of, that there is no Credit to be given to what he says, concerning the Retreat of the Ten Tribes into an unknown Land.

Benj. de Tudela's romantick Account.

A FAMOUS *Jewish* Traveller (y) of the *twelfth* Century, and who seems to have undertaken his Travels, only to discover the State of his *dispers'd* Brethren, assigns them a large and spacious Country, wherein reign'd two Brothers, Descendants

of the House of *David*. The elder of these (as he tells us) was *Annas*, who (besides his *Capital Thema*) had many other Cities, Castles, and Fortresses, and an Extent of Ground, which could not be travelled over under sixteen Days. The other, whose Name was *Salmon*, had in his Dominions forty Cities, two hundred Boroughs, and an hundred Castles. His Subjects (who were all *Jews*) were three hundred Thousand; *Tanai*, which was his *Capital*, contain'd an hundred Thousand; and *Tilimosa*, a strong City, situate between two Mountains, where he usually resided, as many Inhabitants.

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HERE we have a spacious Country of nothing but *Jews*: But the Author, who pretends to have been there, has so mistaken the Situation of several Places that he mentions, and gives us such fabulous Accounts of the Manner of the *Persians* fishing for *Pearls*; of the Virtue of the Prophet *Daniel's* Tomb; and of some *Turks*, who had *two Holes* in the Midst of their Face, instead of a *Nose*; that a Man must be very fond of *Romances*, who can give Credit to what seems to be calculated on Purpose to flatter the Pride of a People, who are still foolishly vain, tho' under the Rejection of Almighty God.

Confuted.

ANOTHER *Jewish* Author (z), in his Description of the World, has found out very commodious Habitations for the *ten Tribes*, and, in many Places, has given them a glorious Establishment. In a Country, which he calls *Perricha*, enclosed by unknown Mountains, and bounded by *Assyria*, he has settled some, and made them a flourishing and populous Kingdom. Others he places in the Desert of *Chabor*, which (according to him) lies upon the *Indian-Sea*, where they live, in the Manner of the ancient *Rachabites*, without Houses, sowing, or the Use of Wine. Nay, he enters the *Indies* likewise, and peoples the Banks of the *Ganges*, the Isles of *Bengala*, the *Philippines*,

Peritful's Account, and the Design of it.

(x) *Rasung*. Hist. des Juif. lib. vi. c. z.  
Ben Mordochai Peritful, of Ferrara.

(y) *Benjamin de Tudela's* Itiner. p. 89.

(z) R. Abi



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*Philippines*, and several other Places, with the *Jews*, to whom he assigns a powerful King, called *Daniel*, who had three other Kings, *tributary*, and dependent on him. But this is all of the same Piece, a forg'd Account to aggrandize their Nation, and to make it be believ'd, (a) that the *Sceptre* is not departed from *Judah*, nor a *Law-giver* from between his Feet, and that *Shiloh*, consequently, is not yet come.

Manasseh's, or  
Ortelius's Ac-  
count.

*MANASSEH*, one of the most famous *Rabbins* of the last Age, has asserted the Transmigration of the Ten Tribes into *Tartary*, where he assigns them a great Province, called *Thabor*, which, in the *Hebrew* Tongue, signifies a *Navel*, because this *Thabor* (as he says) is one of the middle Provinces of *Tartary*. *Ortelius*, in his Geography, is not only of the same Opinion, but, in Confirmation of it, adds, that the Ten Tribes succeeded the *Scythians*, its ancient Inhabitants, and took upon them the Name of *Gauthei*, because they were *zealous for the Glory of God*; that *Totaces* (the true Name of the *Tartars*) is *Hebrew*, and signifies *Remains*, as the Tribes dispers'd in the *North* were the Remains of antient *Israel*; that among these People, there are several plain Footsteps of the *Jewish Religion*, besides *Circumcision*; and from them, in all Probability, have descended the *Jews*, that in *Poland* and *Muscovy* are found so numerous.

Confuted.

(b) It cannot be deny'd indeed, but that several of the *Israelites* might pass into *Tartary*, because *Armenia* is the only Country that parts it from *Affyria*, whereunto they were primarily carry'd: But there is no Reason for their penetrating *Scythia*, and thence dispersing themselves in the Kingdoms of *Poland*, and *Muscovy*; because the Tranquillity and Privileges, which the Princes of these Countries have granted the *Jews*, are the true Cause and Motive of their resorting thither in such Numbers. In Confutation there-

fore of what has been said above, (c) the *Jewish Historian* has well observ'd, that the antient *Scythians* were a People too fierce by Nature, and too expert in War; for an Handful of *Fugitives* (such as the *Israelites* were) ever to conquer or expel; that the People of this Country were all along *Idolaters*, until they were converted to the Religion of *Mahomet*, from whence they receiv'd the *Rite of Circumcision*, and some other Ceremonies conformable to the Law of *Moses*; that the *Etymology* of Names is, of all others, the weakest and most precarious Argument; and that it is ridiculous to seek for the *Glory of God* among the *Tartars*, before the Introduction of *Mahometanism*, since (according to the Account of their (d) Historian) "Some of them liv'd like Beasts, without any Sense of God; others worshipp'd the Sun, Moon, and Stars; and others again made Gods of the Oxen, that plow'd their Land, or prostrated themselves before every great Tree."

*MANASSEH*, the famous *Rabbin*; we lately mention'd, publish'd a Book, (e) intitled, *The Hopes of Israel*, founded upon the Number and Power of the *Jews* in *America*; but in this he was impos'd upon by the fabulous Relation of *Montesini*, who reported, "That he found a great Number of *Jews*, concealed behind the Mountains of *Cordilleras*, which run along *Chili* in *America*; that, continuing his Journey in that Country, he came at length to the Banks of a River, where, upon his giving a Signal, there appear'd a People, who pronounc'd in *Hebrew* these Words out of *Deuteronomy*, *Hear, O Israel, the Lord our God is one Lord*; that they look'd upon *Abraham*, *Isaac*, and *Jacob* as their great Progenitors, and had been conducted into that Country by incredible Miracles; that the *Indians* had treated them with great Cruelty, and thrice declar'd War against them; but

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Montesini's  
fabulous Re-  
lation.

(a) Gen. xlix. 10.  
nir, *Lib. de Tartaris*, c. 1.

(b) *Rajzag. Hill. des Juif. lib. vi. c. 3.*  
(c) *Amsterdam, 1650.*

(c) *Ibid.*

(d) *Haitho Ame-*



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“ but that, by God’s protecting his People against Idolaters, they had been as oft defeated, and were now totally destroyed; and that some of their *Magi*, who made use of Inchantments, had openly declar’d, that the God of *Israel* was the only true God, and that, at the Consummation of Ages, their Nation should become the *Mistress* of the whole Universe.”

Manasseh’s Conclusion from it.

DELUDED with this Account, *Manasseh* endeavour’d to find out the Road, which might possibly lead the *Israelites* into the *West-Indies*; and, to this Purpose, supposing that *Asia* and *America* were formerly one *Continent* before they were divided by the Streights of *Anian*, he asserted, that the *Israelites* might travel to *America* by Land, before the Separation happen’d.

Penn’s Account.

SIR *William Penn*, in his present State of the *Lands of the English in America*, tells us, “ That the Faces of the Inhabitants, especially of their Children, are so very like the *Jews*, that, when you look upon them, you would think yourself in the *Jews Quarter* in *London*; that their Eyes are little and black, like the *Jews*; that they reckon by Moons; offer their first Fruits; have a Kind of Feast of *Tabernacles*; and that their Language is masculine, short, concise, and full of Energy, in which it much resembles the *Hebrew*.”

And that of others.

OTHER Historians (f) have observ’d, that some of the *Americans* have a Notion of the *Deluge*, though they relate it in a different Manner; that they celebrate a *Jubilee* every fifth Year, and a *Sabbath* every seventh Day; that others observe *Circumcision*, abstain from Swine’s Flesh, and purify themselves by bathing, whenever they have touch’d a dead Carcase; that Marriages among others are perform’d (g) in a Manner not unlike what *Moses* prescribes; and that they generally believe a Resurrection; (h) for which Reason they cause their Wives and Slaves to be bury’d with them, that, when

they arise from their Graves, they may appear with an Attendance suitable to their Quality.

From 1 Kings viii. to the End of 2 Chron.

All refuted.

(i) THIS Conformity of Customs, and Looks, and Sentiments have induc’d several to think, that the captive *Israelites*, we are here in Quest of, went into *America*, either by Way of *Cbina*, or *Tartary*, and there settled themselves. But, how specious soever these Arguments may appear, there is no Manner of Solidity in them. To prove a Point of this Kind, we should produce a whole Nation, or Province in *America*, distinct from all others in their Ceremonies, and Way of worshipping God, in a Manner exactly agreeing with the *Hebrews*: But to say, that because, in one Place, the People abstain from Swine’s Flesh, and in another, they observe the seventh Day; in one, they offer Sacrifices, and in another, use Baths, when they think themselves polluted, the *Americans* were originally *Israelites*; is carrying the Consequence a great deal too far, and what indeed we may prove in any other Nation under Heaven, if we may be allow’d to argue in this Manner from Particulars to Generals.

THE Truth is, the Devil, in all his idolatrous Countries, has made it his Business to *mimick* God in the Rites of his religious Worship; or if this were not, there is naturally so great a Conformity in Mens Sentiments concerning these Matters, that the *Americans* might agree with the *Jews* in the Oblation of their First-Fruits, their Computations by *Moons*, &c. without having any Commerce, or Affinity with them; and though there be something more *characteristick* in *Circumcision*; yet, as several other Nations us’d it, the *Americans*, upon this Account, cannot be *Jews*, because (if we may believe *Acofta*, who had made their Customs a good Part of his Study) they never did circumcise their Children, and therefore are thus far excluded from being Descendants of that Race.

THUS have we endeavour’d to find out the Situation of the Ten Tribes of *Israel*,

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(f) Vid. *Acofta*, & aliorum Rerum *Americanarum* Scrip. Discovery of *Peru*, lib. i. c. 12.

(g) *Saurin’s* Dissert. sur le Pays, &c.

(h) *Dent*. xxv. 9.

(i) *Zaaret’s* History of the



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*Israel*, and yet can meet with nothing, but either the fabulous Accounts of the *Talmudists*, or the uncertain Conjectures of modern *Criticks*: Let us now have Recourse to the Scriptures, and know what the Information is, that they can supply us with in this our Enquiry.

The Scripture-Account of them, enquir'd into.

THE sacred History thus expresses it, ——— (k) *The King of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah, and in Habor, by the River Gozan, and in the Cities of the Medes*; only we must note, that there is some Ambiguity in the Translation: For, whereas it looks as if *Gozan* were the River, and not *Habor*, there is plainly no River to be found of the Name of *Gozan*, and therefore the Emendation should be, ——— *He placed them in Halah, and by the River Habor, in Gozan, and in the Cities of the Medes*.

THE holy Penman, we may observe, distinguishes two Places, into which the *Israelites* were carry'd, (as indeed they were numerous enough to make two different Colonies) *Assyria*, and *Media*. In *Assyria* we see the River *Habor*, or *Chaboras*, which rises from Mount *Mafius*, and, running through *Mesopotamia*, falls into the *Euphrates*. *Halab*, which, in *Ptolomy*, is called *Chalcitis*, is a City, and Province situate on one Side of its Banks, and *Gozan*, which is likewise a City and Province, is found on the other: So that the Ten Tribes were seated in two Provinces, which stretch'd along both Sides of this River. An happy Situation for them, since they were only separated by a River, which water'd all the Cities, that were assign'd for their Habitation!

(l) As to the *Cities of the Medes* we are more in the Dark, because the Scripture does not specify any; but we may presume, that this Colony was plac'd in the mountainous Part of *Media*, because it was less peopled, than the lower Country. It wanted indeed Inhabitants, and, if we will believe (m) *Strabo*, was supply'd by Strangers, and Colonies from abroad.

THE Truth is, the Antients have extolled *Media*, as a very happy Country. *Ecbatana*, where the King kept his Residence in Summer, was one of the finest and largest Cities in the World. *Susa*, where he spent the Winter, was a very considerable Place likewise: But, on the North-side, there were high Mountains, where nevertheless there was good Pasturage, so that, what the Country wanted was good *Husbandmen*, and such as were us'd to Tillage; for which Purpose the *Israelites*, who had made that their principal Business in the *Holy Land*, were, of all other People, the fittest Inhabitants.

IN these two Provinces were the *Ten Tribes* seated at first; and it is not improbable, that, in a short Time, those of *Assyria* might extend themselves into several other Parts of the Empire; for, in *Alexander's* Time, we meet with \* a great Body of them in *Babylon*; and that those of *Media* might stretch, upon the Right, into the Provinces bordering upon the *Caspian-Sea*, (or as (u) some imagine) even beyond that Sea, as far as the River *Araxes*; but that they ever became so powerful, as \* to change the antient Names of Places into those of their own Language, we can hardly believe; because they fell under so many bitter *Persecutions*,

were

(k) 2 Kings xvii. 6.

(l) *Basnage*, Hist. des Juif. lib. vi. c. 4.

(m) *Basnage*, ibid.

\* Besides those, that were carry'd thither at the Captivity, *Artaxerxes* sent a new Colony of that Nation thither, who, when *Alexander the Great*, was for rebuilding the Temple of *Belus*, had the Courage to resist him. For, whereas other People were eager to furnish Materials for the Building, they refus'd to do it, as thinking it had some Stain of Idolatry. *Basnage*, ibid.

(u) *Fuller's* Miscell. sac. lib. ii. c. 5.

\* We read of the *Gadassians*, the *Gelas*, and of *Arfureth* beyond the *Caspian Sea*; for which Reason the learned *Fuller* suppose, that the *Jews* spread themselves thus: "For the Name of *Gelas*, says he, is *Challick*, and signifies Strangers, or *Exiles*, which Title suited with the *Jews*, whom God had expelled from their Country for their

" Sins.

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were subject to so many *Revolutions* of the Kingdoms where they liv'd, and, from different Princes, underwent such a Variety of *Transmigrations*, that, before they could gain any such Weight and Authority in the World, we find them here and there scatter'd, in lesser Bodies, as it were, over the whole Face of it.

That they did  
not return  
with the  
Tribes of Ju-  
dah and Ben-  
jamin.

Not only some of the *Greek Fathers*, but some of our modern *Criticks* likewise have maintain'd, that the *Ten Tribes* were restor'd, with those of *Judah* and *Benjamin*, under the Conduct of *Zorobabel*, and *Nehemiah*; when *Cyrus* and his Successors were so kind as to give the *Jews* in general a full Permission to return into their native Land. (o) To this Purpose they have observ'd, that several of the Prophets, who foretold their *Captivity*, with the same Breath, as it were, have predicted their Return; that, in Token of such their Return, (p) *twelve Goats* (for every Tribe one) were offered at the *Dedication of the new Temple*, which would scarce have been done, had *ten* of these Tribes been left behind beyond the *Euphrates*; that, under *Nehemiah*, the *Levites* confess'd the Sins of the *Ten Tribes*; that, in the Time of the *Maccabees*, (q) all *Palestine* was full of *Israelites*, as well as *Jews*; that (r) *St Matthew* makes Mention of the Land of *Naphtali*; and that *St Paul*, in his Defence before *Agrippa*, declares, (s) *That for the Promise, to which the Twelve Tribes hope to come, he was called in Question.*

It cannot be thought indeed, but that the Love, which the *Jews*, above all other Nations, bore to their native Country, and the great Encouragement, which the Princes of the *East* were pleas'd to grant to forward the Re-establishment, might

tempt some of each Tribe to take this Opportunity of returning with the two Tribes of *Judah* and *Benjamin*; nor can we doubt, but that, upon their Return, they would be apt to assume their former Names, and, as far as in them lay, to settle themselves in their antient Possessions. So that, what with those, that escap'd their Conqueror's Fury, and remain'd untransported; those, who return'd with *Ezra*, pursuant to the Commission, which *Artaxerxes* gave him; and those, who took the Advantage of the *Revolutions* of the Empire, and of the frequent Journies, they made to *Jerusalem*, great Numbers of the antient Inhabitants might be found in the Days of the *Maccabees*; and some of every Tribe in our Saviour's Time: But that all these Returns did never amount to a full Restoration of the People, we have abundant Testimony to convince us.

*JOSEPHUS* (t) indeed tells us, that *Ezra*, upon the Receipt of his Commission from *Artaxerxes*, communicated the Contents of it to all the *Israelites*, that were in Exile, some of whom resorted to *Babylon* in order to return with him; but there were then another Sort of *Israelites*, (as his Words are) *who, being wonted to the Place, and settled in their Habitations, chose rather to continue where they were.* Upon the whole, he computes, that few or none, but those of the Tribe of *Benjamin* and *Judah*, came along with *Ezra*; and "This is the Reason, (as he tells us) that, in his Time, there were only two Tribes to be found in *Asia* and *Europe* under the *Roman Empire*; for, as for the *Ten Tribes*, they are all planted beyond the *Euphrates*, says he, and so prodigiously increas'd in Number, that they are hardly to be computed." Nay, even those, that follow'd

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"Sins. The *Chadufians* have a little alter'd the Word *Chadufchim*, which signifies *Saints*, which was a Title, the *Jews* who called themselves an holy Nation, much affected. And lastly, *Arfureth*, the most famous of all the Cities built upon the *Araxes*, had an *Hebrew* Name, signifying the *City of Relicks*, or the *Remains of Israel.*" But the Author of the *History of the Jews*, so often cited upon this Subject, has confuted the Argument drawn from the *Etymology* of the Words, and, in particular, shewn, that the *Chadufians* were a People much ancients in the Country, than the *Israelites*, since *Ninus* reckon'd them among his Subjects. Lib. vi. c. 4.

(o) *Cabmet's Dissert.* sur les dix Tribus, &c.  
(p) *Matth.* iv. 15.

(q) *Acts* xxvi. 7.

(r) *1 Esdras* vii. 8.  
(s) *Jewish Antiq.* lib. xi. c. 5.

(t) *1 Maccab.* v. 9, 15, &c.



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follow'd *Ezra*, (according (u) to the Sentiment of some of the *Talmudists*) were but the Dregs of the People, because the Nobility, and principal Men of the House of *David* still continu'd in *Chaldea*.

HOWEVER this be, 'tis certain, that *Philo* (x), in his Representation to *Caligula*, tells him, that *Jerusalem* ought to be look'd upon, not only as the *Metropolis* of *Judea*, but as the Center of a Nation dispers'd in infinite Places; among which he reckons the *Isles* of *Cyprus*, and *Candia*, *Egypt*, *Macedonia*, and *Bithynia*; the Empire of the *Persians*, and all the Cities of the *East*, except *Babylon*, from whence they were then expelled. Nay, prior to this we read, (y) that a great Number of these *Oriental*s appear'd at *Jerusalem*, at the Feast of *Pentecost*, when, after our Saviour's *Ascension*, his *Apostles* began to preach the *Gospel*, during that *Festival*. It cannot be thought, that they were only *Proselytes*, whom the *Jews* of the *Dispersion* had converted: They must have been *Jews*, who came to sacrifice at *Jerusalem*, according to the Law; for, by *St Luke's* Enumeration of them, it appears, that they were the Descendants of the Tribes, that had been long before settled among the (z) *Medes*, among the *Parthians*, in *Mesopotamia*, in *Cappadocia*, in *Pontus*, and *Asia Minor*, &c. and therefore we find *St Peter*, the Apostle of the *Circumcision*, directing his Epistle (a) to the *Strangers*, scattered throughout *Pontus*, *Galatia*, *Cappadocia*, *Asia*, and *Bithynia*.

UPON the Strength of these Authorities we may then conclude, that, tho' *Artaxerxes*, in his Commission to *Ezra*, (b) gave free Liberty to all *Jews* whatever, that were under his Dominions, to return to *Jerusalem*, if they were so minded, which some, without doubt, most gladly embrac'd; yet the main Bulk of the Ten Tribes, being loth to remove, continu'd in the Land of their Captivity, where they are still to be found in great Numbers:

And therefore all those glorious Prophecies, which some by Mistake have apply'd to their thin Returns under the Jewish Governors sent from *Babylon*, do certainly relate to a much greater Event, even their Conversion, and final Restoration under the Kingdom of the *Messias*.

THE Prophet *Hosea*, speaking of the present State of the *Jews*, gives us this Character, whereby to distinguish them: *That they shall return, and be converted at last.*

(c) *They shall abide many Days without a King, and without a Prince, and without a Sacrifice, and without an Image, and without an Ephod, and without a Teraphim.* In vain do they boast of that Power and Authority, which they never had, but in their own Country. The Kings and the Princes, that they talk so much of, are all *fiſtitious* and *imaginary*. From the first Time of their Transmigration to this very Day, they have been a People without any Governor, or Form of Government; and if, in the Midst of so many different Nations, and under so severe Persecutions, they nevertheless have hitherto been preserv'd, it must be imputed to the secret and wonderful Providence of God, who hath still Designs of Pity and gracious Loving-Kindness towards them. To this Purpose the same Prophet assures us, that (d) *The Number of the Children of Israel shall be as the Sand of the Sea, which cannot be measured or numbered; and in the Place, where it was said unto them, ye are not my People, there it shall be said unto them, ye are the Sons of the living God. For he shall recover the Remnant of his People* (says another Prophet) (e) *that shall be left,—He shall set up an Ensign for the Nations, and assemble the Outcasts of Israel, and gather together the Dispersed of Judah from the four Corners of the Earth; for (f) behold the Days come, saith the Lord by another of his Prophets, that it shall no more be said, the Lord liveth, that brought the Children out of the Land of Egypt, but the Lord liveth, who brought up the Children*

(u) *Basnage*, Hist. des Juif. lib. vi. c. 2. lib. 9.

(v) 1 Pet. i. 1.

(w) 1 Esdras viii. 10, 11.

(x) *Isaiah* vi. 11, 12.

(y) *Jer.* xvi. 14, 15.

(z) *Philo*, ad Cajum.

(a) *Basnage*, ibid.

(b) *Acts*.

(c) *Hosea* iii. 4.

(d) *Ibid.* i. 10.

(e)



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*dren of Israel from the Land of the North, and from all the Lands, whither he hath driven them. And I will bring them again into the Land, that I gave unto their Fathers; and, when this is done, (g) I will no more hide my Face from them, but (h) will rejoice in Jerusalem, and joy in my People. (i) They shall be no more a Prey to the Heathen: (k) Violence shall be no more heard in their Land, Wasting, nor Destruction within their Borders; but they shall call their Walls Salvation, and their Gates Praise. (l) Their Land shall no more be termed desolate, (m) but they shall dwell in the Land, that I have given to Jacob my Servant, even they and their Children's Children for ever; and my Servant David (not the Son of Jesse, who was dead long before Ezekiel prophesied, but the Messiah, who was to be of the Lineage of David, as Kimchi explains it) shall be their Prince for ever. Moreover, I will make a Covenant of Peace, which shall be an everlasting Covenant with them; and I will set my Sanctuary among them for evermore. My Tabernacle shall be with them; yea, I will be their God, and they shall be my People.*

(n) Now tho' it cannot be deny'd, that these, and several other Prophecies to the like Purpose do denote a great and glorious Restoration to God's People; yet it seems very evident, that scarce any of them can be apply'd to the Return of the Jews from their Captivity in Babylon. Long

since that Time, and almost seventeen hundred Years ago, his Covenant of Peace has been departed from them; Violence has been in their Land, which has been laid desolate; their Tabernacle, and Sanctuary have been consum'd; they have been a Prey to the Heathen; and have long ceas'd to be God's People, and he to be their God: And therefore these Prophecies must be understood of some other Event, which can only be the general Conversion of the Jews to Christianity, and their Re-establishment in the Holy Land. For this Mystery the Apostle has reveal'd, (o) that Blindness in Part hath happened to Israel, until the Fullness of the Gentiles be come in, and so all Israel shall be saved, as it is written, (p) there shall come out of Zion the Deliverer, and shall turn away Ungodliness from Jacob. (q) Then shall the Lord set his Hand again, a second Time, to recover the Remnant of his People, and to assemble the Outcasts of Israel, from every Kindred, and Tongue, and Nation, and People, that, at (r) the Blowing of the great Trumpet, they may come from the Land of Assyria, and Egypt, and may worship the Lord in the holy Mount at Jerusalem. When this great Event shall happen, 'tis impossible for us to determine; but our Business, in the mean Time, is to pray, that (s) the Salvation of Israel may come out of Zion, that Jacob may rejoice, and Israel may be glad.

- |                      |                           |   |                      |
|----------------------|---------------------------|---|----------------------|
| (g) Ezek. xxxix. 29. | (h) Isaiah lxxv. 19.      | (i) Ezek. xxxiv. 28.                          | (k) Isaiah lx. 18.   |
| (l) Ibid. lxii. 4.   | (m) Ezek. xxxvii. 25, &c. | (n) Whitby's Treatise of the true Millennium. | (o) Rom.             |
| xi. 25, 26.          | (p) Isaiah lix. 20.       | (q) Ibid. xi. 11, &c.                         | (r) Ibid. xxvii. 13. |
| xiv. 7.              |                           |   | (s) Psal.            |



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## CHAP. V.

*From the Death of JOSIAH, to the BABYLONISH Captivity.*

### The HISTORY.

Jehoahaz's  
wicked Reign,  
and Deposi-  
tion.

**A**FTER the unhappy Death of good *Josiah*, his Son *Jehoahaz* † (who was also called *Shallum*) was anointed King; but, as he was far from following his Father's Example, he was soon † tumbled down from his Throne into a Prison, where he ended his Days, with Misery and Disgrace, in a strange Land. For *Pharaoh-Necho*, upon his Return from the Expedition against the *Babylonians*, (wherein he had great Success) hearing,

that *Jehoahaz* had taken upon him the Kingdom of *Judah* without his Consent, sent for him to *Riblah* in *Syria*, and, on his Arrival, caus'd him to be put in Chains, and sent Prisoner to *Egypt* \*, where he dy'd. He had an elder Brother, whose Name was *Eliakim*; but *Necho*, when he came to *Jerusalem*, chang'd it into *Jehoiakim* †; and, having constituted him King, and put the Land to an annual Tribute of an hundred Talents of Silver, and a Talent

† *Jehoahaz* was not the eldest Son of *Josiah*, as appears from this, ——— That he was but three and twenty Years old, when he began to reign, and reign'd but three Months; after which his Brother *Jehoiakim*, when he was made King, was five and twenty Years old, 2 Kings xxiii. 31, 32. For this Reason, 'tis said, that the People anointed him, because, as he did not come to the Crown by Right of Succession, his Title might have otherwise been disputed; for, in all disputed Cases, and where the Kingdom came to be contested, Anointing was ever thought to give a Preference. At this Time however, the *Jews* might have some Reason to prefer the younger Brother, because very probably he was of a more martial Spirit, and better qualify'd to defend their Liberties against the King of *Egypt*. His proper Name, 'tis thought, was *Shallum*; but our learned *Usher* supposes, that the People, looking upon this as ominous, (because *Shallum*, King of *Israel*, reign'd but one Month) chang'd it to *Jehoahaz*, which prov'd not much more fortunate to him, for he reign'd but three. *Patrick's* and *Calmet's* Commentaries.

† The Scripture no where tells us, upon what Occasion it was, that *Jehoahaz* fell into the King of *Egypt's* Hands, or for what Reason it was, that he us'd him so severely; but it is presumable, that, to revenge his Father's Death, he might raise an Army, and engage him in a pitch'd Battle, tho' he failed in the Attempt. For why should he put him in Bands, if he voluntarily went, and surrender'd himself at *Riblah*? Or why be so highly offended at him, for accepting of a Crown, which the People conferr'd on him? The general Opinion therefore is, that he was a Man of a bold, and daring Spirit, and therefore those Words, in the Prophet *Ezekiel*, are apply'd to him; *Thy Mother is a Lioness; ——— she brought up one of her Whelps; it became a young Lion; ——— but he was taken in the Pit, and he was brought with Chains unto the Land of Egypt; for which Reason Pharaoh-Necho treated him in this Manner, that he might put it out of his Power to give him any farther Disturbance.* *Patrick's* and *Calmet's* Commentaries.

\* This the Prophet *Jeremiah* foretold, where he bids the King, and the People of *Judah*, not to weep for the Dead, (meaning *Josiah*) but for him, that goeth away; for he shall return no more, nor see his native Country. Because, thus saith the Lord concerning *Shallum*, (which was the original, and right Name of *Jehoahaz*) the Son of *Josiah*, King of *Judah*, who reigned instead of *Josiah*, his Father, and who went forth out of this Place, he shall not return hither any more, Jer. xxii. 11.

† It was an usual Thing for Conquerors to change the Names of the Persons, they vanquish'd in War, in Testimony of their absolute Power over them. Thus we find the King of *Babylon* changing the Name of *Mattaniah* into *Zedekiah*, when he constituted him King of *Judah*, 2 Kings xxiv. 17. But our learned *Usher* has farther remark'd, that the King of *Egypt* gave *Eliakim*, the Name of *Jehoiakim*, thereby to testify, that he ascrib'd his Victory over the *Babylonians* to *Jehovah*, the God of *Israel*, by whose Excitation (as he pretended, 2 Chron. xxxv. 21, 22.) he undertook the Expedition. *Patrick's* and *Calmet's* Commentaries.



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Jehoiakim's  
wicked and  
cruel Reign,  
and Persecu-  
tion of the  
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a Talent of Gold, he return'd with great Triumph into his own Kingdom.

**Jehoiakim**, || being thus plac'd on the Throne, went on in his Brother's Steps to relax all the good Order and Discipline which his Father had instituted, and the People (who never heartily came into that good King's Reformation) took this Opportunity to follow the Bent of their depraved Inclinations; whereupon the Prophet *Jeremiah* went first to the King's Palace, where he denounc'd God's Judgments against him, and his Family; and afterwards into the *Temple*, and there spoke to all the People after the same Manner. The *Priests*, offended at this Freedom, caus'd him to be seiz'd, and brought before the King's Council in Hopes of having him put to Death; but *Abikam* †, who was one of the chief Lords thereof, so befriended him, that he got him discharg'd by the general *Suffrage*, not only of the *Princes*, but also of all the *Elders* of the People, that were then present.

BUT (a) *Urijah*, \* another Prophet of the Lord, who, in like Manner, had declar'd against the Iniquity of the Prince and People, did not so easily escape: For, tho' he fled into *Egypt*, when he understood that *Jehoiakim* had a Design against his Life; yet this did not hinder the Tyrant from pursuing him thither, where having procur'd him to be seiz'd, he brought him Prisoner to *Jerusalem*, and there had him executed; and his dead Body contemptuously us'd; which was no small *Aggravation* to all his other Crimes.

HE had not been above three Years upon the Throne, before *Nabopolassar*, King of *Babylon*, being now become old and infirm, and perceiving that, upon the late Advantage which the King of *Egypt* had gain'd against his Arms, all *Syria* and *Palestine* had revolted from him; took his Son *Nebuchadnezzar* into Partnership with him in the Empire, and sent him, with a strong Army, into those Parts; in order to recover what had been lost.

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Nebuchad-  
nezzar inva-  
des Jerusalem;  
takes it, and  
the King Pri-  
soner, but af-  
terwards re-  
leases him.

IT

|| As to the Time, when *Jehoiakim* came to the Throne, the Difference is very remarkable: For in 2 *Chron.* xxxvi. 9. it is said, that he was but *eight Years* old, but in 2 *Kings* xxiv. 8. that he was *eighteen*, when he began to reign; and yet, considering how common a Thing it was for Kings to make their Sons their *Associates* in the Kingdom, thereby to secure the Possession of it in their Family, and prevent all Contention among the other Brothers, the Difference is easily reconciled, by supposing, that, when his Father had reign'd one Year, he took him to reign in Conjunction with him, when he was no more than *eight Years* old. With his Father he reign'd *ten Years*; so that, when his Father died, he was *eighteen Years* old, and then he began to reign alone; which was no more than *three Months*: The Author of the Book of *Kings* makes Mention therefore only of the Years, when he began alone; but the Author of the *Chronicles* speaks of *all* that he reign'd, both with his Father, and alone. This is a fair Solution; tho' I cannot see, what Injury it can do to the Authority of the sacred Text, if we should acknowledge, that there is an Error in the Transcriber of the Book of *Chronicles*; because two of the most antient and venerable Versions, the *Syriack* and *Arabick*, have render'd it, in that Place, not *eight*, but *eighteen*, which they were doubtless induc'd to do, by those antient *Hebrew* Copies, from whence they form'd their Translation. *Patrick's* Commentary, and *Pool's* Annotations.

† This *Abikam* was the Father of *Gedaliah*, (2 *Kings* xxv. 22.) who was afterwards made Governor of the Land; under the *Chaldeans*, and the Son of *Shaphan*, the *Scribe*, (who was chief *Minister of State* under King *Josiah*, 2 *Kings* xxii. 12.) and Brother to *Gemariah*, Jer. xxxvi. 10. *Elnah*, Chap. xxix. 3. and *Jaazaniah*, Ezek. viii. 11. who were great Men in those Days, and Members likewise of the Council with him; where, in Conjunction with them, he could not fail of having a powerful Interest, which he made Use of on this Occasion, to deliver the Prophet from that Mischiefs, which was intended against him. *Prideaux's* Connection, Anno 609.

(a) Jer. xxvi. 20, &c.

\* About this Time also were living the Prophets, *Habakkuk*, *Zephaniah*, and *Nabum*, who, being called to the Prophetick Office in the Reign of *Josiah*, continu'd (very likely) to this Time, because we find them prophesying the same Things that *Jeremiah* did, viz. the Destruction and Desolation of *Judah* and *Jerusalem*, for the many heinous Sins, that they were guilty of. As to *Habakkuk*, neither the Time, in which he liv'd, nor the Parents from whom he was descended, are any where named in Scripture; but his prophesying the Coming of the *Chaldeans*, in the same Manner, that *Jeremiah* did, gives us Reason to believe, that he liv'd in the same Time. Of *Zephaniah*, it is directly said, Chap. i. that he prophesied in the Time of *Josiah*, and in his Pedigree, (which is also given us) his Father's Grandfather is called *Hozekiah*, whom some take for the King of *Judah*, and consequently, reckon this Prophet to have been of royal Descent. As to *Nabum*, lastly, 'tis certain, that he prophesied after the Captivity of the Ten Tribes, and before that of the other two, which he foretold, Chap. i. Tho' therefore the Jews do generally place him in *Manasseh's* Reign, yet others chuse to refer him to the latter Part of *Josiah's*, as being nearer to the Destruction of *Nineveh*, and of the *Assyrian* Monarchy, to which several Prophecies of his do principally relate. *Prideaux's* Connection, Anno 609, and *Howell's* History, in the Notes.



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IT was in the fourth Year of *Jehoiakim*, when *Nebuchadnezzar*, having defeated *Necho's* Army on the Banks of the *Euphrates*, march'd into *Syria* and *Palestine*, in order to recover these Provinces, which he soon did; and, having besieg'd *Jerusalem*, took it, and carry'd away the King, and Part of the Vessels of the Temple along with him to *Babylon*. In a short Time however, he releas'd him and restor'd him to his Crown, on Condition, that he should become *tributary* to him, which he continu'd to be for three Years; but, in the fourth, he retracted from that Subjection, whereupon *Nebuchadnezzar* came upon him with a fresh Invasion.

*Jeremiah upbraids the People with their Disobedience, and prophesies their Captivity.*

UPON the first Invasion, the *Rechabites*, who, according to the Institution of *Jonadab* the Son of *Rechab*, their Founder, had always abstain'd from Wine, and hitherto only liv'd in Tents, apprehending themselves in more Danger in the open Country, came to *Jerusalem* for Safety. By these People God intended to convince the *Jews* of their Disobedience to him; and therefore he order'd his Prophet *Jeremiah*, to bring them to an Apartment of the Temple, and there offer them Wine to drink, which when they refus'd upon Account of its being contrary to their Institution, which they never yet had violated, the Prophet, (after due Commendation \* of their Obedience) turn'd it upon the

*Jews*, and reproach'd them, who were God's *peculiar* People, for being less observant of his Laws, than the poor *Rechabites*, who were not of the Stock of *Israel*, had been of the Injunctions of their Ancestor.

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BEFORE the next Invasion, *Jeremiah* prophesied that *Nebuchadnezzar* would again come against *Judah* and *Jerusalem*; that he would waste the Country, and carry the People captive to *Babylon*, where they should continue in that Condition, for the Space of *seventy* Years; with many more Calamities, and woeful Desolations, that were ready to fall upon them, if they did not repent. But this was so far from making any saving Impression upon them, that it only enrag'd and exasperated them the more against him, insomuch, that for Fear of their Malice and wrathful Indignation, he was † forc'd to keep himself conceal'd.

DURING his Concealment, God commanded him to collect together, and digest into one Volume, all the Prophecies, which he had given him against *Israel*, against *Judah*, and against other Nations, from the Time that he first began to prophesy, (which was in the thirteenth Year of *Josiah*) if haply, by hearing all his Judgments summ'd up together against them, they might be brought to a better Sense of their Transgressions. To this Purpose,

\* The Prophet's Words, upon this Occasion, are these; ———— *Because ye have obeyed the Commandments of Jonadab, your Father, and kept all his Precepts, and done according to all, that he hath commanded you; thus saith the Lord of Hosts, the God of Israel, Jonadab, the Son of Rechab, shall not want a Man to stand before me for ever, Jer. xxxv. 18, 19.* To stand before a Prince, or to see his Face, in Scripture-Phrase, denotes the Honour, which accrues from being in his Service; but the *Rechabites* were neither Priests, nor Levites. Hitherto they had liv'd in the Fields, separate from Towns and Villages, and were averse indeed to any Employment, either in Church, or State: But, from the Time of their Captivity, (for they were carry'd along with the Two Tribes) we find them employ'd, as Singers and Porters, in the Service of the Temple. To serve in this Capacity, there was no Necessity for their being of the Tribe of *Levi*; the Declaration of the Divine Will, by the Mouth of the Prophet *Jeremiah*, was, in this Case, a sufficient Vocation. *Calmet's Commentary on Jer. xxv. 19.*

† *Jeremiah's* Words, upon this Occasion, are; ———— *I am shut up, I cannot go into the House of the Lord, Chap. xxxvi. 5.* But then the Question is, what we are to understand by his being shut up? For, that he was not, at that Time, shut up in Prison, is plain from the Prince's advising him, and *Baruch*, to hide themselves, ver. 19. *Junius* and *Tremellius* do therefore suppose three Ways of his being shut up, and leave it to our Choice, which to take. The first is, that the King had forbidden him to go any more into the Temple to prophesy such terrible Things to the People; but the Prophets of God did not use to observe such Prohibitions of their prophetick Ministry. The second is, that the chief Priests had excommunicated him, and therefore he might not go; but this, in all Likelihood, he would have less regarded, for the same Reason. The third is, that God, to provide for the Safety of his Prophet, and to punish the Obstinacy of the People, would not permit him to go any more among them. This, of the three, seems the most probable; tho' the Phrase may very properly denote no more, than the Prophet's concealing himself; and keeping at Home, for Fear of some Mischief from the People. *Howell's History, in the Notes.*



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Purpose, the Prophet employ'd *Baruch* †, his *Disciple* and *Amanuensis*, to take a Copy † of them from his Mouth, and, when he had so done, order'd him to go up into the Temple, on the Day of *Expiation* †, and there read it in the Hearing of all the People.

PURSUANT to his Instructions *Baruch*

went, and, in *Gemariah's* † Apartment, read the Book, first to the People, who stood below in the Courts, and afterwards to the *Princes*, who were met together in the Secretary's Chamber, and who thereupon advis'd him, and his Master *Jeremiah*, both † to keep out of the Way, until they had known the King's Pleasure

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† *Baruch*, the Son of *Neriah*, and Grandson of *Maaseiah*, was of an illustrious Birth, and of the Tribe of *Judah*. *Seraiah*, his Brother, had a considerable Employment in the Court of King *Zedekiah*, but himself kept close to the Person of *Jeremiah*, and was his most faithful *Disciple*, tho' his Adherence to his Master drew upon him several Persecutions, and a great deal of bad Treatment. After the Destruction of *Jerusalem* by *Nebuchadnezzar*, *Baruch* and his Master were permitted to stay in the Land of *Judea*; but when the Remains of the People, which were left behind, after having slain their Governor *Gedaliah*, were for retiring into *Egypt*, they compelled *Jeremiah*, and his *Disciple*, to go along with them, where the Prophet dy'd, and *Baruch* soon after made his Escape to his Brethren in *Babylon*, where, according to the Tradition of the *Rabbins*, he likewise dy'd in the twelfth Year of the Captivity. But of what Authority the Book, which goes under his Name, is, or by whom it was written, and whether any Thing related therein be *historically* true, or the whole of it a *Fiction*, is altogether uncertain. *Grotius*, in his Commentary upon it, thinks it an entire Fiction of some *Hellenistical Jew*, under the Name of *Baruch*: And St *Jerom*, long before him, (in the Preface to his Exposition of *Jeremiah*) tells us, that the Reason, why he did not make a *Comment* on this Book (though, in the Edition of the *Septuagint*, it be join'd with *Jeremiah*) was, because it was not deem'd *canonical* among the *Hebrews*, and contains an *Epistle*, which falsely bears the Name of *Jeremiah*. This *Epistle* is annex'd to the Book, and, in the common Division of it, makes the last Chapter: But the main Subject of the Book itself is likewise an *Epistle*, either sent, or feign'd to be sent by King *Jehoiakim*, and the *Jews*, who were in Captivity with him in *Babylon*, to their Brethren the *Jews*, who were still left in *Judah*, and *Jerusalem*: Wherein they recommend to their Prayers the Emperor *Nebuchadnezzar* and his Children, that, under his Dominion, they may lead quiet and peaceable Lives; wherein they confess their Sins, and ask Pardon for what is past, take Notice of the Threats of the Prophets, which they had so long despis'd, and acknowledge the Righteousness of God, in what he had brought upon them; wherein they remind them of the Advantages, which the *Jews* had in their Knowledge of the Law of God, and of true Wisdom, above all other Nations, and thereupon exhort them to reform their Manners, and forsake their evil Customs, which would be the only Means to bring about their Deliverance from the Captivity, under which they groan'd. The Whole is introduc'd with an *historical* Preface, wherein it is related, that *Baruch*, being then at *Babylon*, did, in the Name of the captive King and his People, draw up the same *Epistle*, and afterwards read it to them for their Approbation; and that, together with it, they sent a Collection of Money to the High-Priest at *Jerusalem* for the Maintenance of the daily Sacrifices. This is the Substance of the Book itself: And, in the Letter annex'd to it, which goes under *Jeremiah's* Name, the Vanity of the *Babylonish* Idols and Idolatry is set forth at large, and with Liveliness enough. Of the Whole there are but three Copies; one in *Greek*, and the other two in *Syriack*, whereof one agreeth with the *Greek*, though the other very much differs from it; but in what Language it was originally written, or whether one of these be not the *Original*, or which of them may be so, 'tis next to impossible to tell. *Præleaux's* Connection, Anno 595. and *Calmet's* Preface for *Baruch*.

† How *Jeremiah* could remember all the Prophecies, that he uttered, for the Space of two and twenty Years together, we can hardly conceive, unless we allow, that he had the particular Inspiration of God to bring all Things to his Remembrance, that he might neither forget, nor misrepresent them in his Recital to *Baruch*: For, without such a supernatural Assistance, what Security have we, that this Part of the Scriptures is the Work of the Holy Ghost? *Calmet's* Commentary on *Jer.* xxxvi. 4.

† Some are of Opinion, that this was done on the great Day of *Fasting*, or solemn Expiation, which was observ'd at the Beginning of the *Civil* Year, on the tenth Day of the Month *Tisri*, which answers to the latter End of our *September*, and the Beginning of *October*; but the Context seems to denote, that it was on the *Fast-day*, mention'd in the ninth Verse, to have been proclaim'd in the fifth Year of *Jehoiakim*, which must have been a Fall extraordinary, and appointed upon some particular Occasion of the State, because the Law had ordain'd no such Observation on the ninth Month: But what that particular Occasion was, it is not so well known; tho' some have imagin'd, that it was in Commemoration of the Calamity, which had befallen *Jerusalem* the Year before, when *Nebuchadnezzar* had sent to *Babylon* Part of the Vessels of the House of the Lord, and was upon the Point of sending away captive the King, and all his Princes. *Calmet's* Commentary on *Jer.* xxvi. 4, 9.

† This *Gemariah* was one of the Captains of the Temple, whose Apartment was near the *New Gate*, whereof he kept Guard, and had a certain Number of *Levites* under him, who constantly stood Centinel. For the Temple, we must know, was guarded like a King's Palace; and, as the *upper Court*, which is mention'd in the Text, was, in all Probability, the *Priests Court*; so the *Gate*, whereof *Gemariah* had Charge, must have been the *East Gate* of that Court, which, in the Reign of *Jehoshaphat*, 2 *Chron.* xx. 5. is called the *New Court*. *Calmet's* Commentary.

† The Advice, which the Princes of *Judah* give, upon this Occasion, is very remarkable, because it reconciles their Duty



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concerning it. As soon as the King was inform'd of the Book, he sent one of his Attendants for it, and commanded him to read it: But he had not gone far, before the King, impatient to hear the Judgments denounc'd against him, snatch'd it out of his Hand, and, notwithstanding the Importunity of his Nobles to dissuade him, cut it to pieces, and threw it into the Fire \*, which was upon the *Hearth*, (for it was then the Winter Season) where it was consum'd; and then immediately sent out his Officers to apprehend the Prophet and his *Amanuensis*, but they had both withdrawn to a Place of Security, and could not be found.

Which according-  
ly Nebuchad-  
nezzar  
executes, and  
slays the King.

UPON burning the Book, *Jeremiah* was commanded to make another in the same Manner; to have the same Prophecies inserted in it, with some (b) farther Denunciations against *Jehoiakim* and his House, which, in a short Time, began to take Effect. For *Nebuchadnezzar*, (as we

said) having invaded *Judea*, and laid Siege to *Jerusalem*, soon took it, and put *Jehoiakim* in Chains to carry him to *Babylon*; but, upon his Humiliation, and swearing Fealty to him, he again restor'd him to his Kingdom, and left *Jerusalem* in order to pursue his Victories against the *Egyptians*: But before he did that, he \* caus'd great Numbers of the People to be sent Captives to *Babylon*, and gave particular Orders to *Ashpenaz* the Master of his *Eunuchs*, that, out of the Children of the *Royal Family*, and of the Nobility of the Land, he should make choice of such, as surpass'd others in Beauty and Wit, that, when they came to *Babylon*, they might be made *Eunuchs* too, and attend in his Palace. This *Ashpenaz* accordingly did; and, among the Children, that were carry'd away captive \* for this Purpose, were *Daniel*, *Hananiab*, *Mishael*, and *Azariab*. *Daniel*, upon his Arrival in *Babylon*, was called *Belteshazzar*, and the

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Duty to God, to Justice, and to Charity, with what they were oblig'd to from their Prince. Their Prince, they knew, was of an hasty and violent Temper; and yet the Contents of the Book was such, that it would not be safe for him to be ignorant of it; and therefore, being in Duty bound to acquaint him with it, they advis'd *Baruch* and his Master to provide for their own Security, until they should see what Effect it would have upon the King, whereof they promis'd, no doubt, to give them Intelligence. *Calmet's Commentary*.

\* The Text tells us, that it was in the *ninth Month*, (which answers in part to our Month of *November*) when the King burnt the Book. After that the Rain began to fall in the Month of *September*, the Weather generally grew raw and cold, so that a Fire, at this Time, was not unseasonable: The Custom however, in this Country, was not to have *Chimnies*, as it is among us. The Fire was made in the Middle of the Room, upon an *Hearth*, or in a Stove, and the Smoke went out, either at the Door, or Window, or some Opening made on purpose in the Roof of the House, as we see in some of our College-halls, and some Kitchens in ancient Monasteries, where the Chimney is in the Midst of the Roof, in the Form of a Cupola, with several Openings, for the Smoke to fly out at. For, that there were formerly no *Chimnies*, in the Manner we make them now, is plain from the Observation, which his Annotator makes upon *Vitruvius*, viz. that, in all his Book of *Architecture*, he makes no Mention of *Chimnies*, which he questionless would have done, had they been of Use in his Time. *Calmet's Commentary*, and *M. Perault* sur *Vitruv.* liv. vi. c. 8.

(b) Jer. xxxvi. 30, 31.

\* Since the People were thus carry'd into Captivity; the Sons of the *Royal Family*, and of the Nobility of the Land made *Eunuchs* and Slaves in the Palace of the King of *Babylon*; the Vessels of the Temple carry'd thither, the King made a *Tributary*, and the whole Land now brought into *Vassalage* under the *Babylonians*; from hence we must reckon the Beginning of the *seventy Years* Captivity foretold by the Prophet *Jeremiah*, Chap. xxv. 11. and xxix. 10. and in the *fourth Year* of *Jehoiakim* must be the first Year in that Computation. *Prideaux's Connection*, Anno 606.

\* Some indeed do place their Captivity several Years later, but it is absolutely inconsistent with what is elsewhere said in Scripture: For, these Children, after their carrying away to *Babylon*, were to be three Years under the Tuition of the Master of the *Eunuchs*, Dan. i. 5. to be instructed by him in the Language and Learning of the *Chaldeans*, before they could be admitted into the Presence of the King, to stand, and serve before him. But, in the *second Year* of *Nebuchadnezzar's* Reign, after his Father's Death, (which was but the fourth Year after his first Taking of *Jerusalem*) *Daniel* had not only Admission and Freedom of Access to the King, but we find him there interpreting his Dream, Dan. ii. and immediately thereupon advanc'd to be the Chief of the Governors of the *wise Men*, and Ruler over all the Provinces of *Babylon*; and less, than four Years Instruction in the Language, Laws, Usages, and Learning of the Country, can scarce be thought sufficient to qualify him for such a Trust, nor could he any sooner, be old enough for it, because we may observe, that, when he was first carry'd away from *Jerusalem*, he was but a Youth. *Prideaux's Connection*, Anno 606.



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the other three were nam'd *Shadrach*, *Mefhach*, and *Abednego*, of whom we have several Things to say in another Place.

**J E H O I A K I M**, after he had liv'd in Subjection to the King of *Babylon* for three Years, rebelled against him; and refusing to pay him any more *Tribute*, renew'd his Confederacy with *Necho* King of *Egypt*. Hereupon *Nebuchadnezzar* \*, not being at Leisure to come himself to chastize him, sent Orders to all his *Lieutenants*, and Governors of Provinces in those Parts, to make War against him; which brought upon him Inroads and Depredations from every Quarter; till, in the *eleventh* Year of his Reign, all Parties join'd together against him, and, having shut him up in *Jerusalem*, they took him Prisoner in a *Sally*, which he made upon

them, slew him with the Sword, and, in the Completion of the (c) Prophet's Prediction concerning him, || cast his dead Body in the High-Way, without allowing it the Decency of a Funeral.

AFTER the Death of his Father, *Jehoiachin* || (who is likewise called *Coniah*, and *Jeconiah*) ascended the Throne; but, for the little Time, that he continu'd thereon, persisting in his Father's Impieties, he drew upon himself (d) a bitter Declaration of God's Wrath, which was speedily executed. For, in three Months after his Father's Death, *Nebuchadnezzar* †, coming in Person with his royal Army to *Jerusalem*, (which was then block'd up by his *Lieutenants*) caus'd the Place to be begirt with a close Siege on every Side. This so terrify'd *Jehoiachin*, that, † taking his Mother, his Princes, and

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Jehoiachin succeeds his Father, and is depos'd by Nebuchadnezzar.

\* What detain'd him from going in Person against *Jerusalem* we are not told; only it appears, that, in the tenth Year of *Jehoiakim*, he was engag'd in an Arbitration between the *Medes* and *Lydians*, the Occasion of which was this, — After the *Medes* had recover'd all the *Upper Asia* out of the Hands of the *Scythians*, and again extended their Borders to the River *Halys* which was the common Boundary between them, and the *Lydians*, it was not long before there happen'd a War between these two Nations, which was manag'd for five Years together with various Success. In the sixth Year, intending to make one Battle decisive, they engag'd each other with their utmost Strength; but, in the Midst of the Action, and while the Fortune of the Day seem'd to hang in an equal Balance between them, there happen'd an *Eclipse*, which overspread both the Armies with Darkness; whereupon they desisted from fighting, and agreed to refer the Controversy to the Arbitration of two neighbouring Princes. The *Lydians* chose *Siennesis*, King of *Cilicia*; and the *Medes*, *Nebuchadnezzar*, (who, by *Herodotus*, lib. i. is called *Labyntus*) King of *Babylon*, who concluded a Peace between them, on the Terms, that *Astyages*, Son of *Cyaxares*, King of *Media*, should take to Wife *Ariana*, the Daughter of *Halyattis*, King of the *Lydians*; of which Marriage, within a Year after, was born *Cyaxares*, who is called *Darius the Mede*, in the Book of *Daniel*. *Prideaux's* Connection, Anno 528.

(c) Jer. xxii. 18, 19.

|| In 2 Kings xxiv. 6. we are told expressly, that *Jehoiakim* slept with his Fathers, and yet it is very certain, that he was neither bury'd with them, nor dy'd in his Bed, but lay above Ground unbury'd, according to the Prediction of the Prophet, Jer. xxxvi. 30. *exposed in the Day to the Heat, and in the Night to the Frost*; from whence it appears, that to sleep with one's Father signifies no more, than to die, as they did. *Patrick's* Commentary.

|| His succeeding his Father in the Throne of *Judah* may seem to disagree with the Threat, which the Prophet denounces against his Father, Jer. xxxvi. 30. — He shall have none to sit upon the Throne of David. But as *Jehoiachin's* Reign lasted little more, than three Months, during which Time he was absolutely subject to the *Chaldeans*, a Reign of so short a Continuance, and so small Authority, may very justly be look'd upon as Nothing. *Calmer's* Commentary.

(d) Jer. xxii. 24, — 30.

† It is very probable, that *Nebuchadnezzar* heard, that he had enter'd into a Confederacy with the King of *Egypt*, as his Successor did; and therefore sent an Army against him, in the very Beginning of his Reign, to lay Siege to *Jerusalem*, against which he intended to come himself: But the *Jews* have a Conceit, that *Nebuchadnezzar's* Counsellors represented to him, how unadvisedly he had acted, in making him King, whose Father had been in Rebellion against him, and that, upon their Representation, he resolv'd to depose him. *From an ill Dog there never comes a good Whelp*, was the Proverb, they say, which the Counsellors made use of on this Occasion; and, to make this more feasible, to the Father and Son they generally apply that Passage in *Ezekiel*, — She took another of her Whelps, and made him a young Lion, and he went up and down among the Lions. He became a young Lion, and learned to catch the Prey, and devour Men. — Then the Nations set against him on every Side, from the Provinces: They spread their Net over him, and he was taken in their Pit, Chap. xix. 6, &c. *Calmer's* and *Patrick's* Commentaries.

† It is very probable, that he made this Surrender, at the Advice of the Prophet *Jeremiah*, who gave the same Counsel, more than once, to his Successor *Zedekiah*, Jer. xxi. 9. — xxvii. 17. — xxxviii. 2.



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and his chief Ministers with him, he went out to *Nebuchadnezzar*, and deliver'd himself into his Hand; who, tho' he spar'd his Life, put him in Chains, and sent him to *Babylon*, where he continu'd in Prison, until the Death of his Conqueror: But when *Evilmerodach* \* succeeded to his Father's Throne, he not only releas'd him from his Imprisonment, (which had continu'd for seven and thirty Years) but treated him with great Humanity and Respect, allowing him an honourable Maintenance, and giving him the Precedence of all other Princes in *Babylon*.

AT this Time, *Nebuchadnezzar* carry'd away with him (besides the King and his Family) a vast Number of other Captives, (among whom was *Ezekiel* the Prophet) all the mighty Men of Valour, and all the useful *Artificers*, out of *Jerusalem*, || to the Number of ten Thousand Men, together with all the Treasures, and † rich Furniture of the Temple, and of the royal Palace. What he left in the Land were only the poorer Sort of People, over whom he made *Mattaniah*, the third Son of *Josiah*, King. Of him he took a

solemn Oath to be faithful and true in his Obedience to the Crown of *Babylon*; and to engage him the more to be so, he chang'd his Name to *Zedekiah*, (which signifies *the Justice of the Lord*) intending thereby to put him in Mind of the Vengeance, he was to expect from the *Justice of the Lord* his God, if he violated that Fidelity which he had, in his Name, sworn unto him.

*ZEDEKIAH* was but just settled in the Throne, and *Nebuchadnezzar* departed out of *Judea*, and *Syria*, when (e) several Kings of the neighbouring Nations, viz. the *Ammonites*, the *Moabites*, the *Edomites*, the *Zidonians*, the *Tyrians*, &c. sent their Embassadors to *Jerusalem*, to congratulate him upon his Accession to the Throne, and to propose a League against the King of *Babylon*, in order to shake off his Yoke, and prevent his Return into those Parts any more. Upon this Occasion, *Jeremiah*, by God's Command, made him Bonds and Yokes, which he sent by the said Embassadors to their respective Masters, with this Message from God, viz. "That he had given all their  
" Countries.

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*Zedekiah is  
made King in  
his Room, and  
advis'd by the  
Prophet Jere-  
miah, to live  
in Obedience  
to the King of  
Babylon.*

\* During his Father's *Indisposition*, who fancy'd himself *metamorphos'd* into an Ox, he took upon him the Administration of the Government; but, after seven Years, when his Father recover'd his Understanding, so as once more to ascend the Throne, *Evilmerodach*, as some believe, was imprison'd by his Father, and, in his Confinement, contracted an Acquaintance and Intimacy with *Jehoiachin*; so that, after his Father's Death, and his full Accession to the Throne, he releas'd him out of Prison, and heap'd many Favours upon him: And 'twas by his Advice, (as the *Jews* tell us) that *Evilmerodach* took his Father out of the Ground, after he was dead and bury'd, cut his Body in Pieces, and gave them to three hundred Ravens, lest he should return from his Grave, as he had before recover'd from his *Metamorphosis* into an Ox. *Calmet's Dictionary*, under the Word *Evilmerodach*.

|| This must be understood of the whole Number of the People, that were at this Time carry'd captive, which (according to *Abarbinel*) was thus made up; ——— *Jehoiachin*, and all his Court, and great Men were seven Thousand; the Craftsmen a Thousand; and other considerable Men in the Country two Thousand, which compleated the Number. *Jeremiah* indeed computes them to be little above *three Thousand*, that were now carry'd away, but he reckons only those, that were carry'd from *Jerusalem*; whereas, in 2 Kings xxxiv. 16. there is an Account of those, who were carry'd from other Cities, and out of the Tribe of *Benjamin*, which were seven Thousand; and this reconciles the Difference. *Patrick's Commentary*.

† *Nebuchadnezzar* carry'd away the Vessels, and rich Furniture of the Temple, at three different Times. 1st, In the third Year of the Reign of *Jehoiakim*, when he first took *Jerusalem*, he carry'd Part of the Vessels of the House of God away, into the Land of *Shinar*, and put them into the House of his God, Dan. i. 2. These were the Vessels, which his Son *Belshazzar* profan'd, Dan. v. 2. and which *Cyrus* restor'd to the *Jews*, (Ezra i. 7.) to be set up again in the Temple when rebuilt. 2dly, In the Reign of *Jehoiachin*, he took the City again, and cut in Pieces a great Part of the Vessels of Gold, which *Solomon* had made, 2 Kings xxiv. 13. and, by some Chance or other, had escap'd his former Plunder. 3dly, In the *eleventh* Year of *Zedekiah*, he pillag'd the Temple once more, when he brake in Pieces the Pillars of Brass, and the Bases, and the Brazen Sea, and took along with them all the Vessels of Silver and Gold that he could find, and carry'd them to *Babylon*, 2 Kings xxv. 13, &c. It is somewhat strange, that, among all this *Inventory*, we hear no Mention made of the *Ark of the Covenant*, which, of all other Things, was held most sacred; but it is very probable, that it was burnt together with the Temple, in this last Desolation. For, what some say of its being hidden by the Prophet *Jeremiah*, in a certain Cave in Mount *Nebo*, is a mere Fable. *Patrick's and Calmet's Commentaries*, and Dissertation sur l'Arche d'Alliance.



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“ Countries to the King of *Babylon*, and  
“ therefore their wisest Course would be  
“ to submit to his Yoke, which if they  
“ refus’d to do, both they and their Coun-  
“ tries should most certainly be destroy’d :”

But to *Zedekiah* he went in Person, and, having persuaded him to submit to the King of *Babylon*, and not to give Credit to false Prophets, who might flatter him with a Deliverance from his Power, he prevailed with him, for that Time, not to enter into the League, that was propos’d.

He had, before this, (f) under the Emblem of two Baskets of Figs, foretold *Zedekiah* the Restoration, which God intended for those, that were gone into Captivity, and the Misery and Desolation, which should befall them, who were still in the Land; and now, in Pursuance of his prophetick Office, he \* took the Opportunity of the King’s sending an Embassy to *Babylon* to direct a Letter to the Jews of the Captivity, advising them not to be deceiv’d with such Prophets \*, as made them entertain false Hopes of a speedy Restoration; that, by the Ordination of God, their Captivity was to last *seventy Years*; and that the People left at *Jerusalem* would be of little Use to assist them in their Deliverance, because God, in a short Time, would afflict them with the Sword, with Famine, and with Pestilence, so as to consume the greatest Part of them,

and scatter the rest over the Face of the Earth; and therefore he exhorts them to live quietly and peaceably in the Country, whither they were carry’d, without expecting any Return, until the Time which God had appointed.

UPON the Receipt of this Letter, one *Shemaiah*, a popular Man among the Captive Jews at *Babylon*, took upon him to write to *Zephaniah*, the second Priest, and to all the Priests and People of *Jerusalem*, representing *Jeremiah* as a mad Man, and a false Pretender to Prophecy; and advising them to confine him: Which *Jeremiah* hearing, was commanded by God to send again to the Captives of *Babylon*, to let them know, that he would punish *Shemaiah* and his Posterity very severely, for having deluded them with false Prophecies; and, at the same Time, (to convince those, that were left in *Jerusalem*) he shew’d them, (g) by the Emblem of a Potter’s Vessel, that it was in the Almighty’s Power to destroy what Nation or People he pleas’d. But all this availed nothing. They still resolv’d to go on in their wicked Ways: And, to avenge themselves of the Prophet, who gave them some Disturbance therein, they abus’d him with Words and Blows, and, at length, put him in the Stocks.

IT was no small Comfort to him however, under all his Afflictions, to find, that

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For which the  
Prophet is  
grossly abus’d.

*Jeremiah, at  
Jerusalem,  
prophecies the  
same Things,  
that Ezekiel  
did at Baby-  
lon.*

(f) Jer. xxiv.

\* At what Time, and upon what Occasion, *Zedekiah* sent this Embassy to the King of *Babylon*, the sacred History is silent; but it is very presumable, that it was at the Beginning of his Reign, and that, as *Judea* was then tributary to the *Chaldeans*, the King’s Policy was to keep up a good Understanding with them. *Ezekiel* however was not as yet possess’d of the Spirit of Prophecy; and, for this Reason, *Jeremiah* was oblig’d to take care of the Jews, who were gone Captives into the Land of *Babylon*, and to send them Instructions in what Manner they were to behave, viz. to seek the Peace of the City, whither they were carried away, Jer. xxix. 7. pursuant to which Instruction, we find those in *Babylon* requiring their Brethren at *Jerusalem* to pray for the Life of *Nabuchodonosor* King of *Babylon*, and for the Life of *Belthasar* his Son, that their Days may be upon Earth as the Days of Heaven: — That they might live under the Shadow of *Nabuchodonosor*, and under the Shadow of his Son, and find Favour in their Sight, Baruch i. 11, 12.

\* The two Persons mention’d in Scripture, who took upon them to be Prophets sent from God, were *Ahab* the Son of *Kolaiab*, and *Zedekiah* the Son of *Maaseiah*, two of the Captivity among the Jews at *Babylon*; who feeding the People with false Promises of a speedy Restoration, hinder’d them from making any Settlements in the Places assign’d for their Habitation: But, as the Prophet *Jeremiah* denounc’d their sudden and fearful Destruction, *Nebuchadnezzar*, understanding that they disturb’d the People by their vain Prophecies, caus’d them both to be seiz’d, and roasted to Death in the Fire. The later Jews say, that these two Men were the two Elders, who would have corrupted *Susanna*, and that *Nebuchadnezzar* commanded them to be burnt for this Reason: But the whole Foundation of this Conceit is, that *Jeremiah* (Chap. xxix. 23. where he speaks of these Men) says, that they committed Villany in Israel, and Adultery with their Neighbours Wives; from whence they conjecture all the rest. *Prideaux’s* Connection, Anno 597.

(g) Jer. xviii.

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that *Ezekiel*, who, much about this Time, was called to the *prophetick* Office, prophesied the same Things at *Babylon*, that he did at *Jerusalem*. At *Jerusalem*, *Jeremiah* (b) foretold the Divine Judgments which were to be executed upon *Chaldea*, and *Babylon*, by the *Medes* and *Persians*, which he wrote in a Book, and (i) deliver'd it to *Seraiah* ||, who was then going to *Babylon* upon an Embassy, with Instructions to read the Contents of it to his Captive Brethren upon the Banks of the River *Euphrates*; and, when he had made an End of reading, to tie a Stone to it, and \* throw it into the River, thereby to denote, that, as it would naturally sink, so should the *Babylonish* Empire be totally destroy'd, and never rise any more.

At *Babylon*, *Ezekiel*, by several Types, and *prophetical* Revelations, foretold the Taking of *Jerusalem* by the *Chaldeans*; *Zedekiah's* Flight from the City by Night; the putting out of his Eyes; his Imprisonment, and Death at *Babylon*; the carrying away the Remainder of the *Jews* into Captivity; the Desolation of their

Country, and the many and great Calamities, which should befall them for their Iniquities. But to those of the Captivity, who, avoiding these Iniquities, did endeavour to keep themselves steady and faithful in God's Service, God, by the Mouth of his Prophet, promis'd to become a *Sanctuary* in a *strange* Country, and to bring them back again unto the Land of *Israel*, where they should flourish in Peace and Righteousness, and, once more (k) become his People, and be their God.

Thus did these two great Prophets visit the People, which were still remaining in *Jerusalem*, with several Warnings; endeavouring, both by significant *Emblems*, and direct *Predictions*, to reclaim them. But, when they still persisted in their Obstinacy and Disobedience, God at length brought upon them the Calamities, which he had so often foretold, and so severely threaten'd.

BEFORE we come to the Destruction of *Jerusalem* however, there is a memorable Transaction, \* which preceded it, viz. the Siege of *Bethulia*, and its Deli-

From 1 Kings  
viii. to the  
End of 2  
Chron.

The Siege of  
Bethulia, and  
Judith's great  
Exploit in  
killing Holo-  
fernes.

verance

(b) Jer. i. and li.

(i) Chap. li. 59, 64.

|| The Words in the Text, according to our Translation, are, ——— The Word, which *Jeremiah* the Prophet, commanded *Seraiah*, the Son of *Neria*, &c. when he went with *Zedekiah*, the King of *Judah*, into *Babylon*, in the fourth Year of his Reign, and this *Seraiah* was a quiet Prince, Jer. li. 59. and from hence some *Hebrew* Interpreters infer, that *Zedekiah* went to *Babylon* in the fourth Year of his Reign, to make his Court, and cultivate the good Graces of his Patron, and Paramount *Nebuchadnezzar*. But this Opinion, though follow'd by several, has no Foundation in any other Part of Scripture, and the Passage now before us, may, according to the Original, be very properly render'd in this wise: ——— The Word, which *Jeremiah* commanded *Seraiah*, when he went to *Babylon* upon an Embassy from *Zedekiah*. The chief Business of this Embassy was to request of *Nebuchadnezzar* a Restitution of the sacred Vessels of the Temple which he had taken away, when he carry'd *Jehoiakim* Captive into *Babylon*: Our Translation however is not at all significant in this Place, when it styles this *Seraiah* a quiet Prince. The *Septuagint* have very properly render'd the Words, ἀρχων δώρων, the Prince of the Presents, which some apply to the Presents, which King *Zedekiah* made to the Temple, and others, to the Things he daily supply'd for Sacrifices; but the most natural Sense in this Place, is, that he was charg'd with the Presents and Tribute, which *Zedekiah* was oblig'd to send to *Nebuchadnezzar*; that his Business was to present them to the Emperor, and, upon that Occasion, to solicit the Restoration of the sacred Vessels; upon which Account, the *Vulgate* has render'd the Words, *Princeps Prophetie*, the chief Person in the Embassy, who, at the Time of Audience, was to make a Speech to the Emperor, in his Prince's Name. *Calmet's* Commentary.

\* We have an emblematical Action of the like Kind describ'd in the Book of the Revelation of *St John*, ——— And a mighty Angel took up a Stone, like a great Mill-stone, and cast it into the Sea, saying, Thus, with Violence, shall that great City *Babylon* be thrown down, and shall be found no more at all, Chap. xviii. 21. where the Word *Babylon* is taken in an analogical Sense, because the Destruction of that great City and Empire (as we shall see hereafter) was so remarkable, as to afford a Comparison for any other great and opulent State brought to Ruin and Desolation.

(k) Ezek. xi. 20.

\* It is a great Dispute among the Learned, whether this History of *Judith* was transacted before, or after the *Babylonish* Captivity. Those, who maintain the latter Opinion, found a great deal upon the Words of the History itself, wherein the Author (according to the *Greek Version*, Chap. iv. 3.) expressly tells us, that the *Israelites* were newly returned from Captivity, and all the People of *Judea* were lately gathered together, and the *Vessels*, and the *Altar*, and the House were sanctified after their Profanation: And, wherein it is farther assur'd, that they were led Cap-

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verance by the Courage and Dexterity of a Woman, which must † not be entirely omitted.

THE Author of the Book of *Judith* \* relates, that *Nabuchodonosor* †, King of *Assyria*, in the twelfth Year of his Reign, fought

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*tives into a Land that was not theirs, that the Temple of their God was cast to the Ground, and their Cities taken by the Enemies; but now are they come up from the Places, where they were scattered, and have possessed Jerusalem,* Chap. v. 18, 19. — It is in vain, say they, to endeavour to correct the Sense of these Passages: The bare reading of them, and the first Impression they make upon the Mind, naturally leads one to say, that this History was not transacted, till after the Return from the Captivity, which, in a great Measure, is confirm'd by the Opinion of almost all the *Ancients*, and a great many of the *Moderns*; but then they widely disagree in their Computations of the Period of Time, when this remarkable Event happen'd. For some place it under *Cambyzes*, the Son of *Cyrus*; others under *Xerxes*; others under *Darius*; and others again under *Antiochus Epiphanes*, in the Time of the *Maccabees*; which last Opinion is the most tenable, if we will but allow, that a *Feast* was instituted in Commemoration of it, as we read in the *Vulgate*, but in none of the other Translations. Those, who maintain, that this Transaction happen'd before the *Captivity*, are, in like Manner, divided: For some place it under *Manasseh*, and others under *Zedekiah*. Those, who contend for *Zedekiah's* Reign, make the *Nabuchodonosor* in the Book of *Judith*, and the *Nebuchadnezzar* in the 2d of *Kings*, the same Person; and as it is positively said in the 2d Chapter of *Judith*, that he put his General *Holofernes* on this Expedition, in the first Month of the *eighteenth Year of his Reign*, which was the ninth of *Zedekiah* King of *Judah*, *Holofernes's* Death, and the Siege of *Jerusalem* happen'd, they say, in the same Year; only it must be suppos'd, that the Attempt against *Bethulia* was in the Beginning of the Year, and the Siege of *Jerusalem* at the End of it. The *Captivity* therefore, from which the *Jews* are said to have newly return'd, must be that in *Jehoiakim's* Time, for that in *Zedekiah's* continu'd seventy Years, before which *Nebuchadnezzar* had quite subdu'd *Arphaxad*, King of the *Medes*, and demolish'd *Ecbatana*. And as for the *Bethulians*, enjoying *Peace*, during the Life of *Judith*, it may be suppos'd, that *Nebuchadnezzar*, being employ'd two Years in the Siege of *Jerusalem*, might spend some Years in reducing other Parts of the Country; and seeing *Bethulia* was a Place naturally strong, and situated among the Mountains, he might be unwilling to foil his Army before it, and (especially considering the ill Success of his General) to make any fresh Attempt upon it, until he had subdu'd all the rest. Those again, who contend for *Manasseh's* Reign, make the *Nabuchodonosor* in *Judith* to be the same with *Saosduchinus* in *Ptolemy*, and *Arphaxad* the same with *Phraortes*, mention'd by *Herodotus*; and that, as these two Princes made War with one another, wherein *Phraortes* was vanquish'd, and perish'd with his Army, all the other Things recorded of *Saosduchinus* and his General might happen without Inconsistency. For the *Captivity* there mention'd might be that, from whence *Manasseh*, with some of his Subjects, had lately return'd, when the Temple which had been profan'd, was purify'd again, and the Service of the Sanctuary restor'd to its antient Dignity, 2 *Chron.* xxiii. 1, &c. This is a short State of the several Opinions concerning the Date of this Transaction, and the last of these, in our Judgment, seems to be best founded. *Prideaux's* Connection, Anno 665. *Calmet's* Preface à le Livre de *Jud.*

† For though the *Jews* and antient *Christians* did not receive this Book of *Judith* into their Canon of Scripture, yet they always look'd upon it as a true History; and, accordingly, *Clement*, in his Epistle to the *Corinthians*, has cited it, as well as the Author of the *Apostolick Constitutions*, which go under his Name; and, as *St Athanasius*, or the Writer of the *Synopsis*, that is ascrib'd to him, gives a summary Account of it, even as he does of other sacred Books, from his Example we may be permitted to justify the short *Abridgment*, which we have made of it in our History of the Holy Bible. *Calmet's* Dictionary, under the Word *Judith*.

\* Who this Author was, it no where appears. *St Jerom* seems to think, that *Judith* wrote it herself, but produce, no good Authority for his Opinion. Others will have it, that the High-Priest *Joachim*, mention'd in this Book, was the Author of it; but this is equally a bare Conjecture; nor is there much more Certainty in those, who, supposing the History to have happen'd in the Time of *Cambyzes*, ascribe it to *Joshua*, the Son of *Josedek*, who was High-Priest at that Time. But whoever the Author was, he seems to be posterior to the Facts, which he relates, because he speaks of the *Festival* instituted in Memory of *Judith's* Victory, as still continu'd in his Time, *Judith* xvi. 20. The Book was originally written in the *Chaldee* Language, which is not now extant; but from thence, at the Desire of *Paula* and *Eustochium*, *St Jerom* form'd the Translation, (which we now have in the *Vulgar Latin* Edition of the Bible) not rendering it Word for Word, (as himself tells us in his Preface to the History) but repairing the Corruptions of the various Readings, and giving us, according to the best of his Judgment, the true and entire Sense of the Original. Besides this Translation of *St Jerom's*, there are two others, one in *Greek*, and the other in *Syriack*. That which is in *Greek* is attributed to *Theodotion*, who liv'd in the Time of *Commodus*, who was made Emperor of *Rome* in the Year of *Christ* 180. But the Version was much antienter; for *Clemens Romanus*, as we said, in his Epistle to the *Corinthians*, (which was wrote near 126 Years before) has a Quotation from it. The *Syriack* Translation was made from the *Greek*, and so was also the *English*, which we, at present, have among the *Apocryphal* Writings in our Bible. And of all these three last Versions, it may be observ'd, that there are several Particulars in them, which are not in *St Jerom's*, and which seem to be those various Readings, which he professes to have cut off, as vicious Corruptions of the Text: So that, in this Respect, *St Jerom's* Translation ought to have the Preference, whenever there is any remarkable Difference between them. *Prideaux's* Connection, Anno 655, and *Calmet's* Dissert. sur le Livre de *Judith*.

† This *Nabuchodonosor* is the same Prince whom *Herodotus* calls *Saosduchinus*, who, after the Death of *Esfarhadon*, (the same who took the Advantage of *Masfessimordicus's* dying without Issue, and united the Kingdom of *Babylon*



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fought a great Battle in the Plains of *Ragau* †, with *Arphaxad* † King of *Media*, wherein he not only utterly defeated, and slew him, but made himself Master of several of his Cities, and (among others) of *Ecbatana* \*, (the Royal Seat of the *Median* Empire) which he miserably defac'd; and afterwards return'd in great Triumph to *Nineveh*: That, some Time after, enquiring of his Officers, Nobles, and Counsellors, what *tributary* Countries had not gone with them to the War, (for

he had summon'd them all to attend him) and finding that none of the *western* Provinces had paid that Regard to his Commands, he made a Decree; that *Holofernes* \*, the chief Captain of his Army; should not fail, the next Year, to chastize their Disobedience: That, pursuant to this Decree, this *General* took the Field with a vast Army †; and, having wasted, and destroy'd several other Nations, at length came into *Judea*, where he laid Siege to *Bethulia* †, a strong Town in the Tribe

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*bylon* to that of *Affyria*) succeeded to his Acquisitions; and the Reason why the Author of this Book of *Judith*, who apparently wrote either in *Babylon*, or some other Part of *Chaldea*, calls him *Nabuchodonosor*, is, because this was the common Name (as *Pharaoh* was in *Egypt*) of the Kings of that Country. *Calmet's* Commentary on *Judith*, and *Prideaux's* Connection.

† The Plains of *Ragau* are very probably those which lie about *Rages*, a Town of *Media*, standing upon the Mountains of *Ecbatana*, and distant about a small Day's Journey from that City. *Calmet's* Dictionary.

† Both our learned *Prideaux* and Primate *Usser* are of Opinion, that this *Arphaxad* was the Person, whom profane Historians call *Dejoces*, the first King of the *Medes*, and Founder of *Ecbatana*: But the Account, which the Book of *Judith* gives of *Arphaxad*, and of the Circumstances of his Death, seems to be more applicable to what *Herodotus* relates of *Phraortes*, his Son and Successor. For, as *Arphaxad* had many Nations under his Dominion, and fell in Battle against the King of *Affyria*, *Judith* i. 6, 15. so *Herodotus*, (lib. i.) tells us of *Phraortes*, "That, having subdu'd the *Persians*, and made them Part of his Empire, he soon overcame the rest of the People of the *Upper Asia*, (i. e. all that lay North of Mount *Taurus*, to the River *Halys*) passing from Nation to Nation, and always attended with Victory; until, coming with an Army against the *Affyrians*, with an Intent to besiege *Nineveh* their Capital, he was vanquish'd, and slain, in the two and twentieth Year of his Reign. *Dejoces* indeed is said, by *Herodotus*, to have been the first Founder of *Ecbatana*; but, as the Undertaking was very great, it is not improbable, that he left enough to his Successor, *Phraortes*, to compleat: So that all the Works, which the Author of *Judith* ascribes to *Arphaxad*, (Chap. i.) might be his." *Calmet's* Commentary, and Dictionary, and *Prideaux's* Connection, Anno 635.

\* This City, *Herodotus* says expressly, was built by *Dejoces*, the first King of the *Medes*: But that Author is wrong, in ascribing the Honour of the whole Work to him, which his Son *Phraortes*, at least, finish'd and beautify'd to such a Degree, that, tho' the Scripture is silent, profane Authors have given us a very advantageous Account of it. The City, according to them, was situate in a spacious Eminence, and into it *Dejoces* had brought together the whole Nation of the *Medes*, who never before had liv'd in any Thing but Caves and Huts, dispers'd up and down in the Country, which great Concourse of People made it very large and populous. It was encompass'd with seven Walls, at equal Distance from each other. The first was the lowest, and equal in Circumference with those of *Athens*, i. e. according to *Thucydides*, lib. ii. an hundred and seventy eight Furlongs. The rest rose gradually, and overlook'd each other, about the Height of a Battlement. The Battlements were of different Colours. The first was white; the second black; the third red; the fourth blue; the fifth of a deep red; the sixth of a Silver, and the seventh of a Gold Colour; and for this Reason, (as *Bochart* has observ'd) this City was usually called, by the Ancients, *Aghata*, which, in the *Arabian* Language, signifies a Thing of different and distinct Colours. The Royal Palace and Treasury stood within the seventh Wall; and the Palace alone (according to *Polybius*, lib. x.) was seven Furlongs round, and built with all the Cost and Skill that a stately Edifice did require; for some of it's Beams are said to have been of Silver, and the rest of Cedar, which were strengthen'd with Plates of Gold. *Calmet's* Commentary, and Dictionary, under the Word, and *Wells's* Geography of the Old Testament, Vol. III.

\* Some Annotators are of Opinion, that the Word *Holofernes* is of *Persian* Extract, in the same Manner, as *Tisaphernes*, *Intaphernes*, &c. But others imagine, that this *General* was a Native either of *Pontus*, or *Cappadocia*. *Polybius* makes Mention of one of that Name, who, having conquer'd *Cappadocia*, soon lost it again, because he was for changing the ancient Customs of the Country, and introducing Drunkenness, together with Feasts and Songs to *Bacchus*; whereupon *Cassaubon* conjectures, that this was the same *Holofernes*, that commanded *Nabuchodonosor's* Forces, as it must be own'd, that his Riot and Debauchery, as well as the Rapidity of his Conquests, makes him not unlike him. Vid. *Polyb.* apud *Athen.* lib. x. c. 11. and *Cassaub.* in *Athen.*

† The Author of *Judith's* History has thus describ'd it:—Holofernes mustered the chosen Men for the Battle, as his Lord had commanded him, unto an hundred and twenty Thousand, and twelve thousand Archers on Horseback. — A great Multitude of sundry Countries went with them, like Locusts, and like the Sand of the Earth; for the Multitude was without Number, *Judith* ii. 15, 20.

† Our modern Travellers to the Holy Land do almost unanimously agree, that *Bethulia* is situate in the Tribe of *Zebulon*, about a League from *Tiberias* towards the West, where they pretend that some Marks of *Holofernes's* Camp are



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Tribe of *Simeon*, and, by cutting off its Water, reduc'd it to such Extremity, that through the People's Importunity, *Ozias*, the Governor had promis'd to surrender the Place, unless it was reliev'd in five Days: That *Judith*, a Widow Lady of an ample Fortune, but \* of great Virtue and Piety withal, sent for the Governor, and principal Men of the City, to let them know, that God, by her Hand, would find out an Expedient to deliver them; but in what Manner this was to be effected, she desir'd them not to enquire: That, having address'd herself to God by Prayer for Success, and being not insensible of her own Beauty, (for she was extremely handsome, as well as virtuous) she adorn'd herself in all her rich Attire, and, attended only with one Maid †, left *Bethulia*, and went directly to the *Assyrian* Camp: That being stopp'd by the *Out-Guard*, and carry'd before the *General*, he receiv'd her

with all the Civility and Respect, that her Appearance seem'd to demand; and, having understood that the Design of her leaving her Countrymen was, both to escape the Destruction, which she foresaw was coming upon them, and to inform him in what Situation their Affairs were, and how he might become Master of the Place without the Loss of one Man, he not only promis'd her his Protection, but appointed her and her Maid an Apartment proper for them; for he was already enamour'd with her Wit and Beauty: That, having thus far succeeded very prosperously, she requested of him, that, as she was a strict Observer of the Religion of her Country, she might be permitted to eat *separately* ‡ such Provisions, as she had brought with her; and, without any Molestation, to have Leave to go out of the Camp at Night, or before it was Day, in order † to perform her Devotions,

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are still to be seen: But some great Men are apt to suspect the Report of these Travellers, who are too much accustomed to take up with the *Traditions* of the Country, though there is not always the greatest Certainty in them. This however is incontestible, that both *Judith* and her Husband were of the Tribe of *Simeon*, *Judith* viii. 1. and ix. 2. and for what Purpose they should remove to so great a Distance from their own Inheritance, and settle in a different Tribe, we cannot see. Since therefore the Scripture takes notice of a Place in the Tribes of *Simeon*, nam'd *Bethul*, or *Bethuel*, *Joshua* xix. 4. a Place dependent on *Gaza*, of the *Philistines*, and famous for its Temples, which were very remarkable, both for their Antiquity, and fine Structure, (from whence, not unlikely, it had its Name of *Bethul*, or the House of the Lord) there is much more Reason to conclude, that this was the Place; since the other, which Travellers talk of, in the Tribe of *Zebulun*, must be of too modern a Date to be the City intended here, because we find neither *Joshua*, nor *Josephus*, nor *Eusebius*, nor *St Jerom*, making any Mention of it. *Calmet's* Dissertation, and Commentary, sur le Livre de *Judith*.

\* The Character, which the Historian gives her, with Respect to this, is,———*That there was none, who gave her an ill Word, for she feared the Lord greatly*, *Judith* viii. 8. which is certainly an high Commendation, considering how tender and delicate a Thing the Reputation of a young and beautiful Widow is, according as *St Jerom* has elegantly express'd his Remark upon it. *Tenera Res in Fœminis Fama Pudicitie, &c, quasi Flos pulcherrimus, citò ad levem marcescit auram, levique Flatu corrumpitur; maxime ubi Ætas consentit ad Vitium, &c maritalis deest auctoritas, cujus Umbra Tutamen Uxoris est.* Hieron. ad *Salvinam*.

† The Word, in ancient Translations, is *Abra*, which signifies a Companion, or Maid of Honour, (such as Ladies of the first Condition had) rather than a Servant; for the same Word, in the *Septuagint*, is apply'd to the Women, that attended both *Pharaoh's* Daughter, *Exod.* xi. 5. and *Queen Esther*, Chap. iv. 4.

‡ There was no Law of God, that prohibited the *Jews* from eating several Things, that the *Gentiles* made use of. Bread, Wine, and Fruits, were allow'd them in common with other People; but, either some Tradition then prevailing among the *Jews*, or some religious Vow, that *Judith* might have bound herself under, the Fear of giving Scandal to her Countrymen, when she return'd, or the Prayers and *Pagan* Invocations, which were made over the Meat, that was serv'd up to *Holofernes*; some of these Reasons, I say, very likely, hinder'd her from accepting the Offer, which the *General* made, of Provisions from his Table, and inclin'd her to desire to eat alone: A Restraining, which we find *Daniel* putting himself under, in the Court of *Nebuchadnezzar*, Chap. i. 8. and *Tobit*, in that of *Salmaneser*, Chap. i. 10, &c. where he says of himself, that ————*when all my Brethren, and those, that were of my Kindred, did eat of the Bread of the Gentiles, I kept myself from eating, because I remembered God with all my Heart.* *Calmet's* Commentary.

† As Prayer, no doubt, is best perform'd in Places of Retirement, and the Hurry of a Camp must needs be inconvenient for religious Offices, *Judith*, who profess'd herself a Woman of strict Piety, had a good Pretence to request of the *General* a Liberty to retire out of the Camp, (when she thought proper, and without any Questions ask'd her) to perform her Devotions, which, she foresaw, would be a Means to favour her Escape, after she had executed the Design, she came about. For it was on this Precaution, rather than any Obligation, either from the Law, or from Custom, that this Devotion of her praying without the Camp was founded. *Calmet's* Commentary.



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votions, which accordingly was readily granted her: That, having liv'd in this Manner for three Days, on the fourth, *Holofernes* invited her to a splendid Entertainment, where she appear'd in her choicest Ornaments of Dress; and the General, in Hopes of enjoying the beautiful Stranger that Night, gave a loose to Mirth, and drank more plentifully, than ever he was known to do: That, in the Evening, all the Company being dismiss'd, except *Judith*, who was left alone with the General, intoxicated with Liquor, and now fallen fast asleep upon the Bed, she thought this a proper Opportunity to put her Design in Execution; and therefore, approaching the Place, where he lay, and taking down his *Scymitar*, which hung by him, she first pray'd to God to strengthen her in the Enterprize, and then, at two Strokes, sever'd his Head from his Body, which she gave to her Maid, (who by her Order was waiting † at her Tent-Door) to put in the Bag, wherein her Provisions were brought: That having thus accomplish'd their Design, they pass'd through the Camp unobserv'd, and made the best of their Way to *Bethulia*, where *Judith*, acquainting the Governor, and Elders of the City, with what she had done, and, in Testimony thereof, producing the Head of *Holofernes*, advis'd them to hang it out upon the Walls, as soon as the Morning appear'd, and then every one to arm, and sally out of the Gates, as if

they meant to attack the Enemy, but, in Reality, only to give them an Alarm, that thereupon they might have Recourse to their General, (as she suppos'd they would) and so come to know what Fate had befallen him: That, upon the *Bethulians* appearing in Arms, the *Out-Guards* gave Notice to their Officers, and the Officers sent to their General; but when they understood that their General was dead, his Head gone, and nothing left behind, but a senseless Trunk wallowing in Blood, such a general Consternation overspread the Camp, that instead of preparing themselves to fight, the *Affyrians* threw away their Arms, and fled; while the *Bethulians*, and other neighbouring People (to whom *Ozias* had sent Intelligence of this their Disaster) attack'd them, in small Parties, from several Quarters; and, having slain a considerable Number of them, greatly enrich'd † themselves with their Spoils. That a Deputation of the Elders from *Jerusalem*, with their Chief-Priest accompanying them, came to *Bethulia* to compliment *Judith* upon this her great Atchievement, with whom she repair'd to the Temple at *Jerusalem*; where publick Thanks were given, and burnt Sacrifices offer'd to God, for this signal Victory, and *Judith's* Oblation \*, upon this Occasion, was the Plunder of *Holofernes's* Tent, with all his rich Equipage, which the Soldiers had presented her with: And, lastly, that after these publick Rejoicings †, she

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[ *Viz.* To go along with her out of the Camp to Prayers, as she had done the Nights before: For it does not appear, from the whole History, that *Judith* had communicated her Design to her Woman, but rather, that she took upon herself the Risque of the whole Affair, which could not be conducted with too much Secrecy and Prudence. *Calmet's Commentary.*

† So great was the Number of these, that the Text tells us, the *Bethulians* were thirty Days in gathering them, Chap. xv. 11. For, considering the Largeness of the Camp of the *Affyrians*, and the several Detachments they might have, some on the Mountains, and others on the Plains; the many valuable Things which might be hid, or thrown aside in their Flight; and the much Time it would cost the *Bethulians* to search diligently, and collect them all, and to provide Carriages to bring them Home to the City, there to be distributed equally among the People, and according to the Prescription of the *Law*, Numb. xxxi. 27. considering all this, I say, thirty Days may not be thought an unreasonable Space; though it must be own'd, that the *Syriack* Version reads it only three. *Calmet's Commentary.*

\* Nothing is more common, both in *sacred* and *profane* History, than to meet with several Kind of Spoils taken in War, dedicated to God, in Acknowledgment of his Goodness, and in Memory of the Victory, which, by his Blessing and Assistance, was then obtain'd. *Calmet's Commentary.*

† The Joy, which the People of *Jerusalem* expressed upon *Judith's* Entry, is thus related:—Then all the Women of Israel ran together to see her, and blessed her, and made a Dance among them for her; and she took Branches in her



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she went back to *Bethulia* again, where she liv'd in great Splendor and Renown, and, after a good old Age, dy'd, and was bury'd with her Husband, *Manasseh*, much belov'd, and much lamented by the People. But to look back to the Affairs of *Judea*.

IN the seventh Year of his Reign, *Zedekiah*, being grown impatient of the *Babylonish* Yoke, had sent his Embassadors, and made a Confederacy with *Pharaoh Hophra* King of *Egypt*; which when *Nebuchadnezzar* understood, he drew together a great Army out of all the Nations, that were under his Dominion, and, in a short Time, march'd towards *Judea*, to punish him for his Perfidy and Rebellion. His victorious Army soon over-ran the Country, and, having taken most of the Cities, in the ninth Year of *Zedekiah's* Reign, the tenth Month of the Year, and the tenth Day of the Month, it came before *Jerusalem*, and block'd it close up on every Side; so that, in a short Time, the Famine began to prevail: And in Memory of this, the *Jews* have ever since observ'd the tenth Day of *Tebeth*, (the Month when this happen'd) as a Day of solemn Fasting and Humiliation even to this Time.

ON that very Day of the Month, when the Siege of *Jerusalem* began, *Ezekiel*, then a Captive in *Chaldea*, had it reveal'd to him by the Type of a boiling Pot, what a dismal Destruction should be brought upon that City; and, in the Beginning of the next Year, *Jeremiah* was order'd to declare to the King, that the *Babylonians*, who were then besieging the Town, would certainly take it, and burn it with Fire; make him Prisoner, and carry him to *Babylon*, where he should die: Which provok'd *Zedekiah* to such a Degree, that he order'd him to be clapp'd up close in Prison.

As *Nebuchadnezzar's* Army was approaching *Jerusalem*, *Zedekiah*, and his People, in Dread of what might follow, made a Shew of returning unto the Lord their God. They enter'd into a solemn Covenant thence-forward to serve him only, and to obey his Laws; and, in Pursuance of that, agreed to proclaim a *Manumission*, or Liberty to all *Hebrew* Servants of either Sex, according to what the Law † enjoin'd; but, upon the coming of *Hophra*, King of *Egypt*, to the Relief of *Jerusalem*, and *Nebuchadnezzar's* raising the Siege to meet him, and give him Battle, the *Jews* were generally of Opinion,

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her Hand, and gave also to the Women, that were with her, and they put a Garland of Olive upon her, and on her Maid, that was with her, and she went before all the People in the Dance, leading the Women, and all the Men of Israel followed with Garlands, and with Songs in their Mouths, *Judith* xv. 12, 13.

† The Words of the Law are these: ——— If thy Brother, an *Hebrew* Man, or an *Hebrew* Woman, be sold unto thee, and serve thee six Years, then, in the seventh Year, thou shalt let him go free from thee; and when thou sendest him out free from thee, thou shalt not let him go away empty; thou shalt furnish him liberally out of thy Flock, and out of thy Floor, and out of thy Wine-Press; of that, where-with the Lord hath blessed thee, thou shalt give unto him: And thou shalt remember, that thou wast a Bondman in the Land of *Egypt*, and the Lord thy God redeemed thee. ——— It shall not seem hard unto thee, when thou sendest him away free from thee; for he hath been worth a double hired Servant to thee, in serving thee six Years, and the Lord thy God shall bless thee in all that thou doest, *Deut.* xv. 12, &c. Now, for the better understanding of this, we must observe, that there were two Periods of Time, wherein this Release of *Jewish* Bond-Slaves was enjoy'd, the Year of *Jubilee*, which was every fiftieth, and the *Sabbatical* Year, which was every seventh Year. The *Sabbatical* Year is what is here intended: It now happen'd in the eighth Year of *Zedekiah's* Reign; but (as *Prideaux* in his Preface remarks) had not been observ'd for above 360 Years before; for which Reason, the *Jews*, being now in a State of *Compunction*, were for restoring it to its primitive Institution; but upon the Removal of their Fears, by the withdrawing of *Nebuchadnezzar's* Forces, they repented of their good Intentions, and recalled their Servants to their Slavery again. Why the Observation of such a Year in seven was enjoin'd, the Reasons are pretty obvious: For, besides the Commemoration of the *Israelites* Release from the *Egyptian* Bondage, which the Text specifies, the general Release of Servants, and the Restoration of Lands and Tenements to their first Owners, which were then to be transacted, were to hinder the Rich from oppressing the Needy, and reducing them to perpetual Slavery; that Debts should not be too much multiply'd, nor the Poor, consequently, entirely ruin'd; but that a Liberty of People's Persons, an Equality of their Fortunes, and the Order and Distinction of their Tribes and Families (as far as it was possible) might be preserv'd: And it was something like this, that *Lycurgus* establish'd among the *Lacedaemonians*, in his instituting an Equality among Persons, banishing Slavery, and preventing (as far as he could) any one's becoming too powerful, or too rich. *Bedford's* Scripture Chronology, lib. iv. c. 4. and *Calmet's* Dictionary, under the Word *Sabbath*.



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Opinion, that the *Chaldeans* were gone for good and all, and thereupon repented of their Covenant of *Reformation*, and caus'd every Man his Servant, and every Man his Hand-Maid, to return to their Servitude: Which base and inhuman *Prevarication* so provok'd God, that he order'd his Prophet to proclaim *Liberty* to the Sword, and to the Famine, and to the Pestilence, to execute his Wrath upon them, and their King, and their Princes, and all *Judah*, and *Jerusalem*, to their utter Destruction.

*JEREMIAH* indeed, in all the Answers, which he return'd the King, (who, upon the Departure of the *Chaldeans*, sent frequently to consult him) was always *positive*, that the *Egyptians*, whom he depended upon, would certainly deceive him; that their Army would return without giving him any Assistance; and that the *Chaldeans* would thereupon renew the Siege, take the City, and burn it with Fire. During their Absence however, he thought it no improper Time to endeavour to avoid the approaching Siege, by retiring to *Anathoth*, his native Place; but as he was passing the Gate of the City, which led that Way, the Captain of the Guard seiz'd him as a *Deforter*, and brought him before the *Princes*, who, in much Rage, fell upon him, and beat him, and then committed him to the common Jail, where he continu'd for many Days.

Is cast into a  
dismal Dun-  
geon, and has  
his last Inter-  
view with  
the King.

IN the mean Time, the *Egyptians*, not daring to engage the *Chaldean* Army, retir'd before them into their own Country, leaving *Zedekiah* and his People, with their unequal Strength, to contend with *Nebuchadnezzar*, who now return'd more exasperated than ever, to re-invest the City of *Jerusalem*. Nor had he been long before it, ere the King sent Messengers

to *Jeremiah*, to enquire of him, then in Prison, concerning the Fate of the present War: But his constant Answer was, "That God, being highly provok'd against him and his People, for their manifold Iniquities, would fight against the City, and smite it; that both King and People should be deliver'd into the Hands of the King of *Babylon*; that those, who continu'd in the City, during the Siege, should perish by the Pestilence, by the Famine, and by the Sword; but that those, who endeavoured to escape, tho' they fell into the Hands of the *Chaldeans*, would have their Lives pre-serv'd:" At which, several of the Princes, and chief Commanders, being very much offended, press'd the King against him, as one, who, by his Speeches, discourag'd the Soldiers, and People, and was enough indeed to occasion a Defection.

IN this Conjunction of Affairs, the King was oblig'd to deliver him into their Hands; and they, with unrelenting Cruelty, cast him into a nasty Dungeon †, where inevitably he must have perish'd, had not *Ebed-Melech* †, one of the King's Eunuchs, interceded with his Master to have him releas'd from thence, and sent back to his former Prison; for which Favour, the Prophet assur'd him from God that he should not perish at the Sacking of the City.

As the City began to be press'd more by the Siege, the King desir'd a private Conference with *Jeremiah*, who accordingly was sent for to an Apartment of the Temple; but the Prophet could give no other Answer to his Questions, than what he had done before; only he advis'd him to surrender to the Enemy, as the best Expedient, to save both himself, and the City.

† Some think, that, when he was in this dismal Place, he made those mournful Meditation, which are set down in the Third Chapter of the *Lamentations*. *They have cut off my Life in the Dungeon, and cast a Stone upon me — I called upon thy Name, O Lord, out of the low Dungeon, and thou hast heard my Voice, &c.* *ver. 53, 55, 56.* *Lowth's Commentary on Jer. xxxviii.*

† This charitable Intercessor for the Prophet in his Distress, is, in the Text, said to have been an *Ethiopian*, according to *Huetius* (in his *Treatise de Navigatione Solomonis*, cap. 7.) observes from *Josephus*, that *Solomon*, in his Voyage to *Tarshish*, (1 Kings x. 22.) amongst other Merchandise, brought Slaves from *Ethiopia*, which was likewise the Practice of the *Greeks* and *Romans* in After-Ages, as he there proves by several Testimonies: And such an one he supposes this *Ebed-melech* to have been originally, though afterwards he was promoted to be an *Eunuch*, or chief Officer of the King's House. *Lowth's Commentary on Jer. xxxviii.*



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City. The King, tho' urg'd by the Prophet, could by no Means bring himself to think of that. At his breaking off the Discourse however, he oblig'd him to Secrecy, tho' he did not forget to remand him to Prison: And this is the last Interview, that the Prophet had with the King.

IN the mean Time, the Siege began to draw towards a Conclusion. The People *within* the Walls, thro' the Scarcity of Provisions, were reduc'd to the last Necessity, even (1) to feed on one another; and those *without* had now finish'd their Works, and provided all Things for a general Assault; when, in the eleventh

Year of King Zedekiah, and on the ninth Day of the fourth Month of that Year, the City was taken by Storm, about Midnight, and every Place filled with Blood and Slaughter. Through the Favour of the Night, Zedekiah and his Friends \* endeavour'd to make their Escape towards the Wilderness; but he had not gone far, before he was taken, and carry'd to Nebuchadnezzar, who was then at Riblah †, where, after some severe Reproaches \*, he first caus'd his Sons, and the Princes of Judah taken with him, to be slain before his Face, and then commanded his Eyes † to be put out, and himself to be bound in Fetters of Brass, to be sent to Babylon, and put

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viii. to the  
End of 2  
Chron.

(1) Lament. iv. 4, 5. and Ezek. v. 10.

\* It is a hard Matter to conceive, how the *Besieged* could make their Escape, seeing that the *Chaldeans* had begirt the City round about. *Josephus* indeed gives us this Account: — “ That, as the City was taken about Midnight, the Captains, with the rest of the Soldiers, went directly into the Temple; which King Zedekiah perceiving, he took his Wives, Children, Commanders, and Friends, and they slipt all away together, by a narrow Passage, towards the Wilderness.” But then what this narrow Passage was, is still the Question. The *Jews* indeed think, that there was a subterraneous Passage from the Palace to the Plains of *Jericho*, and that the King, and his Courtiers, might endeavour to make their Escape that Way. *Dion*, 'tis true, tells us, lib. lxi. that, in the last Siege of *Jerusalem*, the *Jews* had covert Ways, which went under the Walls of the City, to a considerable Distance into the Country, out of which they were wont to sally, and fall upon the *Romans*, that were straggling from their Camp: But, since neither *Josephus*, nor the  *sacred Historian* takes notice of any such subterraneous Conduit at this Siege, we may suppose, that, the *Chaldeans* having made a Breach in the Wall, the *Besieged* got away privately between the Wall and the Out-Works, in a Passage, which the Enemy did not suspect. The Words in the Second Book of *Kings* are: — “ They went by the Way of the Gate, between the two Walls, which is by the King's Garden,” Chap. xxv. 4. which, in *Jeremiah*, are thus express'd: — “ They went by the Way of the King's Garden, by the Gate between the two Walls:” So that, as the King's Garden fac'd the Country, very likely there was some very private and imperceptible Gate, through which they might attempt to escape, and the *Besiegers* perhaps might not keep so strict Watch at that Part of the Town, (especially in the Hurry of storming it) because it led to the Plain, and made their Escape in a Manner impracticable. *Jewish Hist.* lib. x. c. 11. *Patrick's*, *Le Clerc's*, and *Calm's* Commentaries.

† *Riblah* was a City of *Syria*, in the Country of *Hamah*, which Country is the nearest to *Judea*, and which City, according to *St Jerom*, was the same with what was afterwards called *Antioch*; and, as it was the most pleasant Place in all *Syria*, here *Nebuchadnezzar* lay, to attend the Success of the Siege of *Jerusalem*, to send his Army proper Supplies, and to intercept any Relief, that might come to the *Besieg'd*. *Patrick's* Commentary.

\* *Nebuchadnezzar* no sooner cast his Eye upon him, says *Josephus*, (*Jewish Antiq.* lib. x. c. 11.) but he called him all the faithless and perfidious Names, that he could think of. Did you not promise me to manage the Power and Authority, that I put you in Possession of, for my Advantage and Reboof? And am not I well requited, do you think, for making you a King in your Brother *Jehoiakim's* Place, by your employing of the Credit and Interest, that I gave you, to the Ruin of your Patron and Benefactor? But that God is great and just, who, for the Punishment of your Treachery and Ingratitude, hath now made you my Prisoner. But there is a Mistake in this Speech of *Nebuchadnezzar's*, viz. his making Zedekiah succeed his Brother *Jehoiakim*, whereas he was put in the Place of his Nephew *Jehoiachin*; but his Nephew's Reign was so very short, (little more than three Months) that this imperious Monarch might look upon it as nothing at all.

‡ *Josephus* takes notice, that the seeming Contradiction in the Prophecies of *Ezekiel*, and *Jeremiah*, concerning the Fate of Zedekiah, made that Prince give no Heed to what was foretold. *Ezekiel's* Prophecy is deliver'd in these Words: — “ I will bring him to Babylon, to the Land of the *Chaldeans*, yet shall he not see it, tho' he die there,” Chap. xii. 13. and *Jeremiah's* in these: — “ He shall be deliver'd into the Hands of the King of Babylon, and shall speak with him Mouth to Mouth, and his Eyes shall behold his Eyes,” Chap. xxxii. 4. both of which were literally accomplish'd: For Zedekiah was carry'd to *Riblah*, where he saw the King of *Babylon*, and spake to him, and beheld his Children executed; but had afterwards his Eyes put out, and was then carry'd to *Babylon*, where he was incapable of seeing the City, because he had lost his Eye-sight. *Jewish Antiq.* lib. x. c. 11. *Calm's*, and *Patrick's* Commentaries.



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The City and Temple plunder'd and burnt; the Nobles and great Men executed, but Jeremiah the Prophet preserv'd, and honourably treated.

put in Prison for Life, to the full Accomplishment of \* what the two Prophets, *Jeremiah* and *Ezekiel*, had foretold concerning him.

As soon as *Nebuchadnezzar* had Advice of the Taking of *Jerusalem*, he sent *Nebuzaradan*, the Captain of his Guards, with Orders to raze the Place, plunder the Temple, and carry the People, that were left, Captives to *Babylon*; which he failed not to execute with the utmost Rigour and Cruelty. For, having taken all the Vessels out of the House of the Lord, and gather'd together all the Riches, that he could find, either in the King's Palace, or in any great Mens Houses, he \* set both the Temple and City on fire, and overthrew all the Walls, Fortresses, and Towers thereunto belonging, until he had brought the Whole to a perfect Desolation: And upon these

two sad Occasions, viz. the Taking of the City, and the Destruction of the Temple, the Prophet *Jeremiah* compos'd a mournful Poem, which is called his *Lamentations* †, and the *Jews* observe two annual Fasts, the one in the fourth Month, which falls in with our *June*, and the other in the fifth Month, which answers Part of our *July*, even to this Day.

HAVING thus destroy'd the City and Temple, *Nebuzaradan* made all the People, that he found in the Place, Captives. Some of the Chief of these, such as *Seraiah* the High-Priest, *Zephaniah* † the second Priest, and about seventy others; he carry'd to *Riblah*, where *Nebuchadnezzar* † caus'd them all to be put to Death. The poorer and labouring Part of the People, such as could till the Ground, and dress the Vineyards, he left behind him, and made

*Gedaliah*

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\* The Reflection, which *Josephus* makes upon this Occasion, is very good and moral: — “ This may serve to convince even the Ignorant, says he, of the Power and Wisdom of God, and of the Constancy of his Counsels, through all the various Ways of his Operations. It may likewise shew us, that God's Foreknowledge of Things is certain, and his Providence regular in the ordering of Events; besides that, it holds forth a most exemplary Instance of the Danger of our giving way to the Motions of Sin and Infidelity, which deprive us of the Means of discerning God's Judgments, which are ready to fall upon us.” *Jewish Antiq.* lib. x. c. 11.

\* The Temple was burnt, from the Time that it was built, four hundred Years, says *Sir John Marsham*; four hundred and twenty-four Years, three Months, and eight Days, says *Primate Usher*; four hundred and thirty Years, says *Abbarinel*, and other learned *Jews*: But *Josephus* computes the Thing still higher; for he tells us, that the Temple was burnt four hundred and seventy Years, six Months, and ten Days, from the Building of it; one Thousand and sixty Years, six Months, and ten Days, from the *Israelites* Coming out of the Land of *Egypt*; one Thousand nine hundred and fifty Years, six Months, and ten Days, from the Deluge; and three Thousand five hundred and thirty Years, six Months, and ten Days, from the Creation of the World. *Josephus* stands amaz'd, that the second Temple should be burnt by the *Romans* in the same Month, and on the very same Day of the Month, that this was set on fire by the *Chaldeans*, and, as some of the *Jewish* Doctors say, when the *Levites* were singing the same Psalm in both Destructions, viz. xciv. 23. He shall bring upon them their own Iniquity, and he shall cut them off in their own Wickedness; yea, the Lord our God shall cut them off. *Patrick's Commentary*, and *Jewish Antiq.* lib. x. c. 11.

† The *Hebrews* call this Book *Echa*, (how) from the first Word in the Text, *How does the City sit*, &c. or *Kinnoth*, which signifies *Lamentations*, and the *Greeks* call it *Opñoi*, a Word of the like Import. In the two first Chapters, the Author is employ'd in describing the Calamities of the Siege of *Jerusalem*; in the third, he deplores the Persecutions, which himself had suffer'd; in the fourth, he bemoans the Fate of the City and Temple, and *Zedekiah's* sad Misfortune; and, in the fifth, he addresses his Prayer to God in Behalf of his Brethren, the *Jews*, under their Dispersion and Captivity. The Whole is wrote in a very lively, tender, and pathetick Stile; and all the Chapters, except the last, (which seems to have been of later Composition than the rest) are in *Acrostick* Verse, i. e. every Line, or Couplet, begins, in an *Alphabetical* Order, with some Letter in the *Hebrew* Alphabet. In the third Chapter, each Letter is successively thrice repeated; but in the second, third, and fourth Chapters, there is this Thing peculiar, viz. that the Letter *Pe* is set before *Ain*; whereas, in the first Chapter, as well as in all the *Acrostick* Psalms, *ain* is continually first; but the Reason of this is hard to tell: For what some advance, viz. that, as the Letter *Ain* signifies seventy, the Transposition seems to denote the Confusion, which the Prophet was in, when he consider'd that this Captivity was to last seventy Years; this has too great an Air of a Fiction in it. *Bedford's Scripture Chronology*, lib. vi. c. 3. and *Calmet's Dictionary*, under the Word *Lamentations*.

† The *Jews* call their second Priest their *Sagan*, whose Business it was to supply the Function of the High-Priest, in case he was sick, or any other Incapacity attended him. We find no such particular Institution under the Law; but *Eleazar*, the Son of *Aaron*, who is stiled the Chief over the Chief of the *Levites*, and who had the Over-sight of them who kept the Charge of the Sanctuary, Numb. iii. 32. and whose Authority was not much inferior to that of the High Priest, may (not improperly) be deem'd one of that Order. *Calmet's Commentary*.

‡ Because, very probably, he look'd upon them as the King's principal Counsellors, who advis'd him to rebel against him. *Patrick's Commentary*.



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*Gedaliah* † their Governor; but as for all the rest, he carry'd them directly away to *Babylon*; only *Jeremiah*, (of whom *Nebuchadnezzar* had given him Charge to take particular Care) he not only took out of Prison when he first came to *Jerusalem*, but, as the rest were upon their Departure, gave him his Option, whether he would go with him to *Babylon*, where he should be maintain'd very plentifully at the King's Charge, or else remain in the Country; and, when the Prophet had chose the latter, he dismiss'd him honourably, with an handsome Present, and with Letters of Recommendation to the Governor *Gedaliah*, wherein he gave him a strict Charge to take particular Care of him.

From 1 Kings viii. to the End of 2 Chron.

### The OBJECTION.

“ **B**UT how careful soever the *Babylonians* might be of the Prophet *Jeremiah*, because they might suppose that his Predictions had done them Service; yet certainly they would have entertain'd no great Opinion, either of him or them, had they been inform'd, in what a wild and frantick Manner, both he, and some other Prophets were accusom'd to deliver them. For, (m) what can we say less, of his making (n) Bonds and Yokes to put upon his own Neck, and to send to several Kings, neighbouring upon *Judea*, by the Hands of their *Embassadors*, then residing in *Jerusalem*, to put them in Mind of their future Captivity to the King of *Babylon*? A notable Present for any great Minister to make to his Prince, upon his Return from abroad! (o) What can we say less, of (p) his taking a Journey, at two several Times, from *Jerusalem* to the River *Euphrates*, of about five hundred and fifty Miles, merely to hide his Girdle in the Hole of the Rock, that, when he fetch'd it again, he might find it all moulder'd and tatter'd, and, upon that Presumption, have it to say to his Countrymen, that (q) God would, in like Manner, mar the

“ *Pride of Judah, and the great Pride of Jerusalem?*

“ (r) WHAT can we say less of his Brother *Ezekiel's* drawing Figures upon a Slate, (the common Amusement of Fools, and Children) and (s) pourtraying *Jerusalem*, with a Fort, and Mount, and Camp, and Battering-Rams, and an Iron-Pot, to represent its Walls; and all this, for a Sign to the People, that their City, in like Manner, should be besieg'd? What less, of (t) his shaving his Head and Beard, (which was contrary to the Law) his dividing, and burning his Hair, and his (u) baking his Bread with human Dung, to prefigure the sore Famine, that would fall upon them in the Siege? (x) What less, of his digging through the Wall of his House to bear off his Goods at Noon-Day, packing them up, and carrying them upon his Shoulders, from Place to Place, to denote the Suddenness of their Flight from the vanquish'd City? What less, of his lying three hundred and ninety Days on his left, and forty Days on his right Side, without being once allow'd to turn himself, to signify the Continuation of *Israel's* and *Judah's* Captivity?

“ THESE

† *Gedaliah*, we understand, was the Son of *Abikam*, *Jeremiah's* great Friend; and 'tis not unlikely, that, by the Prophet's Advice, who exhorted all, both King and People, to surrender themselves to the *Affrians*, Jer. xxxviii. 5, 17. he made his Escape from the City, and went over to the King of *Babylon*; and for this Reason was promoted to the Government of *Judea*. Calmet's and Patrick's Commentaries.

(m) Christianity as old as the Creation, p. 250. (n) Jer. xxvii. 2, 3. (o) Christianity, ibid. p. 255.  
(p) Jer. xlii. 1. (q) Ibid. ver. 9. (r) Christianity, ibid, p. 255. (s) Ezek. iv. 1. (t) Ibid. v. 1.  
(u) Ibid. iv. 12. (x) Ibid. xii. 3, &c.



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3394, &c.  
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610, &c.

“ THESE are Actions, one would think,  
“ unbecoming the Wisdom of God to  
“ enjoin, or the Gravity of his Prophets  
“ to perform; and yet (y) there is some-  
“ thing more absurd, and indecent, in  
“ requiring *Hosea* (z) to marry a known  
“ Whore, that he might (with a better  
“ Grace) upbraid the People with their  
“ Apostacy; and (a) *Isaiab*, to go three  
“ Years together naked, to exemplify the  
“ Captivity of the Egyptians, when the  
“ Assyrians should lead them away Pri-  
“ soners, young and old, naked and bare-  
“ foot, even with their Buttocks uncovered,  
“ to the Shame of Egypt, as the Prophet  
“ expresses it. But, allowing that Pro-  
“ phets were Persons extraordinary, and  
“ that great Allowances should be given  
“ to their Actions, yet what shall we say  
“ to the History of *Judith*?

“ (b) IT speaks of *Nabuchodonosor*, as  
“ King of *Affyria*; whereas all History  
“ makes mention of none, under that  
“ Name, but only of the King of *Babylon*.  
“ It speaks of *Arphaxad*, as the first  
“ Builder of *Ecbatana*; whereas *Herodotus*  
“ expressly tells us, that *Deioces* was the  
“ Founder of that fair City. It makes  
“ *Arphaxad* to be vanquish'd, and slain by  
“ *Nabuchodonosor*; whereas the same  
“ Historian assures us, that, after a long  
“ and prosperous Reign, he dy'd in Peace.  
“ It speaks of *Joakim*, as High-Priest at  
“ this Time; and yet it is certain, that  
“ there was no Person of that Order, so  
“ nam'd before the Captivity. It places  
“ the chief Management of publick  
“ Affairs in his Hands; and yet it is  
“ evident, that, whether we suppose that  
“ this happen'd in *Manassch's*, or in *Zede-  
“ kiah's* Reign, the whole Administration  
“ was in the Power of the King. It re-  
“ presents *Holofernes*, as behaving rather  
“ like a *Persian*, than a *Chaldean*; and  
“ yet the Name of the *Persians* was hardly  
“ known in the Days of *Nabuchodonosor*.  
“ It gives him the Honour of conquering

“ more Provinces in the Space of three  
“ Months, than another General would  
“ have march'd through in that Time;  
“ and yet it leaves upon him the Disgrace  
“ of having the Career of his Conquests  
“ stopp'd by the little Town of *Bethulia*.  
“ How the *Bethulians* durst adventure  
“ to oppose so successful a Conqueror, or  
“ how one single Woman could take it  
“ in her Head, to rescue her Country from  
“ so formidable an Enemy, 'tis hard to  
“ conceive; but certainly the Author of  
“ the History does not his *Heroine* Justice,  
“ to make her act, and talk in a Manner,  
“ not so well comporting with all the Sense  
“ of Virtue and Religion, (c) which she  
“ pretends to have.

“ FOR, to say nothing of the base and  
“ perfidious Murther, which she commits;  
“ when he puts in her Mouth so many  
“ Lies and Prevarications; when he repre-  
“ sents her as a Woman void of Modesty,  
“ who endeavour'd to ensnare *Holofernes*  
“ in a sinful Passion, and answer'd to the  
“ Declarations of that Passion with too  
“ little Modesty and Reserve; when, (d)  
“ in her Prayer to God, he introduces her,  
“ as commending *Simeon's* cruel Perfidy  
“ to the *Sechemites*, (e) (tho' the Pa-  
“ triarch *Jacob* held it in Detestation)  
“ as requesting, that the (f) Deceit of her  
“ Lips might be successful to the Accom-  
“ plishment of her bloody Design; as  
“ declaring, that her Design, in deserting  
“ the City, (g) was purely to deliver it up  
“ to the General, without so much as the  
“ Loss of one Man; and as replying to  
“ the Suggestions of the *Eunuch*, in Favour  
“ of his Master's Lust, (b) *Who am I,*  
“ *that I should gainsay my Lord; surely*  
“ *whatsoever pleaseth him, will I do speedily*:  
“ When we find him proceeding at this  
“ strange and incongruous Rate, I say, we  
“ cannot but agree, with the learned  
“ *Grotius*, that, the whole is a *parabolical*  
“ Fiction, written in the Time of *An-  
“ tiochus Epiphanes*, when he came into  
“ Judea

(y) Christianity as old as the Creation, p. 256.  
Preface au Livre de *Judith*.

(f) *Judith* ix. 10.

(g) Chap. x. 13.

(z) Chap. i. 2.

(c) *Judith* xi. 17.

(b) Chap. xii. 14.

(a) Chap. xx. 3, 4.

(d) Ibid. ix. 2.

(b) *Calmer's*

(e) Gen. xxxiv.



A. M.  
3394, &c.  
Ant. Christ.  
610, &c.

“ *Judea* to raise a Persecution against the  
“ *Jewish Church*; and that the Design of  
“ it was, under that Persecution, to con-  
“ firm them in their Hopes of some speedy  
“ and wonderful Deliverance; that, ac-  
“ cordingly, by *Judith*, is meant *Judea*,  
“ which is called a Widow, because she  
“ was destitute of Relief; by *Bethulia*,  
“ the Temple of God; by *Nabuchodonosor*,  
“ the Devil; by *Holofernes*, the Instru-  
“ ment of the Devil in that Persecution,  
“ viz. *Antiochus Epiphanes*; and by  
“ *Judith's Word*, the Prayers of the  
“ Saints, which prevailed with God for  
“ their Deliverance, &c.

Answer'd, by  
shewing the  
Truth, tho' not  
Divine Autho-  
rity of the  
Book of Ju-  
dith.

WE, who have not receiv'd the Book of *Judith* in our Canon of Scripture, are not under the like Necessity of vindicating its Divine Inspiration and Authority, as are they, who, (i) by a publick Act of Council, have thought proper to admit it; but still we see no Reason, why we should recede from the Opinion of the *Antients*, merely because some modern *Commentators* (who, by the same Freak of Fancy, might have turn'd the plainest Narrative in Scripture into an *Allegory*) have adventur'd to call it a *Parable*. Mysteries indeed may be made of any Thing; and, in a pregnant Brain, fit Allusions will never be wanting, when once a full Scope is given to the *Imagination*, and a Writer is permitted to invent what he pleases: But it would be Madness to give up the Truth of *historical* Facts, merely because the Man has Ingenuity enough to apply them to a foreign Purpose, especially when, upon Examination, we find, that there are sufficient Proofs and Testimonies of their Reality, and no insuperable Objections to the contrary.

LET us suppose then, that the Events, contain'd in this History, happen'd before the *Babylonish Captivity*, and in the Reign of *Manasseh* King of *Judah*; that *Nabuchodonosor* in *Judith* was the same with *Saosduchinus* in *Ptolemy*, who reign'd over the *Assyrians*, and *Chaldeans*, having subdu'd *Nisarbaddon* King of *Assyria*; that

*Arphaxad* is the same with *Pbraortes*, mention'd in *Herodotus*, and that these two Kings wag'd War with each other; that *Saosduchinus*, having overcome *Arphaxad*, resolv'd to reduce all the Nations, spoken of in *Judith*, under his Dominion, and, to that Purpose, sent *Holofernes* at the Head of his Forces, to subdue those Countries, that would not submit; that, at this Time, *Manasseh*, who had been a little before deliver'd from the Captivity, in which he had been carry'd to *Babylon*, dwelt at *Jerusalem*, concerning himself but little with the Government, and leaving the Care of publick Affairs to *Joachim* the High-Priest; that the Inhabitants of *Bethulia* resolv'd, by God's Assistance, to preserve their Religion and Liberties, and, accordingly, shut their Gates against *Holofernes*; and that *Judith*, a Woman of great Courage and Conduct, seeing the Extremity, to which the City was reduc'd, undertook to destroy *Holofernes*, and, in her Attempt, succeeded. Supposing all this, I say, (and this is the Substance of the Whole) where do we find any Thing contrary to the Rules either of *History*, or *Chronology*?

THE War, we suppose, commenc'd between *Nabuchodonosor* and *Arphaxad*, in the Year of the World 3347; the Expedition and Death of *Holofernes* were both in the next Year 3348; *Manasseh* was taken and carry'd to *Babylon* 3349; he return'd some Years after, and dy'd 3361: So that here we find a proper Space for the Things, related in this History, to be transacted; and that they were really thus transacted, we have the concurring Testimony both of the *Jewish* and *Christian Church*, who, tho' they deny the Book a Place in the Number of their sacred and Divine Writings, yet did always esteem it as one of their *Apocryphal* Pieces, and a true and incontest'd History, well contriv'd for the Edification of the *Vulgar*, tho' not of Authority enough to determine any Controversy in Matters of Religion.

From 1 Kings  
viii. to the  
End of 2  
Chron.



A. M.  
3391, &c.  
Ant. Christ.  
610, &c.

(k) JOSEPHUS indeed makes no Mention, either of the Book of *Judith*, or of her famous Exploit in killing *Holofernes*; but his Silence is no Argument against what we assert, because he nowhere professes to take notice of every Thing, that occur'd in the *Jewish* Republick; on the contrary, (l) he openly declares, that his Purpose was to relate only such Things, as were recorded in Books, which were originally written in *Hebrew*, and declar'd *Canonical*, which that of *Judith* never was.

'TIS some Confirmation of its *Genuineness* however, that, in Writings, which are of undoubted Authority, we meet with some Citations out of it: And therefore when we find St *Luke*, in *Elizabeth's* Salutation of the Virgin *Mary*, using the Words, — (m) *Blessed art thou among Women*, which are manifestly taken from the Compliment, which *Ozias* makes *Judith*, (n) *Blessed art thou of the Most High God, above all the Women upon Earth*; and St *Paul*, in his Exhortation to the *Corinthians*, using these, — (o) *Neither murmur ye, as some of them also murmured, and were destroyed of the Destroyer*, which he certainly borrows from the tenth Chapter of *Judith*, according to the *Greek* Interpretation; we cannot forbear concluding, that, in the *Apostolick* Age, this Book was look'd upon as a Piece of true and uncontroverted History.

DIFFICULTIES indeed there will occur in Relation to *Names*, *Dates*, and other Particulars, almost in all Histories, and especially in the *Oriental* (p), when we shall find, not only in Writers of different Characters, the *Greek* and *Hebrew*, the *sacred* and *profane*, but even in Writers of the same Nation, the same Person under different *Appellations*. 'Tho' therefore, in Strictness of Speech, it may be accounted an Error in History, to call the King of *Nineveh* by the Name of *Nabuchodonosor*, yet as it was the Stile and

Manner of the *Jews* to denote any Prince, who liv'd beyond the *Euphrates* by that Name, we need not wonder, that we find an Author, who liv'd in an Age, when the Fame and Reputation of *Nabuchodonosor the Great* had quite eclips'd the Name of all his Predecessors, calling another Prince, who liv'd at a far Distance, *i. e.* *Saosduchinus*, the King of *Assyria*, by the Name of the King of *Babylon*, which perhaps, at that Time, might be the standing Name of every great and distant Monarch.

NOR is there any great Trespas against the Truth of History, (q) in this Author's asserting, that *Arphaxad* built the Walls, the Towers, and the Gates of *Ecbatana*; since by *Arphaxad* he does not mean the *Dejoces* in *Herodotus*, but his Son *Phraortes*, who succeeded him in the Kingdom of *Media*: For, that he must mean so, is plain, because he gives us to understand, that this *Arphaxad* was defeated, and (r) himself slain by the *Assyrian* Archers, which even *Herodotus* (s) himself makes to be the Fate, not of *Dejoces* the Father, but of his Son *Phraortes*, who, having subdued the *Persians*, (as he tells us) and made himself Master of almost all *Asia*, was not content therewith, but coming at last, to attack *Nineveh*, and the *Assyrian Empire*, was overcome, and killed in the bold Attempt.

HIS Father indeed might lay the Foundation of *Ecbatana*, and, during his Life-Time, carry on the Building; but a Work of this Kind is not so soon effected, but that he might leave the Completion of it to his Son, who, being a Prince, of a warlike Spirit, and having many Forces under his Command, is therefore, in the Book of *Judith*, not improperly said to have made the Gates of this royal City (t) in Height seventy Cubits, and in Breadth forty Cubits, for the going forth of his mighty Armies, and, for the setting in array his Footmen.

WHOEVER

(k) *Huetius's* Demonst. Propos. 4.

(l) *ibid.* 15.

(m) *ibid.* ver. 13.

(n) 1 Cor. x. 10.

(o) *ibid.* i. c. 97.

(p) *Jewish Antiq.* lib. x. c. 11.

(q) *Calmer's* Preface sur le Livre de *Judith*.

(r) *Judith* i. 4.

(s) *Luke* i. 42.

(t) *Judith*

i. 2, &c.

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viii. to the  
End of 2  
Chron.

Why Arphaxad  
may be said  
to have built  
Nineveh.

Why the King  
of Nineveh  
might be cal-  
led Nabuchod-  
onosor.



A. M.  
3394, &c.  
Ant. Christ.  
610, &c.  
The Succession  
of the High-  
Priests is so  
imperfectly re-  
corded, that  
Joakim's  
might be omit-  
ted.

WHOEVER looks into the Order and Succession of the Jewish High-Priests, as we have them deliver'd to us in the first Book of *Chronicles* (u), in the Books of *Ezra* (x), *Nehemiah* (y), and in the History of *Josephus* (z), will find them so intricate and perplex'd, so many Omissions and Mislocations, such a Diversity of Names and Numbers, and such seeming Contrariety in the several Accounts, as will cost him no small Pains to reduce them to any tolerable Regularity. The Reason is, because the Scripture no where professes to give an exact Catalogue of all such, as had been admitted to that Office and Dignity, until the Captivity.

THAT in the Book of *Chronicles* seems to bid fairest for it: But, upon Examination, it will appear (a) to be only a direct lineal Descent of the pontifical Family, from *Aaron* to *Jesodak* the Son of *Seraiah*, who was High-Priest at the Captivity; and not a Succession of such, as had borne the pontifical Office, because several in that Pedigree are inserted; that were never High-Priests †, and several are omitted, that were. The Pedigrees of the High-Priests in *Ezra*, and *Nehemiah*, are but imperfect Parts of that, which we have in the Book of *Chronicles*; and as for the Catalogue of *Josephus*, it is so corrupted, that scarce five of the Names in it do agree with any Thing, that we have in Scripture: So that, considering the Defect of these Accounts, we may be allow'd to infer, that *Joakim*, or *Eliakim* (for they are Names both of the same Import) might have been High-Priest in the Time of *Manasseh*; even tho' we should suppose, that there was no Mention made of him, as such, either in the Holy Scriptures, or in the History of *Josephus*.

(b) THE Scripture however takes notice of one *Eliakim*, the Son of *Hilkiah*, whom (according to the Prophet (c) *Isaiab*) God promis'd to cloathe with a Robe, and to strengthen with a Girdle, i. e. to invest with the pontifical Habit and Office; and therefore his being a Father to the Inhabitants of Jerusalem, and to the House of Judah, and his having the Key of the House of David laid upon his Shoulder; so he should open, and none should shut, and he should shut and none should open, does very well agree with the Part, which *Joakim* is said to have acted in the Book of *Judith*. For tho' the supreme Power was doubtless in *Manasseh*, yet since his Return from the Captivity, having either sequestred himself from publick Business, or (d) being engag'd in the Defence of his Country in some other Place, he might intrust the Management of his Affairs in Jerusalem to the High-Priest, who, having such an Amplitude of Power, and acting as chief Minister in that Place, might be well enough mention'd in this Transaction of *Judith*, and (e) in the Deputation of the Elders from Jerusalem to thank her for it, without naming his Master at all.

WHAT the Manners and Customs of the Persians were, we may in some measure learn from the Greek Historians, who, upon the Dissolution of that Monarchy by the Conquest of *Alexander*, were oblig'd to say something of a People, whom they succeeded in the Dominion of the East; but, as these Historians did not write, till after the Kingdom of Persia was destroy'd, they have taken little or no Notice of other Oriental Nations, and therefore what Affinity there might be in their Manners and Usages, we cannot tell; and (f) consequently, must not blame the Author of the

From 1 Kings viii. to the End of 2 Chron.

Tho' there is Reason to think that he is not; and why he only might be mention'd.

Holofernes's acting like a Persian.

(u) Chap. vi. 3, &c.

(v) Chap. ii. 36, &c.

(y) Chap. vii. 39.

(z) Lib. viii. c. 15.

(a) *Prideaux's Connection*, Anno 655.

† The High Priests of the Family of *Eli*, are Instances of the latter; for they are left out of that Pedigree, tho' they were High Priests; and those of the true Race, who were excluded by them, are Instances of the former; for they are in it, tho' they were never High-Priests; and it is very likely that, from the Time of *Solomon* to the Captivity, many more such Instances might have happen'd, to hinder that Pedigree from being an exact Catalogue of the High Priests. *Prideaux's Connection*, Anno 655.

(b) *Calmet's Dissert. sur l'Order & la Succession*, &c. *Connection*, Anno 655.

(c) *Judith* xv. 8.

(d) Chap. xxii. 21, 22.

(e) *Prideaux's*

(f) *Calmet's Preface sur le Livre de Judith*.



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610, &c.

the Book of *Judith*, for making *Holofernes* act out of Character, (as we think) unless we know how far the Customs of the *Affyrians* and *Persians* did conform, or disagree.

The Rapidity  
of his Con-  
quests, and be-  
ing stop'd at  
Bethulia, ac-  
counted for.

HEREIN however we know that all *Oriental Nations* were unanimous, viz. in affecting Pomp and Grandeur; and therefore (whether it was a *Persian* Custom, or no) we need not wonder, that we find *Holofernes*, the Captain-General of the *Affyrian* Army, (g) resting upon his Bed, under a Canopy, which was woven with Purple, and Gold, and Emeralds, and precious Stones; and, when *Judith* was introduc'd, coming out before his Tent, † with Silver Lamps going before him. We need not wonder at the Rapidity of his Conquest, since doubtless he had several *Lieutenant-Generals* under him, who, with strong Detachments from the grand Army, might, in separate Bodies, invade all the Provinces, which the Historian mentions; and, since he no where met with any Opposition, until he came into *Palestine*, but expected a great deal in *Egypt*, he thought it advisable to halt, for some Time, in the Neighbourhood of *Bethulia*, and to put his Men into Quarters of Refreshment, until the Forces, which he had detach'd upon sundry Expeditions, were come up, and had join'd him. And for this Reason, he was

not so eager to press the Siege of *Bethulia*, that he might not harass and fatigue his Men in fighting against Rocks and inaccessible Mountains, but preserve them fresh and unfoiled, for their great, and more important Expedition against *Egypt*.

THE Truth is, the King of *Nineveh* was resolv'd, not only to subdue the several Nations from the *Euphrates* to *Ethiopia*, but intended likewise to oblige them all to (h) adore, and acknowledge him only to be God\*; and therefore the *Bethulians*, who could not, without Impiety, and a Renunciation of their Religion, submit to the Dominion of such a King, had Reason to promise themselves the Assistance of God, in the Prosecution of this War: And *Judith*, who found herself under a divine and irresistible Impulse to go upon so adventurous an Exploit, had good Reason to hope for Success against a Prince, who had declar'd himself an Enemy to the God of Heaven, and an *Usurper* of that Honour and Adoration, which belong'd to him alone.

From 1 Kings  
viii. to the  
End of 2  
Chron.

Why the Be-  
thulians and  
Judith durst  
venture to op-  
pose him.

(i) IF thy Brother, the Son of thy Mother, or thy Son, or thy Daughter, or the Wife of thy Bosom, or thy Friend, which is as thine own Soul, entice thee secretly, saying, Let us serve other Gods, which thou hast not known, thou, nor thy Fathers— Thou shalt not consent unto him, nor hearken unto

Why she might  
justly slay him.

(g) *Judith* x. 21, 22.

† *Holofernes* may be thought, in this Piece of State, to imitate the Custom of the *Persians*, among whom it was usual to carry Fire before their Kings, as it was afterward done before the *Roman* Emperors, and is at present before the Emperor of the *Turks*; but the Reason of this might be no more, than either that *Judith* and her Maid were apprehended, and brought to *Holofernes* before it was quite Day, or that the inner Apartment of his Tent was so very dark, that he had Lights continually burning in it. *Calmet's* Commentary on *Judith* x. 22.

(h) *Judith* vi. 2.

\* How great soever the Folly and Impiety was, in desiring to pass for a God, yet the King of *Nineveh* was not the only Prince that we find infected with it. The Flatterers of *Nebuchadnezzar the Great* propos'd to him, to make a Decree, that, under Pain of being cast into the Den of Lions, no one should dare to ask a Petition of any God or Man, but of him only, for the Space of thirty Days, *Dan.* vi. 7. When *Alexander the Great* took it in his Head to exact the same divine Honour of his People, that they had formerly paid to the Kings of *Persia* his Predecessors, he found People about him, base and prostitute enough to commend the Design, and to maintain, that thus to advance Kings above the Rank of mortal Men was not only a pious, but a prudent and advantageous Thing; for so the Historian expresses it, *Persas non tantum piè, sed etiam prudenter, Reges suos inter Deos colere, majestatem enim imperii salutis esse tutelam*, *Quint. Curt. lib. viii.* The *Egyptians* had their Princes in the like Veneration, and look'd upon them as highly rais'd above the Condition of other Men: But the *Grecians*, it must be own'd, had all this Baseness and abject Flattery in a just Detestation, insomuch, that the *Athenians* put *Timagoras* to Death, for having prostrated himself before the King of the *Persians*; and *Sperchius* and *Bulis*, two *Lacedaemonians*, though then in a State of Captivity, could not be brought to pay that Adoration to *Artaxerxes*, which he requir'd of every one that approach'd him. *Plut. in Alex.*

(i) *Deut.* xiii. 6, 7.



A. M. 3394. <sup>Ec.</sup> <sup>Ant.</sup> <sup>Christ.</sup> 610. <sup>Ec.</sup> *unto him, neither shall thine Eye pity him, neither shalt thou spare, neither shalt thou conceal him; but thou shalt surely kill him.*

And, in Pursuance of this Law, much more might *Judith*, or any other Inhabitant of *Bethulia*, whom God had inspir'd with the like Courage and Magnanimity, endeavour to *counterplot* the Designs of any Person, who in an hostile Manner should come, not only to invade their civil Rights and Liberties, but to extirpate their Religion; and, instead of enticing, to compel them by Force of Arms, to receive a Form of *Idolatry*, which neither they, nor their Fathers knew.

*Tho' her Conduct, in this Affair, is not to be entirely justify'd.*

MANY Things may be alledg'd against *Judith's* Method of proceeding in this Affair, but they are most of them reducible to the common Stratagems of War, which not only the Law of Arms, but the Commands of God in some Cases, and the Examples of several of the best Men in sacred History, have declar'd to be allowable. What comes not under this Denomination, we shall not pretend to vindicate; (k) For the Notion of *mental Reservations*, and *ironical Speeches*, which are not allow'd in common Conversation, are but the poor Subterfuge, which Commentators have us'd, to apologize for the Conduct, that they can by no Means justify.

THE History indeed represents this *Judith*, as a Woman of great Courage; but it no where intimates, that she was without Faults. The Manner of her Preparation for the Undertaking, and the Success, wherewith it was attended, may make us presume that its Design was originally from God; but then the continu'd Train of Falshood and Dissimulation, wherewith it was carry'd on, must needs persuade us, that the Means of conducting it was left to the Woman, who, on this Occasion, has given us a very remarkable Specimen of the Cunning and Sagacity, the Guile and Artifice of her Sex.

*Her Answer to the Eunuch, in some Measure, justify'd.* ONE Thing however may be said, and that without any forc'd Explication, in

NUMB. LXV.

Favour of her Conduct: — That her Answer to the Eunuch's Suggestion, she might design for no more than a common

From 1 Kings viii. to the End of 2 Chron.

Compliment, which the Situation of her Affairs, at that Time, oblig'd her to make. (l) She might perceive, very likely, the bad Design which the *Assyrian* General had upon her; but she did not think herself concern'd to discover that she perceiv'd it. She pretended in some Measure to be ignorant of it; and, to pretend an Ignorance in what is propos'd, when the Thing is naughty, and will not bear Examination, is a Point of Modesty, as well as Prudence; as, where it will admit of a double Construction, there to take it in the better Sense, is even reputed an Act of Candour and good Breeding. *Let not this fair Damsel fear* (says the old *Pander*) *to come to my Lord, and to be honoured in his Presence, and drink Wine, and be merry with us, and be made this Day as one of the Daughters of the Assyrians, who serve in the House of Nabuchodonosor.* How the Daughters of *Assyria*, who serv'd in this Capacity, were us'd, *Judith* very probably had been inform'd; but since the Eunuch seem'd to put it on the Foot of a great Favour, and Dignation done her, she could not do less, than return him a Compliment: But then we all know, (m) that the Offers of Service, which, upon every Occasion, we are so apt to make to one another, and those Expressions of Submission and Respect, which so commonly pass among us, are not to be taken in a literal Sense, because they always imply a tacit Condition: And therefore the Answer, which the Historian puts in *Judith's* Mouth, *Surely whatever pleaseth him, I will do speedily*, will fairly admit of this Construction, "Whatever *Holofernes* shall desire of me, so far as it is consistent with my Duty, my Honour, and my Religion, I will not fail to do."

Thus we have endeavour'd to satisfy most of the popular Objections, and to reconcile most of the seeming Inconsistencies, that occur in the History of *Judith*; and

*Why some Things in this Book cannot be accounted for.*

12 D

if

(k) *Calmet's Commentary on Judith* x. 13.

(l) *Calmet's Preface sur le Livre de Judith.*

(m) *Ibid.*



A. M.  
3394, &c.  
Ant. Christ.  
610, &c.

if there still remain any, that cannot sufficiently be clear'd up; they ought, in Justice, to be imputed to our Ignorance and Want of better Information. Had we the antient Books of the *Chronicles of the Kings of Israel and Judah*, (to which we are so often referr'd in Scripture) or had we the Histories of the *Affyrians, Chaldeans, Medes, Persians, and Egyptians*, (with whom the *Jewish Nation* had so long an Intercourse) perfect and entire, it is not to be doubted, but that many of the Difficulties, which at present seem unsurmountable, would then easily subside and sink into nothing. The plain Truth is, "There was scarce ever an History written, (according to our learned *Prideaux's* (n) Observation) but what in the very next Age will seem to have Inconsistencies enough in it as to Time, Place, and other Circumstances, when the Memory of Men concerning them begin to fail; and therefore we may be much more apt to blunder, when we take our View, at the Distance of above two Thousand Years, and have no other Light to direct us to our Object, but such *Glimmerings* from broken Scraps of History, as are, in Effect, next to nothing."

The Prophets  
Way of writing  
thought  
proper in their  
Days.

THE like is to be said of the several seeming Absurdities, that may be observ'd in the Writing, and Behaviour of the Prophets: — That were we sufficiently acquainted with the Stile and Manner of Writing, that was in use in those Days, and especially in the *Eastern Countries*, we should think it no strange Thing to find them expressing themselves by *Types* and *Figures*, *parabolical* Representations, and *emblematical* Actions. For, however it comes about, so it is, that Mankind has all along been marvellously taken with *Story* and *Picture*. (o) These excite the Curiosity of our Nature: They tempt us to learn, help us to remember, and convey Instruction to the Mind, in a more plea-

sing and effectual Manner, than plain Documents can: And hence it came to pass, that a great Part of the Learning of the wise Men of the *East* consisted in (p) *Prophecies, in subtle and dark Parables, and in the Secrets of grave Sentences*, as the Author of the Book of *Ecclesiasticus* has branch'd it out; for (q) *to understand a Proverb, and the Interpretation, the Words of the Wise and their dark Sayings*, was the very best Description that *Solomon* himself could give of *Wisdom*. (r) Among the Antients, indeed, *Mythology* was in the highest Esteem. The *Egyptians*, who were in great Reputation for Learning, deliver'd their Notions in *Hieroglyphicks*; and from them the *Grecians* took the Mode of couching their Meaning in *Fable*. *Hesiod* (s), who contends with *Homer* for Antiquity, is suppos'd by *Quintilian* to be the Author of the Fables, which go under the Name of *Æsop*; but however this be, the very Supposition of his being so, makes it probable, that he did write Fables, as perhaps most Men of Learning and Note, in those Days, accusom'd themselves to this Form of Writing.

(t) BUT, besides this parabolical Way of Writing, which was in great Vogue among the Antients, and to which the *Jews*, by a Kind of natural Genius, were wonderfully inclin'd, the People of the *East* had a Way of expressing themselves by *Actions*, as well as *Words*, and, to enforce the Matter they were upon, would frequently make use of outward and visible Signs and Representations. (u) This, our learned Mr *Mede* shews, was the Practice of the *Indians, Persians, and Egyptians*; and, even among the *Romans*, (who were a People that us'd great Modesty of Stile, and more Gravity in their Actions, than many other Nations) it was a customary Thing in their Orations and Pleadings, to use all Arts to raise the Passions, by Actions and Representations, as well as Words; infomuch, (x) that they would frequently hang

(n) Connection, Anno 655.

(o) Reeve's Sermons.

(p) Eccles. xxxix. 1, &c.

(q) Prov.

i. 6.

(r) Jenkins's Reasonableness of Christianity, Vol. II. c. 6.

(s) Quintil. Instit. lib. v. c. 11.

(t) Lightfoot's Heb. and Talmud. Exercit. in Matth. xiii. 3.

(u) Comment. in Apocal. Part. i. p. 470.

(x) Cic. pro P. Sextio.



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hang up the Picture of the Thing, they were to speak to. *Cicero* tells us of himself, that he sometimes took up a Child, and held it in his Arms to move Compassion; and to excite Horror and Indignation, nothing was more common, than for the Accusers to produce, in open Court, a bloody Sword, or the Garments of the Wounded; to shew the Bones that had been taken out of the Wound, or the Scars that it had left behind it, *Quarum rerum ingens plerumque vis est*, (says (y) *Quintilian*) *veluti in rem præsentem animos hominum ducentium*; for it can hardly otherwise happen, but that by this Means they should fix the Attention of their Hearers, when, at one and the same Time, they speak to their Eyes and Ears both.

The different  
Ways of inter-  
preting them.

FROM these few Remarks it appears in general, that the figurative Expressions of the Prophets, their Actions, and Types, and Parables, were not incongruous to the Customs of the Times and Places where they liv'd, and yet very proper Means to give a lively and affecting Representation of the Message they had to deliver: And so proceed we to the Passages, which seem to give Disgust.

TO take several of these in their *literal* Sense, would be an effectual Way to disparage the Divine Precept, which, according to this Acceptation, would put the Prophet upon acting in a Manner quite inconsistent with common Prudence: And therefore, Interpreters are generally agreed, that the Things of this Kind, which will not come under a literal Construction, were either transacted in Vision, *i. e.* the Prophet in a Dream, or some other *Deliquium*, imagin'd that he did such and such Things, and then related them to the People; or that they were *Parables*, which God dictated to the Prophet, and the Prophet recited to the People: Only it must be observ'd, (z) that the *literal* Interpretation of a Text always claims the Pre-

ference, if there be not some weighty Reason against it, or some Intimation in the Text itself, that the Words are *figurative* and *enigmatical*.

THE Prophet *Jeremiah* (a) is order'd by God, to take the Wine-Cup of his Fury at his Hand, and to carry it up and down, far and near Jerusalem, and the Cities of Judah, and the Kings and Princes thereof; to Pharaoh King of Egypt, and his Servants, Princes, and People; to all the Arabians, and Kings of the Land of Uz; to the Kings of the Land of the Philistines, Edom, Moab, and Ammon; to the Kings of Tyre and Zidon, and of the Isles beyond the Sea, Dedan, Tema, and Buz; to the Kings of Zimri, of the Medes, and Persians, and all the Kings of the North. Now, since it was morally impossible for the Prophet to visit all these Kings and Nations in Person, and the Nature of the Thing would not admit of any real Performance, it could be no otherwise done than in *Vision*. The Cup of God's Wrath is a common Figure in Scripture, to denote the Severity of his Judgments; and therefore, when the Prophet says, that he took the Cup at the Lord's Hand, and made all the Nations drink thereof, he can mean no more, than that he prophesied against these several Nations, and, by Virtue of the Spirit of Foreknowledge, which God had imparted to him, pronounc'd their Doom.

(b) IN like Manner, his sending Yokes and Bonds to several Kings, whose Embassadors were then at Jerusalem, can hardly be understood in a Sense altogether *literal*; because it is not probable, either, that the Embassadors would take the Yokes at his Hands, or carry them to their respective Masters; but then, as Yokes and Bonds are common Figures in Scripture, to denote Captivity, and the Miseries that do attend it, his sending the Yokes and Bonds may signify no more, \* than his declaring from God the Fate of these Princes, when the King

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Jeremiah's  
carrying the  
Cup, and send-  
ing Yokes, and  
carrying his  
Girdle, ex-  
plain'd.

(y) Instit. lib. v. c. 1.

(z) Scripture vindicated, Part iii. p. 72.

(a) Chap. xxv. 15, &c.

(b) Scripture vindicated, Part iii. p. 88.

\* Potest enim phraseologia esse *Allgorica*, Jeremie haud infusa, ita ut *Dimissio jugi & Lorarum per Legatos sit regibus,*



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King of *Babylon* was let loose upon them. Only it must be observ'd, that the Prophet might really make some of these *Yokes*, and *Bonds*, (as the Scripture says expressly, that he put one upon himself) to enliven the Idea, and make the Impression of what he was to say more strong and emphatical. For these ornamental Figures, and affecting Images interspers'd with it, added new Force and Dignity to the Prophet's Message, made it more *awful* and *solemn* in the Delivery, and gave it the Advantage of a deeper and more *durable* Impression.

IN like Manner again the whole Affair of this Prophet's *Girdle*, his carrying it to the *Euphrates*, hiding it in a Rock, and, at such a determinate Time, going for it again, and finding it quite rotten and spoiled, can hardly be taken in a literal Sense; because the vast † Distance of the Place, and Trivialness of the Errand, as well as the Impossibility of getting out of *Jerusalem*, if it was then invested by the *Babylonians*, make strongly against it; and therefore we may suppose, that all this was transacted in the Prophet's Imagination only; that, in the Night-Time, God sent upon him a *Vision*, wherein all this Series of Things seem'd to be perform'd by him, to imprint it the deeper upon his Understanding, viz. that the Kingdom of *Judah*, which was once as nearly united to God, as the Girdle is to a Man's Loins, should be utterly ruin'd and destroy'd; and tho' the River *Euphrates* be at a wide Distance from the Prophet's Place of Abode, yet, in the *Vision*, (which is never confin'd to Places) it might be more aptly made choice of than any other, thereby to denote to the *Jews*, that over that River they were to be carry'd captive to the City of *Babylon*.

THE Short of the Matter is, — Several Things, which the Prophets set down, as *Matters of Fact*, might not be actually done, but only represented as done, to make the more lively Impression upon their Readers and Hearers. Nay, there are several Commands, which God gives *Ezekiel* in particular, such as his *lying for 390 Days on one Side*, (which was next to a Thing impossible) *his baking his Bread with Man's Dung* (which was a Thing unseemly) and *his shaving his Head and Beard* (which, as he was a Priest, (c) was a Thing expressly forbidden him) that the Prophet is never once said to have perform'd, nor were they indeed given him with an Intent that he should perform them, but only relate them to the People, and so make them *Signs unto the House of Israel*, i. e. either *Resemblances* of Things past, or *Prognostications* of Things to come.

St *PETER*, we may observe, (d) was commanded, in his Vision, to do what he never did; *Rise, Peter, kill and eat*: Nay, by his Reply it appears, that himself did not think, that he was any Ways bound to obey the Command; *Not so, Lord; for I have never eaten any Thing, that is common or unclean*. And yet the Use, which he made of this *Vision*, was, to report it to the Church as a Sign, or emblematical Indication of God's having accepted the *Gentiles* into the *Gospel-Terms* of Salvation. And, in like Manner, when *Ezekiel*, in his Vision, receiv'd the Command of *shaving his Head and his Face*, his Answer might have been in St *Peter's* Strain, *Not so, Lord; for, by thy Law, I am forbidden to make Baldness upon my Head, or to shave off the Corner of my Beard*; and yet he might relate this Vision to the People, the better

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Several Com-  
mands to Eze-  
kiel never in-  
tended to be  
done.

regibus, per ipsorum legatos, significare servitatem hoc ipso signo ipsis portendi; cum praesertim vix credibile sit harum gentium legatos (qui & ipsi hariolorum blanditiis irritati erant, v. 9.) vel voluisse, vel ausos fuisse, Jura a *Jeremia* oblata dominis suis perferre. *Hemic. Michael. Bib. Heb. in Notis ad Locum.*

† The Learned *Bachart* has invented a new Solution of this Difficulty. He supposes, that, as it is a common Thing for the initial Letter to be dropp'd, in the Names of Places, and Person, the Hebrew Word *Phrath* may be supposed to stand for *Ephrath*, or *Ephratah*, which is *Bethlehem*, above five or six Miles distant from *Jerusalem*; by which Means the Prophet's Journey is greatly shorten'd, and the Pains of going thither once again is not much. But whether this Solution (as ingenious as it is) will bear the Test, is left to the Examination of the Critics. *Gabriel's Commentary*, and Scripture vindicated, in Locum.

(c) Levit. xxi. 5.

(d) Act. x. 13, 14.



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better to enforce the Threats, which God had authoriz'd him to denounce against *Jerusalem*: (e) *Therefore thus saith the Lord God, behold I, even I am against thee, and will execute Judgments in the Midst of thee, in the Sight of the Nations; and I will do in thee, that which I have not done, and whereunto I will not do any more the like, because of all thy Abominations.*

And why im-  
proper.

IN a Word, the Prophets, in their Visions, might receive several Commands concerning Things *illegal* or *indecent*; (f) but then they consider'd these, not as formal Commands, but as *Types, Emblems, and Predictions*, deliver'd to them in a preceptive Form, in order to imprint the Things intended the deeper upon their Minds, and to make the Representation thereof to the People with whom they had to do, more lively and affecting: Nor should it seem strange, that the Divine Wisdom, in this Case, makes choice of Things improper, and sometimes impracticable, since his Purpose in so doing is to make the Prophet perceive at once, that it was all *symbolical*, and not design'd to direct him how, and what to act, but how, and what to apprehend, foresee, and foretel of Things to come.

Hosea's mar-  
rying an Adul-  
tress, may be  
taken either  
figuratively or  
literally.

WHETHER the Command given to *Hosea* to marry a Woman, that either had been, or would prove a *Prostitute*, is to have a literal or figurative Construction, Commentators and Criticks, both *antient* and *modern*, are not a little divided: But, since in the *figurative* there is no Violence offer'd to Scripture, and in the *literal* there is nothing immoral or absurd; it matters not much in which Sense we take it. In Scripture it is a common Thing to represent the Defection of a People from the Service of God, (g) by the Metaphors of *Adultery*, and *Fornication*; and therefore, to introduce the Prophet as marrying a Woman, that prov'd an *Adulteress*, as having several Children by that Marriage,

and as calling these Children by such Names, as denoted the Destruction of a rebellious Nation, is no bad Manner of expressing the near Relation between God and his People; his constant Care in preserving and multiplying them; their vile Ingratitude in revolting from him; and the great Severity, wherewith he intended to punish their Revolt: Or, take the Words in a *literal* Sense, and that the Prophet was really commanded to marry a Woman of a bad Repute; yet might there not be many prudential Considerations to make such a Match eligible? The Scripture, we may observe, in the Appellations which it gives Persons and Things, has less Regard to what they actually are, than to what they once were; and hence it is, that *Moses's* Rod, when turn'd into a Serpent, (h) is still called his Rod; and those whom our Saviour healed of their several Infirmities, are still the *Deaf* (i), the *Lame*, &c. even after they are cur'd. Now, if the Woman, whom *Hosea* was order'd to marry, (tho' once she had liv'd an incontinent Life) was now become chaste and virtuous, where was the great Absurdity of his actually doing it, since (besides other Motives to us unknown) he was, in this Action, to be a *Sign to the Israelites*, and to set an Example to them, *who had gone a whoring after other Gods*, (k) that, if they would forsake their false Deities, and return to their true God, the God of their Fathers, he would still accept, and receive them, in the like Manner as the Prophet had taken an *Adulteress* to his Wife, upon Assurance that ever, for the future, she would prove faithful to his Bed?

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THE Account of *Ezekiel's* packing up his Household Goods, removing them by Night, and breaking through the Walls of his House to carry them away more secretly, tho' some Interpreters have look'd upon it as the mere Narration of a *Vision*, or the Recital of a *Parable*, yet to me it seems more probable, that the Whole was transacted

*Ezekiel's*  
moving his  
Goods, and  
delineating  
the Siege of  
Jerusalem.

12 E

transacted

(e) Ezek. v. 8, 9. (f) Scripture vindicated, Part iii. p. 94.  
Jer. iii. 1. Ezek. xvi. 15. — xxiii. 3, &c. (h) Exod. vii. 12.  
(k) *Jenkins's* Reasonableness of Christianity, Vol. II. p. 53.

(g) Levit. xvii. 7. Numb. xv. 39.  
(i) Matth. xi. 5. and John ix. 17.



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transacted just in the Manner wherein it is describ'd; especially considering the near Resemblance between the *Prediction and the Event*. For, after that the Prophet, by the *symbolical Action* of removing his Goods in a Fright, had typify'd the Taking of *Jerusalem*, he proceeds to apply what he had done in this Prediction —  
(*l*) *I am your Sign; like as I have done, so shall it be done unto them: They shall remove, and go into Captivity; they shall dig through the Wall to carry out thereby; and the Prince that is among them, shall bear upon his Shoulder in the Twilight, and shall go forth.*—*My Net also will I spread upon him, and he shall be taken in my Snare, and I will scatter, toward every Wind, all that are about him to help him, and all his Bands.* And accordingly the Event happen'd; for (*m*) *when the City was broken up, says the Historian, all the Men of War fled by Night, by the Way of the Gate, between two Walls, which is by the King's Gardens, (for the Chaldees were against the City round about) and the King went the Way toward the Plain. But the Army of the Chaldees pursued after the King, and overtook him in the Plains of Jericho, and all his Army were scattered from him.*

This portraying  
the City  
in a Siege.

THE like is to be said of the same Prophet's being order'd by God to delineate upon a Slate the City of *Jerusalem*, and the *Babylonish* Camp investing it, viz. That the Pourtraiture of the *Fort*, the *Mount*, the *Camp*, and *battering Rams* against it, (*n*) are so very like to what happen'd at the Siege, that we can hardly forbear presuming, that the whole Narration is *literal*, or that the Prophet did really draw a Sketch of the Siege of the City, as God commanded him. For, since (as we observ'd before) it was a Practice sometimes among the best of *Orators* to represent, in a Picture, the particular Thing they were to speak to, thereby to gain the readier Attention of their Hearers, why should it be thought inconsistent with

the Character of a Prophet, or any Diminution of his Discretion, or Gravity, to do the same Thing, in order to gain the same End?

TO walk naked indeed for three Years together, as the Prophet *Isaiab* (*o*) is said to have done, does not so well comport with the Rules of *Decency*, and seems to carry in it an Appearance of Frenzy or Madness; but we are to remember, that in Scripture-Phrase, those are said to go naked, who either go without (*p*) their upper Garment, or without the (*q*) Habit, that is proper to their Station or Quality; and that the *Hebrew* Text does not say, that *Isaiab* walked in this Manner for three Years together, but that he thus walked as a *Type*, or Sign of the three Years Calamity, which would come upon *Egypt* and *Ethiopia*. So that the Sense of the Passage is this: — That *Isaiab* went about, without his upper Garment, in Token, that the *Egyptians* and *Arabians* should undergo a Calamity of three Years Continuance from the King of *Assyria*; but how long, or how often he did this, the Scripture is silent; only it may be presum'd, that he did it in such a Manner, (whether three Days together, or thrice the same Day) as might best prefigure the three Years Calamity: And, since the Action was to be *typical*, the Prophet, who (through the Iniquity of the Times) could scarce gain the Audience of the People at any Rate, was to appear in an uncommon Garb, and with something particular in his Manner, to strike the Eyes, and awaken the Observation of all around him: For, had not there been some visible Impropriety in the Action, something seemingly inconsistent with the Character of so grave a Man, it would not have answer'd the Purpose of exciting the Curiosity and Attention of the People, for which it was intended.

THUS we have endeavour'd to vindicate the Actions of the Prophets, or rather the Wisdom

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And *Isaiab's*  
walking  
naked, to be  
taken literally.

(*l*) Ezek. vii. 11, &c.  
(*o*) Chap. xxi. 3, 4.  
xix. 24. 1 Sam. vi. 20.

(*m*) 2 Kings xxv. 4, 5.  
(*p*) John xxi. 7. Acts xix. 10. Mark xiv. 51. Matth. xxv. 36.

(*n*) *Josephus's* Jewish Antiq. lib. x. c. 11.  
(*q*) 1 Sam.



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Wisdom of God, which put them upon such Actions, from all Imputations of Weakness and Folly; and shall only observe farther, that our Misconceptions of these Things, must, in a great Measure, proceed from our Ignorance of the prophetick Stile (says a learned Examiner of this Stile): “(r) For all Places of Scripture, that are express’d in *allegorical*, or

“*proverbial* Forms of Speech, or by *Types* and *Resemblances* of Things, (as all Prophecies more or less are) must needs have been better understood in those Times, when they were written, than they can be now, because we have but an imperfect Notion of many Things, to which the Allusion is made, and from whence the *Similitude* is taken.

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## DISSERTATION V.

*Of the sacred Chronology, and profane History, during this Period.*

To what Period of Time this famous Passage in Ezekiel relates.

THE particular *Differences*, and seeming Incongruities, in Point of Chronology, that have occur’d in this Period of History, we have endeavour’d to solve and reconcile in the Notes that are annex’d to it: But there is a Passage in the Prophet *Ezekiel*, generally suppos’d to relate to this Time, wherein some learned *Chronologers* do not so well agree.

THE Passage is this: — (s) *I have laid upon thee the Years of their Iniquity, according to the Number of Days, three hundred and ninety Days; so shalt thou bear the Iniquity of the House of Israel. And when thou shalt accomplish them, lie again on thy right Side, and thou shalt bear the Iniquity of the House of Judah forty Days. I have appointed thee each Day for a Year.* The Generality of Commentators, who take God’s laying upon the Prophet the Years of his People’s Iniquity, to denote his forbearing to punish them for their Offences for such a determinate Time, do agree, (t) that there is an exact Sum of three hundred and ninety Years mention’d in this Place; that this Sum is to begin from the Time, that *Jeroboam* first set up the *Golden Calves*; and that the 390, and 40 Years are not distinct Numbers, but that the *less* is to be included in the *greater*; but then the Question is,

where we are to end these three *hundred and ninety Years*? or to which of the *Captivities* do they extend?

SEVERAL learned Men of great Authority, make these Years to end (u) at the *last Captivity* by *Nebuzaradan*, Captain of the Guards under *Nebuchadnezzar* King of *Babylon*, and four Years after the last Destruction of *Jerusalem*, which happen’d in the eleventh Year of *Zedekiah*; for, from the Time of the setting up the *Calves*, (x) say they, to this last Instance of God’s Severity, are just 390 Years; from the eighteenth Year of *Josiah*, (when the Kingdom of *Judah* enter’d into Covenant with God) to this Time, are just 40 Years; and, by this last Captivity, all the Predictions of the several Prophets, relating thereunto, were perfectly fulfilled.

IT is to be observ’d however, that this *last Captivity* was so small, so sudden, and attended with so little Difficulty, as can by no Means come up to the *Pomp* and Solemnity of the Prophet’s Description, in that very Chapter, wherein this *Epocha* is mention’d. The Account, which we have of the Invasion, is this: (y) — “*Whilst Nebuchadnezzar lay at the Siege of Tyre, he sent Nebuzaradan, with Part of his Army, to invade the* “*Land*

(r) *Jenkins’s Reasonableness*, Vol. II. c. 7. lib. vi. c. 1.

(u) *Jer. lii. 30.*

(y) *Prideaux’s Connection*, Anno 584.

(t) *Ezek. iv. 5, 6.*

(x) *Primate Usher, Dr Prideaux, and Marshall*, in their Chronological Tables.

(t) *Bedford’s Scripture Chronology*.



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“ Land of *Israel*, on purpose, as is sup-  
“ pos’d, to revenge the Death of *Geda-*  
“ *liab*; because there was no other Rea-  
“ son for his falling upon the poor Re-  
“ mains of those miserable People, whom  
“ he himself had left, and settled there.  
“ In this Expedition *Nebuzaradan* seiz’d  
“ upon all the *Jews*, whom he found in  
“ the Land, made them Captives, and  
“ sent them to *Babylon*; but they all  
“ amounted to no more, than seven hun-  
“ dred and forty-five Persons.” Here  
was no Resistance made, no Siege main-  
tain’d, no Famine incurr’d. The People  
fell a cheap and easy Prey, because they  
were ruin’d and destroy’d before. But  
now, in the Expedition, to which the  
Prophet (x) alludes, *Jerusalem* was besieg’d,  
and the Defendants reduc’d to the Necessi-  
ty of (a) *eating Bread by Weight, and*  
*with Care, and of drinking Water by Mea-*  
*sure, and with Astonishment*, as he expresses  
it.

FOR this Reason, we should rather  
incline to the *Hypothesis* of those, who end  
both the Computations at the Destruction  
of *Jerusalem* in the eleventh of *Zedekiah*;  
who, according as they compute the  
Time from *Jeroboam*’s Apostacy, make  
the Period of God’s forbearing the House  
of *Israel*, from thence to the Destruction  
of *Jerusalem*, to contain just *three hundred*  
*and ninety Years*; and who begin the *forty*  
*Years* of God’s Forbearance of the House  
of *Judah*, from the Mission of the Prophet  
*Jeremiah* to preach Repentance to them,  
*i. e.* (b) from the thirteenth Year of *Josiah*,  
when he was first called to this Office;  
from which Time, to the last Year of  
*Zedekiah*, when *Jerusalem* was destroy’d,  
were exactly forty Years. For, (c) since  
the hundred and twenty Years of God’s  
forbearing the old World is reckon’d from  
the Mission of *Noah* to preach Repentance,  
there seems to be some Parity of Reason,  
that his *forty Years* Forbearance of the  
Kingdom of *Judah* should be reckon’d  
from the like Mission of *Jeremiah*.

BUT there is another Way of explaining  
this Passage: For, if by the Word *Ini-*  
*quity*, which God imputes to the *House of*  
*Israel and Judah*, we are to understand the  
Punishment of their Iniquity, (which is very  
common, and seems to be the most natural  
Sense in this Place) ’tis plain, that, as the  
whole Tenor of the Prophet’s Discourse  
seems to denote an Event future, and far  
distant, it may not improperly relate to the  
Continuation of God’s Punishment upon  
the Tribes of *Israel* and *Judah*, for their  
great and manifold Provocations.

(d) Now the Punishment of *Israel* for  
their Iniquities may be said to commence  
at the Taking of *Samaria*, in the Reign  
of *Hoshea*; as that of *Judah* did, at the  
Taking of *Jerusalem*, in the Reign of  
*Zedekiah*. If then we reckon from the  
Destruction of *Jerusalem* to the Time  
when *Cyaxares* the II<sup>d</sup> (whom (e) the  
Scripture calls *Darius the Median*) became  
King of *Babylon*, we shall find it about  
forty Years; and as he was a known Fa-  
vourer of the *Jews*, and might therefore  
give them Leave to return Home, we may  
be allow’d to infer, that here the Term of  
their Punishment did expire. And, in  
like Manner, if we reckon from *Salma-*  
*naser*’s Taking *Samaria* to the last Victory  
which *Alexander the Great* obtain’d over  
*Darius Codomannus*, whereby he became  
sole Monarch of all *Asia*, we shall find it  
to be much about 390 Years: And, as  
his Kindness to the *Jews* was very remark-  
able, we may here date the Restoration of  
their Liberty, and, consequently, their  
Release from the Punishment, which God  
inflicted on them for their Sins.

THUS, accordingly as we take the  
Sense of the Words in the Prophet, the  
History which is alluded to, puts on a  
different Aspect, and relates to a different  
Period: But proceed we now to the pro-  
fane History itself.

WHAT Dealings and Intercourse, in *The profane*  
the Space of these last four hundred Years, *History of this*  
*Period.*  
*viz.* from the Building of *Solomon*’s  
Temple,

(x) Ezek. iv. 1, 2, 3. (u) Ibid. ver. 16.  
Dissent. ou l’on examine si les dix Tribus, &c.

(b) Jer. i. 1, 2. (c) Gen. vi. 3.  
(e) Dan. v. 31.

(d) Calmer’s



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Temple, to the Captivity of Babylon, the Jewish People had with the Philistines, the Ammonites, Moabites, Phœnicians, Syrians, and other neighbouring Nations; and what Relation and Dependance they had on the great and powerful Kingdoms of Assyria, Babylon, and Egypt; has, in some Measure, been observ'd in the Course of this History. What we are farther concern'd to do, is, to take notice of some more remarkable Events, which, during this Period of Time, are suppos'd to have happen'd in the World.

The Institution  
of the Olympick  
Games.

(f) IN the thirty fifth Year of the Reign of Uzziab King of Judah, and while there was an *Interregnum* in the Kingdom of Israel, the Olympick Games were instituted in Greece. The Use and Design of them was to train up the Youth in active and warlike Exercises, that, if Occasion requir'd, they might be capable of doing their Country Service in the Field: And, it was not from the Mountain Olympus in Thessaly, but from the City Olympia (since called Pisa, near Elis, a City in Peloponnesus, where they were celebrated in the adjacent Plains, near the River Alpheus) that they took their Names. Here was the splendid Temple of Jupiter, which had vast Treasures

belong'd to it, by Reason of the Oracles, which were there given out, and these Games, which were there celebrated in Honour of that Deity; and here was likewise that famous Statue of Jupiter\*, made by Phidias, which was accounted one of the Wonders of the World, and from which he obtain'd the Name of Jupiter Olympius.

It was about four hundred and forty Years before this Time, that these Games and Exercises were at first instituted by one Hercules; not the Son of Jupiter and Alcmena, so much celebrated by the Greek and Latin Poets, but one of the Priests of Cybele called by that Name, who came into Greece from Ida, a Mountain in Phrygia, (whence he and his Companions were called *Idæii*, *Dactyli*, and *Corybantes*) and brought in many superstitious Rites with them. After the Death of this Hercules, these Games were discontinu'd for many Years, till, by Advice from the Oracle of Apollo, Iphitus establish'd them again, even in the Life-time of Lycurgus, who is no where said to have oppos'd them; and so they continu'd, until the Time of Constantine the Great, who, upon his Profession of the Christian Faith, first slighted

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(f) Bedford's Scripture Chronology, lib. vi. c. 2.

\* This Statue of Jupiter is describ'd by Pausanias, in the following Manner: — “ He is made sitting on a Throne of Gold and Ivory, with a Crown on his Head, which seems to be made of Olive-Branches. In his Right Hand he holds an Image of Victory, made of Ivory likewise, that has on its Head-Dress a Crown of massy Gold; and in his Left a Sceptre, made of all Kinds of Metals mix'd together, with an Eagle on the Top of it. His Shoes and Stockings are all of Gold, and the rest of the Drapery is of the same Metal, adorn'd with Figures of various Animals, and a great Number of Flower-de-Luces. His Throne is embellish'd with Ivory, Ebony, Gold, precious Stones, and a Multitude of emboss'd Figures. At the four Feet, or Pedestals of the Throne, are four Victories, and two others at the Feet of the Statue. At the two Feet, on the Fore-side of the Throne, on one Hand are the Figures of *Sphinxes*, who are carrying off some Theban Youths; and, on the other Side, are represented the Figures of the Children of Niobe, whom Apollo and Diana shot to Death with their Arrows. Between the Feet of the Throne is represented *Thebes*, and the rest of the Heroes who accompany'd Hercules to the War against the Amazons, together with several *Athletes* of diverse Kinds; and the Place is all around adorn'd with Pictures, representing the Labours of Hercules, together with several other of the most renown'd historical Subjects. On the upper Part of the Throne, on the one Side are engraven the *Graces*, and on the other the *Hours*, because, according to the Poets, both these were the Daughters of Jupiter. On the Footstool of the Statue are golden Lions, and a Representation of the Combat of Thebes with the Amazons; and on a Basis thereof, are innumerable golden Figures, such as that of the Sun going into his Chariot, of Jupiter and Juno, Mercury, Vesta, and Venus, who has Cupid standing by her; of Apollo, Diana, Minerva, Hercules, Amphitrite, Neptune, and the Moon, which is here represented sitting upon an Horse.” This is the Substance of what Pausanias says of this famous Statue: But, notwithstanding that its Workmanship was the Wonder of all the Antients, and the Curiosity of seeing it might increase the Number of those, who came to the Olympick Games, yet Strabo finds great Fault with it, for Want of a due Proportion, because it was of such a prodigious Bigness, that if it had stood upright, it must have made a Hole in the Roof of the Temple. Bedford's Scripture Chronology, lib. vi. c. 2. in the Notes.



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slighted the *Ludi Seculares*, and afterwards all other Games, as Monuments of Pagan Superstition; so that falling by Degrees into Disesteem, in the Time of *Theodosius the Great*, if not before, they were utterly unfrequented, and dwindled into nothing.

Their Pri-  
mary,

THESE Games were us'd to be perform'd at the End of every four Years, (and so every four Years made an *Olympiad*) and lasted for five Days; when the Youth of Greece contended for Mastery in five Sorts of Exercises, one for each Day, viz. the *Cæstus*, or Whirl-Bat, the Coit, Leaping, Wrestling, and Racing, either on Foot or Horseback, or in Chariots; all which Exercises were thought so honourable, that even Kings themselves did not disdain to become Competitors for the Victory; and, accordingly, we find *Pindar*, the most celebrated Poet in those Days, addressing his first *Olympick* to *Hiero* King of *Syracuse*, for having won the Prize in one of the Horse-Races.

THE Prize however was not great: It was no more than a Garland of *Palm*, or *Olive*; but the Victor was treated with such Tokens of Respect and Esteem, and was attended by the People with such loud Acclamations, while he rode into the City in a Coach through a Breach in the Wall, which, upon this Occasion, was made for his more pompous Entrance; and while he was sure to have the best of Poets to celebrate his Praise, and rank him even among the Gods, that to come off Conqueror, and be crown'd in this Place, was thought an Honour, not inferior to that of a Triumph in *Rome*; and this the rather, because the Inhabitants of *Elis*, who were

the *Presidents* of these Games, were so remarkably impartial in giving Sentence according to Merit, that, whoever was crown'd by their Order and Determination, was always thought justly to deserve it.

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Thus (g) it appears, that the original Use of these *Olympick Games* was to encourage Activity of Body: But, in Process of Time, they came to be employ'd to a quite different Purpose, even to fix the *Chronology* of the History of the Greeks, among whom † it grew a Custom to reckon by *Olympiads*; for, before that Custom prevail'd, their Historians were vastly negligent in fixing the Date of such Transactions, as they related. *Varro*, the most learned Person among the Romans, both for History and Antiquity, reckons three Sorts of Times. The 1st, from the Beginning of Mankind to the first Flood, which he calls *uncertain*, because no Account is given of it by any *Heathen* Writer. The 2d, from the Flood to the first *Olympiad*, which he calls *fabulous*, because many strange Stories are reported of the Gods and *Demi-gods* in those Times, but without any Method, or Order. The 3d, from the first *Olympiad* to his Time, which he calls *historical*, because thence-forward all Transactions were laid in their proper Places; but, before the Institution of this Method of Computation, every Thing was confus'd in the Grecian History, (as *Eusebius* (h) tells us) and (i) no one Thing written with any tolerable Exactness.

And secondary  
Use.

IN the eleventh Year of *Jotham* † King of *Judah*, which was the twelfth of *Pekah*, King of *Israel*, another famous  
Era

† The History of  
the Building  
of Rome.

(g) *Baldard's* Scripture Chronology, lib. vi. c. 2.

† It is to be observ'd however, that it was not from the first *Olympiad*, that they began their Computation, but from the XXVIIth, when *Charabus*, a Native of *Elis*, was Victor, because there was no Register kept of the preceding *Olympiads*; and therefore the Commencement of this *Æra* was an hundred and eight Years after the Establishment of the Games, which occasion'd it. *Calmet's* Dictionary, under the Word *Olympiad*.

(h) *Africanus*, ad *Euseb.* Præparat. Evang. lib. x. c. 10.

(i) *Justin Martyr*, ad *Græcos* Cohortatio.

† Of the Time, when this City was built, there are two Accounts, the *Varronian*, and the *Capitolian*. The *Varronian* place, it in the Year before, but the *Capitolian* in this Year, and yet they may be both easily reconciled; for,



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*Æra* commenc'd, and was in Use throughout all the Empire, upon the Building of the City of *Rome*, the History of which is as follows.

AFTER the Destruction of *Troy* (*k*), *Æneas*, landing in *Italy*, was at first oppos'd by *Latinus*, King of the *Latines*, or *Aborigines*; but, being overcome in Battle by the *Trojans*, *Latinus* made Peace with their Leader, and permitted him, and his Men, to live independent in his Kingdom. Enrag'd at this Treatment, *Turnus*, King of the *Rutuli*, fomented a fresh War against *Æneas*; but, in the Conclusion, he was slain in single Combat by the *Grecian* Chief, and his Mistress *Lavinia* (who was the Occasion of all this Contention) was, by her Father *Latinus*, given to the Conqueror for a Wife. *Æneas* (it must be observ'd) had another Son by a former Wife, nam'd *Creüsa*, who was lost in the Siege of *Troy*; and after his Death, his Relict *Lavinia*, being great with Child, and fearing the Power of *Ascanius*, (for that was his Name) fled into the Woods, and was there deliver'd of a Son, who, for that Reason, was called *Sylvius*, and, because he was born after his Father's Funeral, was likewise called *Posthumus*. It was not long however, before the People began to express their Resentment of this hard Usage of *Lavinia*, so that *Ascanius* was oblig'd to recal her; and, to avoid all Occasions of Disagreement for the future, he left to her, and her Son *Sylvius*, the City of *Lavinia*, which *Æneas* had built, and called after her Name, whilst himself remov'd to *Alba-longa*, a City of his own erecting, and where he liv'd for the Remainder of his Days, highly delighted with the Situation of the Place.

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AFTER the Death of *Ascanius*, there happen'd a Contention between this *Sylvius* the Son of *Æneas*, and *Iulus* the Son of *Ascanius*, about the Succession to the Kingdom; but, as the Relations of *Lavinia* had the more prevalent Interest in the Country, the Matter was so compromis'd, that *Iulus* was made *High-Priest*, and *Sylvius* King, in whose Family the Kingdom continu'd for several Generations, and every succeeding Prince was nam'd *Sylvius*.

OF this Race was *Latinus* the Second, Grandson to *Sylvius*, who built several Towns on the Borders of *Latium*; and their Inhabitants, standing much upon the Honour of their *Original*, were afterwards called *Prisci Latini*. Of this Race was *Tiberinus*, who (as some say) was drown'd in the *Tiber*, and from that unhappy Accident gave Name to the River. Of this Race was *Aventinus*, who, by being bury'd in the Place, gave Name to one of the Mountains, on which *Rome* was built; and of this Race was *Procas*, who, after his Death, left his two Sons, *Numitor* and *Amulius*, to reign alternately every Year: But *Amulius* the younger depos'd *Numitor*, slew his Son *Ægisthus*, and, to cut off the whole Race, compelled his Daughter *Ilia* to enter into a Vow of perpetual Virginity, by becoming a Priestess to the Goddess *Vesta*. Her Vow however did not last long; for a certain Soldier found Means to get her with Child, but, to cover the Disgrace a Report was rais'd, that all this was done by *Mars*, the God of War. At length she was deliver'd of two Sons, *Romulus*, and *Remus*, whom their Uncle *Amulius* commanded to be drown'd, and their Mother to be bury'd alive, as being the Punishment,

for, as it was customary in those Times, when they began to build a City, to go round it with a *Plough*, and make a Furrow, where the Walls were to be built, but leave a void Space for the Gates; the Year before they might thus mark out the City, dig the Foundation of the Walls, and provide Stones, Timber, and other Materials, and this Year lay the Foundation; so that the Computation might easily begin from either Year, tho' the *Capitoline* is the general Account. *Bedford's Scripture Chronology*, lib. vi. c. 2.

(k) Sir *Walter Raleigh's History*, lib. ii. c. 24. Sect. iv.



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Punishment, which the Law inflicted, when *Vestal* Virgins had violated their Chastity.

WHETHER the Mother underwent this Punishment, or, (as some will have it) upon the Intreaty of *Antio*, the Daughter of *Amulius*, obtain'd her Pardon; it is certain, that the two Children were thrown into the *Tiber*, in order to be drown'd: But, as the Stream was low, and much Mud was in the Place, a certain Woman, nam'd *Lupa*, found them before they were dead, and having suckled them for some Time, (from whence the Story of their being nurs'd by a *She-wolf* took its Rise) brought them at length to *Faustulus*, the King's Shepherd, who recommended them to the Care of his Wife *Laurentia*, and so they were both preserv'd.

As soon as they came to a proper Age, they liv'd at first in the Capacity of Shepherds; but, being naturally of a brave and martial Temper, they apply'd themselves, not only to the Business of hunting wild Beasts, but of clearing the Country likewise of such Gangs of Robbers, as came to plunder and infest it; so that, in a short Time, the Fame of their Adventures made Multitudes of the neighbouring Youth, who were of the like *Complexion*, resort unto them. Enrag'd at their Proceedings, a strong Company of these Robbers set upon them at a certain Time, and, tho' *Romulus* defended himself against their Attack, took *Remus* Prisoner, and, pretending that he had plunder'd the Estate of his Grandfather *Numitor*, deliver'd him to King *Amulius*, who sent him to his Brother *Numitor* to be executed for the Fact.

WHEN *Remus* was brought before *Numitor*, he behav'd with such Courage and Intrepidity, that he could not but suspect something uncommon in him; and thereupon, hearing that he had another Brother, and that they were Twins, and comparing their Age with the Time, when his Daughter *Ilia*'s two Children were expos'd, he began to think, that these, without

Doubt, must be the Boys, whom some good Providence had wonderfully preserv'd; and being confirm'd in his Opinion by the Information of *Faustulus*, who had brought them up, he enter'd into a Conspiracy with them, against his Brother *Amulius*, wherein it was agreed, that *Romulus*, with his Men, should privately enter the City, and, being join'd with such Forces as *Remus* could muster up in *Numitor*'s Family, should, all on a sudden, attack the Palace, and seize the King.

THE Plot succeeded. *Amulius* was taken, and killed: And, after that *Numitor* had congratulated his Grandsons upon their Success, he ascended the *Rostrum*, and, in a full Assembly of People, declar'd how wicked and inhuman his Brother *Amulius* had been; that these were his two Grandchildren; how they were born, and bred up, and came to be discover'd; and that by their Contrivance it was, that the Tyrant was taken off; whereupon the People immediately came to a Resolution, that *Numitor* should be their King, and that, next under him, *Romulus* and *Remus* should be held in the greatest Veneration.

As soon as these Matters were settled and adjusted, the two young Princes (to perpetuate the Memory of their Preservation) resolv'd to build a City upon the *Spot*, where they had been nourish'd and brought up; and several of the neighbouring People, as well as their own Men, came in to their Assistance. It was not much doubted, but that this new City would, in Process of Time, outvie all the other Towns in *Italy*; but then, as the two Brothers were *Twins*, and it was not well known which was the *elder*, they agreed to determine, by the Flight of Birds, who should give the Name to the City, and, upon the Grandfather *Numitor*'s Decease, which of them should reign first.

To this Purpose they went each of them to the Top of an Hill. *Romulus* ascended

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ascended what was afterwards called *Palatinus*, and *Remus*, *Aventinus*, from whence he discover'd *six* Vultures first; but his Brother afterwards saw *twelve*, so that the Dispute was never the nearer an End. *Remus* laid claim to the Sovereignty, because he saw the first Vultures, and *Romulus* because he saw the most; insomuch, that from Words proceeding to Blows, *Remus* was unhappily slain by his Brother, and, in his Death \*, put an End to the Controversy.

WHEN the City was built, *Romulus* called it *Roma*, which, in the *Greek* Tongue, signify'd *Strength*, and not by his own Name *Romula*, because it was a Diminutive. As the City however, when finish'd, had not a sufficient Stock of Inhabitants, he found out an Expedient to remedy this Defect, by making a neighbouring Grove an *Asylum*, or Place of Refuge to all *Malefactors* and discontented Persons; so that, in a short Time, vast Numbers of all Nations, that could not live in their own Country with Safety, fled hither for Protection, and peopled the City. These Inhabitants however could last but for one Age, because they were most of them Men, and, when they desir'd to marry with their Neighbours, were rejected with Scorn; so that they were under a Necessity to get themselves Wives by some *Stratagem* or other. To this Purpose *Romulus* proclaim'd a *Feast*, and publick Games, in the Honour of *Neptune*, to be celebrated near his new City; and when the Virgins from every Quarter came thither to see, and divert themselves, upon a Signal given, they were all seiz'd by Force, carry'd into the City, and compelled to become Wives to those, that wanted them. Exasperated with this base Treatment, the neighbouring People immediately prepare for War; but are repuls'd with Loss by the Ro-

mans: Till the *Sabines*, who were their most formidable Enemy, and principally concern'd in the late Affront, march'd against them, and, under the Command of their King *Tatius*, were just upon giving them a total Defeat; when their Daughters, who were now become Wives to the *Romans*, ran between the two Armies, and, with their Hair torn, and all other Indications of Sorrow, acquainted their Parents, that they had been us'd civilly, and that, if Matters were carry'd to such Extremities, nothing could be expected on their Side, but Ruin and Destruction. Hereupon their Parents, being overcome by their Prayers, and Tears, and Arguments, laid aside all angry Resentments, and enter'd into a Treaty with their Sons-in-Law, which succeeded so well, that several of them left their ancient Habitations, and came, with all their Substance, and liv'd in *Rome*. From so small a Beginning did this City gradually increase to be the Seat of the *Western* Empire, and the *Mistress* of the then known World!

ONE very remarkable Event more, which happen'd the very next Year after the Building of *Rome*, viz. in the twelfth Year of *Jotham* King of *Judah*, and the *thirteenth* of *Pekah* King of *Israel*, was the Dissolution of the *Assyrian* Monarchy, upon the Death of *Sardanapalus*, as several *Heathen* Authors have thus related it. This Emperor exceeded all his Predecessors in Sloth and Voluptuousness. He cloth'd himself in Women's Attire; he painted his Face, and deck'd his Body more like a Strumpet, than a King; he affected an effeminate Voice; spun fine Wool and Purple among his Concubines, and proceeded to such a Degree of Luxury and Shamelessness, that he wrote Verses in Commemoration of his dissolute Manner

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The Dissolu-  
tion of the As-  
syrian Mo-  
narchy.

\* *Florus* makes the Occasion of the Death of *Remus* to be another Matter: For, having observ'd that *Romulus*, by the greater Number of the Vultures, which he saw, had got the better, and built his City, with good Hopes, that it would be remarkable for *warlike* Affairs, because those Birds were accounted Birds of Prey; 'ere the Walls were rais'd to any great Height, his Brother *Remus* made a Jest of them; which exasperated the other to that Degree, that he order'd him immediately to be slain.



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Manner of Life, and commanded after his Death to have them inscrib'd on his Tomb.

THE Kings of the *East* seldom appear'd in Publick: But *Sardanapalus* was never seen by any, but such only, as were either Assistants, or Associates in his *Lasciviousness*; until *Arbaces*, the General of the *Median* Forces, brib'd one of his *Eunuchs*, by giving him a golden Cup, to be introduc'd into his Presence; where, seeing his vile, degenerate Behaviour, he began to think it a Disparagement, that so many brave and gallant Men should be under the Dominion of a worthless Wretch, that affected to be a *Spinster*, rather than a *King*. This he communicated to his Friends and Acquaintance, to the Governors of several Provinces, but more especially to *Belefsis*, the Governor of *Babylon*, with whom he enter'd into a close Confederacy to depose the present Emperor, and to divide his Dominions between them, whereof *Belefsis* was to have *Babylon*, *Chaldea*, and *Arabia*, and himself all the rest.

(1) WHEN Matters were thus agreed on, *Arbaces* endeavour'd, by all Sorts of Arts and Insinuations, to make himself acceptable to the *Medes*; to persuade them to invade the *Assyrian* Empire, and (in

Hopes of regaining their Liberty) to draw the *Persians* into the like Confederacy. On the other Hand, *Belefsis* prevail'd with the *Babylonians* to revolt, and gain'd the King of *Arabia* (with whom he had a very great Intimacy) to his Party; so that when all their Forces were join'd together, the Army is said to have consisted of *four hundred thousand Men*.

*SARDANAPALUS*, seeing such a strong Confederacy, and Combination of Arms against him, thought it high Time to shake off his Sloth; and having drawn forth the Forces of the rest of the Provinces, he engag'd the Enemy thrice, and as many Times defeated them. In the first Action he pursu'd them to the Mountains, seventy Furlongs beyond *Nineveh*. In the second he so defeated them, that they were all upon the Point of returning home, had not *Belefsis* (who was a *Babylonish* Priest, and pretended to great Skill in *Astrology* \* and *Divination*) gave them Assurance, that God would at last reward their Labours with Success. In the third Engagement *Arbaces* himself was wounded, and his Army routed, and pursu'd as far as the Mountains of *Babylon*; so that the chief Officers were for dispersing, and shifting for themselves, when *Belefsis* gave them once more Assurance,

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(1) *Belford's Scripture History*, lib. vi. c. 2.

\* Whatever Skill he might pretend to in *Astrology*, 'tis certain, that he was an excellent *Astronomer*, and, when he came to *Babylon*, and was made Emperor there, set himself to rectify the *Chaldean* Year, which seems to have stood unalterable from the Flood, till that Time. The ancient Year of the *Chaldeans* consisted of three hundred and sixty Days, or of twelve Months, with thirty Days to each Month; but as this was five Days and a Quarter less than the Revolution of the Sun to the same Point of the Equinox, the *Egyptians*, in the Time of *Thoth*, (their second King, and Grandson of *Ham*) added five Days to the Year, so that every Year consisted exactly of three Hundred sixty-five Days: But then, in four Years, there was one Day less, than in so many *Julian* Years, which in a great Length of Time, (*viz.* in 1460 Years) made the Beginning of the Year run through all the Seasons. To prevent this Inconsistency, the *Chaldeans*, about every six Years, added to their Year of 360 Days an *Intercalary* Month, which made their Years unequal; and therefore *Belefsis*, being well acquainted with the *Egyptian* Astronomers, and finding that their Year was equal, tho' not absolutely perfect, reduces the *Babylonian* Year to the same Standard, *i. e.* he makes it consist of three Hundred and sixty-five Days, which were divided into twelve Months, of thirty Days each, and five Days, which were added at the End of the Year. But then, because, in each of these Years, there would be a redundant Quarter of a Day, and, in four Years, one whole Day, instead of the *Bissextile* Day (as it is in the *Julian* Computation) he began every fourth Year a Day sooner. This Alteration he order'd to begin in the first Year of his Reign, and from thence it was called the famous *Aera* of *Nabonassar*, (for so *Belefsis* was likewise nam'd) which continu'd in *Egypt* to the Death of *Anthony* and *Cleopatra*, and was afterwards in Use among the *Mathematicians* and *Astronomers*, to the Time of *Ptolemy*, who made his *Canon* by this Account, which is justly esteem'd the surest and most useful Guide of ancient Chronology, where the *sacred* Historians are silent. *Belford's Scripture Chronology*, lib. vi. c. 2. *Whiston's Theory*, lib. ii. and *Chronology of the Old Testament*, p. 12.



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rance, that, if they would but continue together for five Days longer, every Thing, in that Time, would have a different Turn.

WITH much Intreaty was the Army prevail'd on not to disperse, when suddenly News was brought, that a great Inforcement was coming from *Bactria* to join the King, so that the only Game which *Arbaces* had to play, was to march against them, and by all Means imaginable, prevail with them to revolt; wherein he succeeded beyond all Mens Hopes and Expectations, and so gave another Turn to the Face of Affairs.

*SARDANAPALUS*, in the mean Time, knowing nothing of this, and being elated with his repeated Successes, was indulging his Sloth and Luxury, and preparing Beasts for Sacrifice, with Plenty of Wine, and other Things necessary to feast and entertain his Soldiers; when *Arbaces*, having Intelligence by Deserters in what Condition his Army lay, fearless of any Foe, and overcome already with Surfeiting and Drunkenness, broke into their Camp by Night, and, having made a terrible Slaughter of most of them, forc'd the Rest into the City.

THE King, after this Defeat, took upon him the Defence of the Place, and committed the Charge of the Army to *Salamenus*, the Queen's Brother; but *Salamenus* was worsted in two pitch'd Battles, one in the open Field, and the other before the Walls of *Nineveh*, where himself was slain, and most of his Men cut to Pieces; so that all the Resource which *Sardanapalus* had, was to sustain the Siege as long as he could, until the Succours (which he had sent for out of all his Provinces) should come to his Assistance:

And this he had some Hopes of being able to do, because there was an ancient Prophecy, that *Nineveh* never could be taken by Force, until the River became its Enemy.

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*ARBACES*, on the other Hand, was much encourag'd by his Successes, and carry'd on the Siege with the utmost Vigour; but the prodigious Strength of the Walls, which were an hundred Foot high, and so very broad, that three Chariots might go a-breast upon them, and the vast Plenty of all Manner of Stores and Provisions, necessary for a long Defence, hinder'd him from making any considerable Progress.

THUS two Years were spent, without any Prospect of Relief on the one Side, or of taking the Town on the other. In the third Year, a continu'd Fall of Rains made the *Tygris* overflow to such a Degree, that, coming into the City, it tore along with it twenty Fathom of the Wall, which *Sardanapalus* concluding to be the Accomplishment of the Oracle, because by this Means the River was apparently become an Enemy to the City, he grew quite dispirited, and gave up all for lost. However, to prevent his falling into the Hands of the Enemy, he caus'd a large Pile of Wood \* to be made in the Court of his Palace, and there heap'd together all his Gold, Silver, and royal Apparel, and having enclos'd his Eunuchs and Concubines in the Midst of it, order'd it to be set on Fire, and so burnt himself, and them together. The only Action, wherein (m) these Historians, who make no Mention of his Victories, represent him as a valiant Man! *Arbaces*, being inform'd of this, march'd his Army through the Breach of the Wall, and took the City.

After

\* Concerning this Pile, *Athenens* informs us, ——— That it was four hundred Foot high, upon which he plac'd 150 golden Beds, and as many golden Tables; that he had thrown into it some Millions of Talents of Gold and Silver, besides the richest Furniture of Purple, and the finest Garments; and that this Pile was fifteen Days in burning. To which *Diodorus* adds, that *Belesis*, by Craft, obtain'd Leave of *Arbaces* to carry off the *Asses*, under Pretence of building an Altar with them at *Babylon*, by which Means he gain'd an immense Treasure. But all this looks more like a Romance, than a true History. *Bedford's Scripture Chronology*, lib. vi. c. 2. in the Notes.

(m) *Justin*, lib. i. and *Athenens*, lib. xii. c. 12.



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After this he rewarded his Followers according to their Merit; made *Beleſis* Governour of *Babylonia*, *Chaldea*, and *Arabia*, according to their Compact, and took the rest of the Empire to himself; which put an End to the *Aſſyrian* Mo-

narchy, after it had govern'd all *Asia* (n). From 1 Kings  
above thirteen hundred Years; and, (ac- viii. to the  
cording to the Viſion, which *Daniel* (o) End of 2  
had of it) in it Conquest had been as Chron.  
swift as an *Eagle*, but now its *Wings* were  
pluck'd.

(n) *Juſtin*, lib. i.

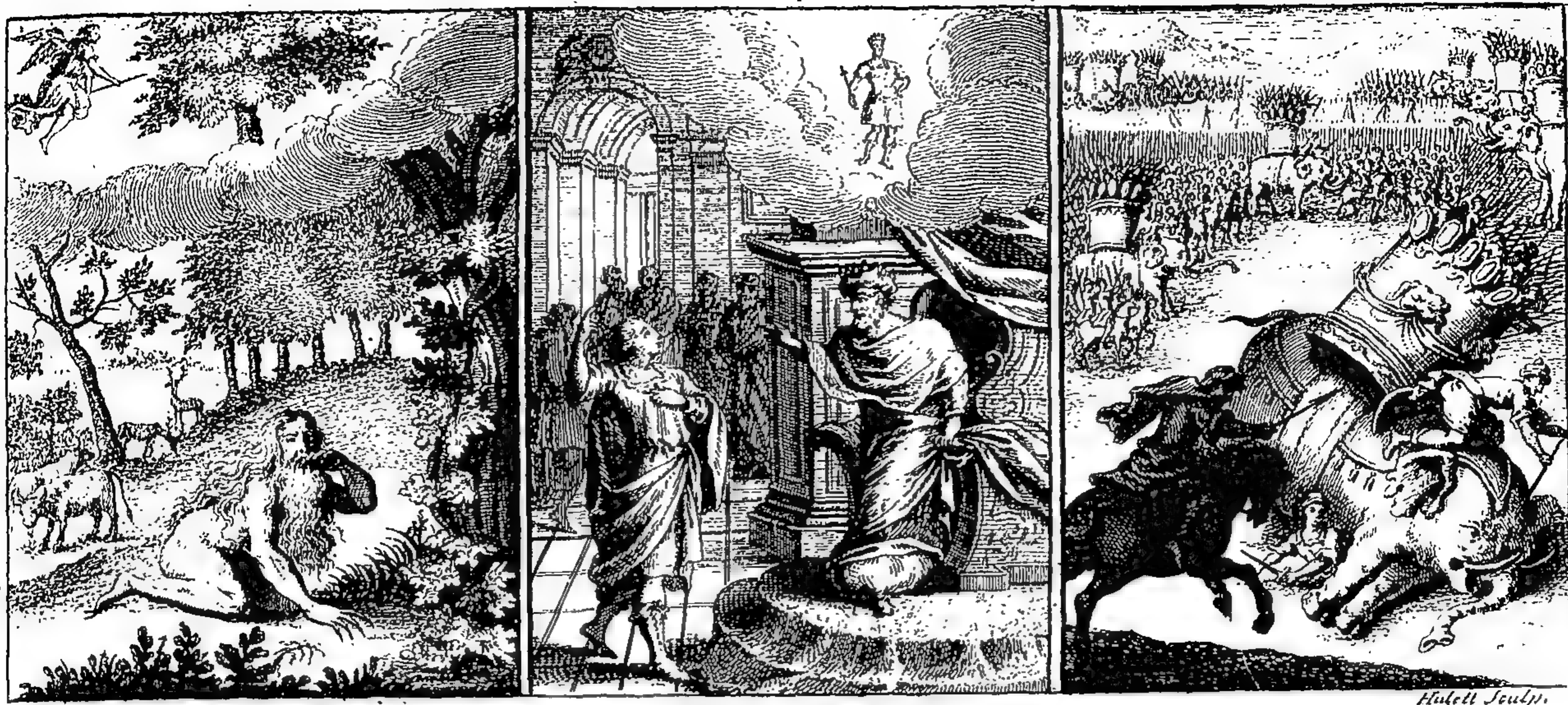
(o) *Dan.* vii. 41

*The End of the Sixth Book.*



T H E





T H E  
H I S T O R Y  
O F T H E  
B I B L E.  
B O O K V I I

*Containing an Account of Things, from the BABYLONISH  
Captivity, to the Birth of CHRIST. In all 588  
Years.*

C H A P. I.

*From the Captivity, to the Death of CYRUS.*

*The HISTORY.*



**A**FTER the Return of *Ne-  
buchadnezzar*, and his victo-  
rious Army to *Babylon*, all  
those *Jews*, who for Fear of  
him, had taken Refuge among neighbour-  
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ing Nations, or had hid themselves in the  
Fields and Deserts of their own Country,  
hearing that *Gedaliah* was made Governor  
of the Land, resorted to him at *Mizpah* †,  
where he set up his Residence. Among  
these

From Jer. xl.  
7. to xlv. all  
Daniel, and  
from Ezra i.  
to v.

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*Gedaliah is  
made Gover-  
nor of Judea,  
and murder'd  
by Ishmael.*

† In the History of *Jacob*, we read, that after a Stay of several Years at *Haran*, making his Escape from thence,  
he was overtook by *Laban*, his Father-in-Law, in a mountainous Tract, which was afterwards called *Gilead*, i. e. *an  
Heap*



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587, &c.

these were *Jobanan* and *Jonathan*, the Sons of *Kereab*, and *Ishmael*, the Son of *Nethaniah*, with divers others: But *Ishmael* came to him out of a treacherous Intent only; for being of the Blood-Royal, he reckon'd to make himself King of *Judea*, now that the *Chaldeans* were gone, and to that Purpose, had form'd a Conspiracy to kill *Gedaliah*, and seize on the Government, wherein *Baalis* †, King of the *Ammonites*, was confederate with him.

HIS Design however was not carry'd on so secretly, but that *Jobanan*, the Son of *Kereab*, got notice of it, and acquainted the Governor with it: But, he being a Man of a generous Temper, and not apt to entertain Jealousies of others, took no Notice of *Jobanan*'s Information; but continu'd the same friendly Correspondence with *Ishmael*, that he had ever done. This gave the Traytor an Advantage a-

gainst him; for pretending to pay him a Visit one Day, he and his Confederates (at a Time when the People were gone out to Harvest-work) fell upon him, and slew him, even while he was entertaining them at his Table. With him he murder'd all the *Jews* and *Chaldeans*, that were at *Mizpah*, except some few, whom he made Captives; and having kept the Matter private, the next Day but one, he destroy'd fourscore *Israelites*, who were coming, in a mournful Manner \*, with their Oblations into the Town, and there put them all to the Sword, except ten, who, for the Redemption of their Lives, offer'd him all the \* Treasures they had in the Field.

AFTER this Massacre, *Ishmael*, not thinking himself safe in *Mizpah*, took the Captives with him, (among whom were King *Zedekiah*'s Daughters) and was making the best of his Way to the King of the

From Jer. xl. 7. to xlv. all Daniel, and from Ezra i. to v.

*Heap of Stones*, as also *Mispeh*, i. e. a *Watch-Tower*, because at the Covenant, which was made between *Laban* and him, an Heap of Stones was gather'd to remain a Monument of it, and, upon that Occasion, *Laban*'s Expressions are these ———— *The Lord watch between me and thee, when we are absent one from another. If thou wilt afflict my Daughters, or if thou wilt take other Wives, besides my Daughters, no Man is with us; see, God is Witness between me and thee*, Gen. xxxi. 49, 50. From that Time, the Place, where this Covenant was made, and where probably in Memory of it a City in After-Ages was built, was called *Mizpah*. It was situate on the East-Side of the River *Jordan*, and, in the Division of the Land, fell to the Tribe of *Dan*; and here it was, that *Gedaliah* chose to fix his Habitation, or perhaps was order'd to fix it here, because it lay nearest of any to *Babylon*, from whence he was to receive his Instructions, as to the Administration of the Government. *Wells's Geography of the Old Testament*, Vol. I.

† That *Ishmael*, who was of the Blood-Royal of *Judah*, should attempt to take away the Life of *Gedaliah*, is no Wonder at all. His Envy of the other's Promotion, and his Ambition to make himself a King, might be strong Incitements to what he did; but why *Baalis* should have any Hand in so black a Design, we can hardly imagine any other Reason, than the antient and inveterate Hatred, which the *Ammonites* always had against the *Hebrews*, and therefore this King of theirs, seeing that the *Jewish* Nation was, at this Time, in a Manner, brought to nothing, was minded to take Revenge for all the Injuries, that his Ancestors had receiv'd from them, and to give the finishing Stroke to their Ruin, by cutting off their Governor, and so dispersing all the Remains of that unhappy People, which was now gather'd together at *Mizpah*. But, whatever their Views might be, it is certain, that they put their Design in speedy Execution; for the Murder of *Gedaliah* happen'd but two Months after the Destruction of the City and Temple of *Jerusalem*, viz. in the seventh Month, (which is *Tisri*, and answers in Part to our *September* and *October*) and on the thirtieth Day of the Month: For that Day the *Jews* have kept as a Fast, in Commemoration of this Calamity (which indeed was the Completion of their Ruin) ever since. *Calmet's Commentary on Jer. xl. 14.* and *Prideaux's Connection*, Anno 588.

\* The Tokens of their Mourning are said to be, ———— *That they had their Beards shaven, and their Cloaths rent, and that they had cut themselves*, Jer. xli. 5. For tho' it was an express Prohibition in the Law, *Ye shall not make any Cuttings in your Flesh for the Dead, nor print any Marks upon you*, Levit. xix. 28. yet this seems to relate only to such Practices, when they became *superstitious*, and were done in Honour to false Gods; for, in Cases of ordinary Mourning for the Dead, or for any other grievous Disaster, the Words of the Prophet seem to imply, as if they had been permitted in common Use: *Both the Great and the Small shall die in the Land: They shall not be buried, neither shall Men lament for them, nor cut themselves, nor make themselves bald for them, neither shall Men tear themselves in Mourning to comfort them for the Dead*, Jer. xvi. 6, 7.

\* *Treasures* (according to the common Phrase of Scripture) signify any 'Thing,' that is hid or kept in Reserve, whether it be Gold, Silver, Corn, Wine, Oil, Apparel, or any other 'Thing': And among the People of the *East*, it was an usual Thing to bury their Corn, and other Provisions, in deep Holes, and Caverns, which they dug and filled up to very dexterously, that no one could perceive that the Earth had been mov'd, nor could any find them out, but those who made them. *Calmet's Commentary*.



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the *Ammonites*, when *Jobanan*, and the rest of the Captains of *Judah*, hearing of this detestable Deed, made after him with what Forces they could get together : But, when he perceiv'd them coming, he left all his Train behind him, and with only eight Men, made his Escape into the Land of *Ammon*.

The Jews, that were left, after his Escape, retreat into Egypt.

*JOHANAN*, and the rest of the Captains, being thus left with all the People, and now reflecting on what *Ishmael* had done to *Gedaliah*, began to be apprehensive, that the *Chaldeans* might possibly revenge his Death upon them, and therefore, for Fear of the worst, they retir'd to *Chimham* †, not far from *Bethlehem*, that in Case they were called to an Account, they might more readily make their Escape into *Egypt*.

*JEREMIAH*, from the Time that he parted with *Nebuzaradan*, had taken up his Abode with *Gedaliah* the Governor ; but, after his Death, among the rest of the Captives, was carry'd from thence by *Ishmael the Conspirator*, and, now, upon his Defeat, accompany'd *Jobanan*, and the rest of his Countrymen, to their new Habitation at *Chimham*. Here they had not been long, before *Jobanan*, and the other Princes of the People came to request of him, that he would consult the Lord concerning their intended

Journey into *Egypt*, with warm Professions however of a ready Compliance with whatever he should think fit to enjoin them. The Prophet did so : And, in ten Days Time, return'd them this Answer from God, — “ That, if they would “ tarry in *Judea*, and live peaceably under the King of *Babylon*, he would “ screen them from their present Danger, “ and incline the Heart of their Conqueror to be favourable to them ; but that, “ if they persisted in their Intention of “ going into *Egypt*, he would infallibly “ cause every Thing, they dreaded, the “ Sword, the Famine, and the Pestilence, “ to pursue them.” But, notwithstanding both their own Professions, and the Prophet's Declarations, (wherein they † blam'd *Baruch*, as being *accessary*) they were resolutely bent upon going into *Egypt* ; and accordingly, taking all the Remnant of *Judah*, Men, Women, and Children, the King's Daughters, *Jeremiah* the Prophet, and *Baruch* his Scribe, with them, they went and settled in the Country, until the Judgments, wherewith God had threaten'd their Disobedience, came upon them.

From Jer. xl. 7. to xlv. all Daniel, and from Ezra i. to v.

THE Jews † were no sooner settled in *Egypt*, than they gave themselves wholly up to *Idolatry*, worshipping the Queen † of *Heaven*, and the other false Deities

Where they fall into Idolatry, and are reprov'd by Jeremiah.

of

† This Place may be suppos'd, from 2 Sam. xix. 38, to have been antiently given by King *David* to *Chimham*, the Son of old *Barzillai* the *Gileadite*, and which, at this Time, bore his Name, tho' near five hundred Years after the first Donation. It was in the Neighbourhood of *Bethlehem*, about two Leagues from *Jerusalem*, and hither the poor People betook themselves, because it was at a much farther Distance from *Babylon*, than *Mizpah*, and in their strait Way to *Egypt*, in case they should determine to go thither, as they seem'd inclinable to do, because there they suppos'd they should have no War, nor hear the Sound of the Trumpet, nor have Hunger of Bread, Jer. xlii. 14.

† The Words in the Text are, — The Lord our God hath not sent thee to say, Go not into *Egypt* to sojourn there ; but *Baruch*, the Son of *Neria*, setteth thee on against us, for to deliver us into the Hands of the *Chaldeans*, that they may put us to Death, and carry us away Captives into *Babylon*, Jer. xliii. 2, 3. But what Foundation the People should have for this their Accusation against *Baruch*, it is no easy Matter to conceive ; only we may suppose, that as *Baruch* was preserv'd, and taken care of by the *Chaldeans*, as well as his Master, and was equally against maintaining the Siege of *Jerusalem*, when *Nebuchadnezzar* came before it ; and that, as he had been some Time at *Babylon* himself, (Vid. *Baruch* i. 1, 3.) and was probably not so virulent in his Speeches against the *Chaldeans*, as the other *Jews* were ; this, to a blind and mutinous Mob, was Reason enough to suspect him of being engaged in the Enemies Party. *Cabnet's Commentary*.

† The Places, in which the *Jews* are said to have settled themselves in *Egypt*, were *Migdol*, *Tabpanbes*, *Noph*, and the Country of *Pathros*, Jer. xlv. 1. *Migdol* is the same Place in *Egypt*, which *Moses* makes mention of, Exod. xiv. 2. over-against *Baal-zephon*, not far from the Red-Sea. *Tabpanbes*, is *Daphne*, not far from *Pelusium*, the first City in *Egypt*, in the Road from *Judea*, and, as it were, its Key. *Noph* is *Memphis*, situate above the Parting of the Nile, or where the Delta begins, and not a little famous for its *Pyramids* ; and the Country of *Pathros* is the same with *Thebais*, or the Upper-*Egypt*, so called from the City *Thebes*, which was the first Capital of it.

† By which is meant the Moon, at least, if not all the Planets ; for, what we render *Queen*, in the Marginal Note, is called the *Frame of Heaven*.



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of the Land, whereupon *Jeremiab* made loud Remonstrances; but all the Effect, which they had upon them, was only to make them more obstinate in their Impiety: So that the Prophet was oblig'd to denounce God's severest Judgments against them in express Terms, and, at the same Time, to foretel, that the King of *Egypt* (under whose Protection they liv'd secure, as they thought) should be deliver'd into the Hands of *Nebuchadnezzar* †, God's Agent for that Purpose, in like Manner, as *Zedekiah* was; which, in the Space of eighteen Years afterwards, accordingly came to pass.

Some Account  
of his Prophe-  
cies, and those  
of *Ezekiel*.

AFTER this we have no more of the Prophet *Jeremiab* \*, and very little of his Contemporary, *Ezekiel* \*. They both, no doubt, continu'd in their prophetick Office until their Death; but when, and where that happen'd, or by whose Means it was occasion'd, the Scripture is silent, and Tradition is uncertain. This however we may learn from their own Writings, that after they had discharg'd their Duty to their own People the *Jews*, they were directed by God to address the rest

of their Predictions chiefly to the *Gentiles*. Accordingly we find *Jeremiab* prophesying against *Egypt* in the xlvith Chapter; against all the *Philistines*, in the xlviiith; against the *Moabites*, in the xlviiiith; against *Ammon*, *Edom*, and other People, in the xlixth; and against *Babylon* in the lth, and li; with some Promises, here and there interspers'd, concerning the Redemption of *Israel*. In like Manner we find *Ezekiel* prophesying against the *Ammonites*, in the xxvth Chapter; against the *Tyrians*, and those that traded with them, in the xxvith and xxviith; against the Prince of *Tyre*, in the xxviiiith; against *Egypt*, in the xxixth, xxxth, xxxist, and xxxiid; against the *Shepherds of Israel* in the xxxivth; against the *Edomites* in the xxxvth; and against the Enemies of the Church of God, under the Name of *Gog* and *Magog*, in the xxxviiiith and xxxixth; with Promises of a Restoration (especially in the xxxvith and xxxviith) to his Captive Countrymen, and a long Description of the Rebuilding of the Temple and City, (wherewith he concludes) as a sure Confirmation of it.

From Jer. xl.  
7. to xlv. all  
Daniel, and  
from Ezra i.  
to v.

### DANIEL,

† It is very observable, that, in several Places of *Jeremiab's* Prophecy, (viz. Chap. xxv. 9. Chap. xxvii. 6. and Chap. xliii. 10.) *Nebuchadnezzar* is called God's *Servant*, on Purpose to shew us, that, as great a Prince as he was, he was no more than the Executioner of his Commands; that he was the *General* of his Troops, and that all the Victories he gain'd, and the Conquests he won, were by his Direction and Appointment; for no Writers speak with so much Deference of God, as do the Prophets, because they only knew, by the Inspiration of the Divine Spirit, to express, with a proper Dignity, what the greatest Monarchs are in Comparison with the Divine Majesty. *Calmet's* Commentary.

\* *St Jerom* (in the Life of this Prophet) and *Dorotheus* (in his *Synopsis* of the Lives and Deaths of the Prophets and Apostles) tell us, that he was ston'd to Death in *Egypt* by his own Renegado Countrymen, the *Jews*, for preaching against their Idolatry; and of this some interpret *St Paul's* *ἐλθὲν θάνατον*, they were stoned, Heb. xi. 37. It appears indeed by the Account we have of their Behaviour, Jer. xlv. 16. that they were bent both against him, and his Reproofs; and therefore it was the more likely that they were the Authors of his Death, than (as some say) the *Egyptians* were, for his prophesying against them, and their King *Pharaoh-hophra*. For the *Egyptians* (according to the same Tradition) having, by the Prophet's Prayers, been freed from the *Crocodiles*, which very much infested them, had him in such great Honour and Esteem, that, in Testimony thereof, they bury'd him in one of their royal Sepulchres. The Truth is, *Jeremiab* was, all his Life-Time, expos'd to the ill Treatment of the *Jews*, whose Irregularities, and bad Apostacy he was always reprov'g; and therefore the Author of the Book of *Ecclesiasticus*, in the Epitaphium which he gives of this Prophet, seems to draw his Character from the Persecutions he endur'd; *They intreated him evil, who nevertheless was a Prophet, sanctified in his Mother's Womb*, Ecclus. xlix. 7.

\* *St Jerom*, in his Life of this Prophet, tells us, that he was put to Death by a Prince of the Children of *Israel*, whom he reprov'd for his Idolatry; but who this Prince of the *Jewish* Nation should be, upon the River *Chebar*, where *Ezekiel*, in the Time of his Captivity, liv'd, it is difficult to tell. He was bury'd, as some say, in the same Cave, wherein *Shem*, and *Arphaxad* were deposited, upon the Banks of the *Euphrates*; but *Benjamin of Tudela* (in his Travels) tells us, that at some Leagues from *Bagdat*, he saw a magnificent *Mausoleum*, which was said to be this Prophet's Tomb, upon the Top of which there was a famous Library, wherein (as they say) was the Original of the Prophet's Predictions, written with his own Hand; that, in the Prophet's Tomb, there is a Lamp continually burning, maintain'd at the Expence of the Head of the Captivity of *Bagdat*; that every Year, this Tomb is frequented by the several Heads of the Captivity, who resort thither with a numerous Retinue; and that, not only the *Jews*, but the *Persians*, *Medes*, and many of the *Mussulmen* made this a Place of Devotion, and came thither to make their Presents, and perform their Vows. *Calmet's* Dictionary, under the Word *Ezekiel*.



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Daniel's  
Name chang-  
ed, and his  
great Profici-  
ency in Learn-  
ing in Baby-  
lon.

**DANIEL**, who was descended from the Royal Family of *David*, in the first Captivity of *Judab* (which happen'd under King *Jehoiakim*) together with his Friends *Hananiab*, *Misbael*, and *Azariab*, was carry'd to *Babylon*, when he was as yet but a Youth. The Custom among Conquerors then was to change the Names of their *Captives*, (especially when they were to serve in any Capacity about the Court) and therefore, by the Order of *Aspenaz* † Master of the Eunuchs, *Daniel* † was called *Belteshazzar*; *Hananiab*, *Shadrach*; *Misbael*, *Mesbac*; and *Azariab*, *Abednego*.

For three Years they were instructed in all the Learning of the *Chaldeans*, and had a daily Allowance of Meat and Wine from the King's Table; but *Daniel*, who was a devout Observer of the Religion of his Country, desir'd of the chief Eunuch, that they might be excus'd from *that*, and have only a sufficient Quantity of Water and Pulse allowed them, which according-

ly was granted; and, by the Time that they had finish'd their Studies, they were found to excel in the several Parts of Learning there in Vogue; all the *Magicians* in the Country †; and especially *Daniel*, was become very famous for his singular Skill in the Knowledge and Interpretation of *Dreams*.

It so happen'd one Night, that King *Nebuchadnezzar* had a Dream, which left strong Impressions upon his Spirits; but the Thing which made him uneasy, was, that he could not recollect the Substance of it. To assist his Memory in this Respect, he summon'd all his wise Men together, (those especially that pretended to *Divination*) demanding of them what his Dream was; but, when they endeavour'd to excuse themselves upon the presum'd Impossibility of the Thing, he fell into such a Passion, that he order'd all, who profess'd *Magick* † in his Dominions, to be instantly put to Death.

From Jer. xl. 7. to xlv. all Daniel, and from Ezra i. to v.

He tells the King his Dreams, and their Interpretation.

#### UNDER

† What we render *Master of the Eunuchs*, may very likely signify the chief Minister of *Nebuchadnezzar's* Court. Such Officers, in the Palaces of *Eastern* Princes, were usually called *Eunuchs*; because they, who had the Controul of the King's Household (as we say) were ordinarily *such*, tho' many Times it might be otherwise. The *Jews* have a Notion, that *Daniel*, and his three Companions, were, by the Order of *Nebuchadnezzar*, made *Eunuchs*, that the Prophecy of *Isaiah* might be fulfilled, *Thy Sons, that shall issue from thee, shall they take away, and they shall be Eunuchs in the Palace of the King of Babylon*, Chap. xxxix. 7. But that is no conclusive Reason; because, in that Prophecy, as well as in the Passage we are now upon, the Name of *Eunuch* might mean no more, than any Person, who had an Employment at Court. *Calmet's* Commentary.

† It is very remarkable, that, as all their former Names related to the true God, so all the Names, which, on this Occasion, were impos'd upon these four *Jewish* Youths, had some Reference or other to *Babylonish* Idols. *Daniel*, in *Hebrew*, signifies *God is my Judge*; *Belteshazzar*, in *Chaldee*, is the *Treasure of Baal*; *Hananiab*, in *Hebrew*, it well-pleasing to God; *Shadrach*, in *Chaldee*, the Inspiration of the Sun; *Misbael*, in *Hebrew*, proceeding from God; *Mesbac*, in *Chaldee*, belonging to the Goddess *Sheshach*; *Azariab*, in *Hebrew*, God is my Help; and *Abednego*, in *Chaldee*, the Servant of *Nago*, i. e. the Sun, or the Morning-Star, both Deities among the *Babylonians*, and so called because of their Brightness. *Calmet's* Commentary on *Dan. i. 7*.

† The Prophet *Daniel* makes great Mention of these Sort of People, and ranks them under these four different Kinds. 'The *Chartumim*, the *Asaphim*, the *Masaphim*, and the *Casdim*, Chap. ii. 2. *Chartumim*, according to the *Septuagint*, signifies *Sophists*; but, according to *St Jerom*, *Diviners*, *Fortune-tellers*, *Casters of Nativities*, &c. *Asaphim* has no Derivation from the *Chaldee* Tongue, but no small Resemblance to the *Greek* Word *σοφός*, (whether the *Greeks* took this Word from the *Babylonians*, or the *Babylonians* from them) and therefore the *Septuagint* have render'd it by *Philosophers*. *Masaphim*, is thought by some to be *Necromancers*, such as pretended to raise the Dead to gain Intelligence of Things future; but the *Septuagint* have render'd it by a Word, that denotes such *Enchanters*, as made Use of noxious Herbs, and Drugs, the Blood of Victims, and the Bones of the Dead, for their superstitious Operations. The other Word, *Casdim*, is the same with *Chaldeans*, and here signifies a Sort of *Philosophers* among the *Babylonians*, who dwelt in a separate Part of the City, and were exempt from all publick Offices and Employments. Their Study was natural Philosophy, Astrology, Divination, or the Foretelling of future Events by the Observation of the Stars, the Interpretation of Dreams, the Science of Auguries, the Worship of their Gods, &c. as *Diodorus Siculus*, lib. i. gives us an Account of them. *Calmet's* Dictionary, under the Word *Magicians*.

† *Magick* is properly of three Kinds, *Natural*, *Artificial*, and *Diabolical*. The first of these is no other than *Natural* Philosophy, but highly improv'd and advanc'd; whereby the Person, that is well skilled in the Power and Operation of natural Bodies, is able to produce many wonderful Effects, mistaken by the Illiterate for *diabolical* Performances,



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UNDER this Denomination, and Sentence, were *Daniel*, and his three Friends included; and therefore, understanding the Reason of this sudden Decree, *Daniel* apply'd himself to *Arioch*, Captain of the Guard, desiring a short Respite of its Execution, in which Time he did not in the least doubt but to give the King full Satisfaction, both as to his Dream †, and the Interpretation of it: And so proceeding to his three Friends, he acquainted them with what he had undertaken, and desir'd their joint Prayer to God, that he would be pleas'd to reveal this great and important Secret to him; which accordingly was done that very Night.

THE next Morning, after he had return'd Praise and Thanksgiving to God for this singular Vouchsafement, he repair'd to the Palace, and, being introduc'd by the

Captain of the Guard, was ask'd by the King, if he had found out his Dream? "You saw \*, *says he*, O King, an Image of a vast Dimension †, excellent in Brightness, but terrible in Aspect. The Head of this Image was of fine Gold, the Breast and Arms of Silver, the Belly and Thighs of Brass, the Legs of Iron, and the Feet, partly Iron, and partly Clay. You saw likewise, O King, a Stone cut out of the Mountain, but from whence it came you knew not. This Stone, falling upon the Feet of the Image, brake them into Pieces, and then the rest of the Image moulder'd into Dust, which the Wind dispers'd, so that it was no more to be seen; but the Stone, which, in this Manner destroy'd the Image, increas'd to a great Mountain, and filled the Earth. This, O King, " was

From Jer. xl.  
7. to xlv. all  
Daniel, and  
from Ezra i.  
to v.

formances, but such as lie perfectly within the *Verge* of Nature. *Artificial Magick* is what we call *Legerdemain*, or Slight of Hand (the merry Tricks of Jugglers, as we corrupt the *Joculatores*) far from exceeding the Power of Art, tho' many Times they pass with the Vulgar for *diabolical* likewise. *Diabolical Magick* is that which is done by the Help of the Devil, who having great Skill in natural Causes, may assist those, that are in League and Covenant with him, to do many strange and astonishing Things. It seems however by the Discourse, which pass'd between *Nebuchadnezzar* and his *Magicians*, that they had no Knowledge in the *Sciences* they pretended to; that the King himself look'd upon them as no better than a Pack of Impostors: And that they had no Familiarity with any wicked *Demons*, who might have help'd them out at this dead Lift; otherwise, they would not have told the King, *It is a rare Thing, which the King requireth, and there is none other, that can shew it before the King, except the Gods, whose Dwelling is not with Flesh*, Dan. ii. 11. Vid. *Edwards's Body of Divinity*, Vol. I.

† Some are of Opinion, that *Nebuchadnezzar's* Dream, and the Interpretation thereof, were both revealed to *Daniel*, while he was asleep; but others rather think, that it was in a *Vision*, while he was awake, because the Prayer and Thanksgiving which he made to God, seem to insinuate, that he was awake; tho' we cannot see, why he might not receive the *Revelation* in his Sleep, and return God Thanks for it, as soon as he awoke. *Calmet's Commentary*.

\* *Josephus* introduces *Daniel*, as making this *Preamble* to his Discovery, and Explanation of the King's Dream. "It is not any high Conceit of my own Wisdom, as if I understand more than the *Chaldeans* do, or any design'd Reproach upon them, for not being able to resolve a Question, which I am able to unriddle, that I engage in this Matter; for I am not a Person, that pretends to more Skill and Knowledge, than my Neighbours; but it is purely the Work of God, in Pity to the Miserable, and in Mercy to my Prayers, for the Life and Safety of myself and my Friends, that has now laid open this Dream to me, and explain'd the Meaning of it. Nor have I been so solicitous for the Safety of myself, and my Companions under your Displeasure, as for your own Honour and Glory, lest you should tarnish them, by putting to death (contrary to all Right and Justice) so many worthy Men, merely because they were not able to do a Thing, that is impossible for Flesh and Blood to perform." *Jewish Antiq.* lib. x. c. 11. This is to be observ'd however, that tho' a great Part of the Book of *Daniel* be in *Hebrew*, yet this Speech of his to the King, as well as the Dialogue, which pass'd between the King and the *Magicians*; the King's Decree, wherein he orders the golden Statue to be worshipp'd; and that other, wherein he declares his Dream of the vast large Tree, which *Daniel* expounded; the History of the Feast, which *Belshazzar* made; of his Profanation of the sacred Vessels, and the terrible Vision of the *Hand-Writing*, which he saw upon the Wall; the Beginning of the Reign of *Darius*; the Honours he conferr'd on *Daniel*, and the Vision of the four Beasts, denoting the four Monarchies; that all these, I say, (*viz.* from the 4th Verse of the 1st Chapter, to the Beginning of the 11th Chapter) are wrote in the *Chaldee*, or *Syriack* Language, which, at that Time, were both the same, and both as familiar to our Prophet, as was his Mother Tongue. *Calmet's Commentary* on Dan. ii. 4.

† *Grotius* accurately observes, that the Image appear'd with a glorious Lustre in the Imagination of *Nebuchadnezzar*, whose Mind was wholly taken up with Admiration of worldly Pomp and Splendor; whereas the same Monarchies were represented to *Daniel* under the Shape of fierce and wild Beasts, (Chap. vii.) as being the great Supporters of *Idolatry* and *Tyranny* in the World. *Lowth's Commentary*, on Dan. ii.



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587, &c.

“ was the Dream : And the Interpretation  
“ † of it is this. — You, who are Su-  
“ preme above other Kings, and to whom  
“ the God of Heaven hath given Power,  
“ and Strength, and Glory, are signify'd  
“ by this *Head of Gold*. After you ano-  
“ ther Kingdom shall arise, but as inferior  
“ to your's, as *Silver* is to *Gold* : After  
“ that, there shall arise a third Kingdom,  
“ emblem'd by *Brass*, which shall govern  
“ the Earth ; but the fourth Kingdom  
“ shall be as strong as *Iron*, and vanquish  
“ all the rest. And, whereas the Feet were  
“ partly *Iron*, and partly *Clay*, this King-  
“ dom shall be divided ; Part of it shall be  
“ strong, and Part of it weak, as Clay and  
“ Iron cannot be solidly mix'd together ;  
“ but in the Times of these Empires the  
“ God of Heaven shall set up another

“ Kingdom, (signify'd by the *Stone*) which  
“ shall prevail above all, and itself never be  
“ destroy'd. &c.

From Jer. xl.  
7. to xlv. all  
Daniel, and  
from Ezra i.  
to v.

SURPRIZ'D at this wonderful Disco-  
very, the King fell prostrate before *Daniel*,  
† and was ready to pay him divine Ho-  
nours. He loaded him however with Pre-  
sents, and rich Gifts ; set him at the Head  
of his learned Men ; made him Governor  
over the whole Province of *Babylon* ; and,  
at his Request, put his three Friends into  
Places of the highest Trust under him. But  
all this happen'd (a) before the Siege of  
*Jerusalem*.

NEBUCHADNEZZAR, being now return'd Home, out of the  
Spoils which he had brought from *Syria*  
and *Palestine*, order'd a golden Statue \*  
to be made, thirty Yards in Height, and of  
proportionable

He, and his  
Friends, re-  
fusing to wor-  
ship the Image,  
which the  
King had set  
up, are mira-  
culously res-  
cued from the  
fiery Furnace.

† By these different *Emblems* of Metals and Stone, God intended to signify to *Nebuchadnezzar* the several Empires, that were to be in the World. The *Affyrian* or *Chaldean* is represented by *Gold*, because it was the first, and the most magnificent, if not the most extensive, and, *Nebuchadnezzar* being then upon the Throne, is said to be Head of it. That of *Silver* is the *Persian*, founded by *Cyrus*, upon the Ruins of the *Chaldean*, but inferior to the *Chaldean* in its Duration at least, if not in its Extent. That of *Brass* is the *Grecian*, founded by *Alexander*, upon the Ruins of the *Persian*, and its Character is, that it should bear Rule over all the Earth, Dan. ii. 39. which was verifi'd in its great Founder ; for, upon his Return from *India* to *Babylon*, the Embassadors of almost all the known Parts of the World resorted thither, to pay their Homage and Acknowledgment of his Dominion. That of *Iron* is the *Roman* Empire, which is distinguish'd by its breaking in Pieces, and subduing all Things, Ver. 40. For, whilst it was in its full Strength and Vigour, under its Consuls and first Emperors, it brought under its Dominion all the Kingdoms and States, that were then subsisting in *Europe*, *Africa*, and a great Part of *Asia* ; but, from that Time, it became a Mixture of Iron and Clay. Its Emperors prov'd most of them vicious and corrupt, either by their Tyranny making themselves hateful to their Subjects, or, by their Follies and Vices, contemptible. Lastly, that of the *Stone out of the Mountain* is the fifth Monarchy, or the Kingdom of the *Messias* ; which, against all the Power and Policy of the *Roman* Empire, prevailed, not by an external Force, but by the powerful Preaching of the Gospel, to the Suppression and Defeat of Wickedness and Impiety, Idolatry and Superstition, and it shall stand for ever, and never be destroyed, Dan. ii. 44. which can be said of no other Kingdom, but that of *Jesus Christ*, which for these seventeen hundred Years and upwards, has withstood the Violence of Persecutions, and all other Contrivances form'd against it, and has the sure Promises of its Almighty Founder on its Side, that the Gates of Hell shall not prevail against it, Matt. xvi. 18. Calmet's Commentary.

† *Nebuchadnezzar* seems, in a sudden Transport, to have look'd upon *Daniel*, as having something more than Human in him ; just as the *Barbarians* thought of *St Paul*, Acts xxviii. 6. and therefore it is said, that he fell on his Face and worshipp'd him ; because the doing of Reverence, by Way of Prostration, is not only an Act of Worship paid to God, but frequently given to Kings and great Men in the Old Testament, according to the Custom of Eastern Countries, 2 Sam. ix. 6. and sometimes even to Prophets, on Account of the Sanctity of their Office, 1 Kings xviii. 7. nor was it usually refus'd by them, except such Circumstances were added to it, as made it look like Divine Worship, and then it was always rejected, as in the Case of *St Peter*, Acts x. 26. Lowth's Commentary on Dan. ii. 43.

(a) Viz. in the seventh Year of *Jeboiakim*, according to *Prideaux*.

\* *Grotius* is of Opinion, that the Image, which *Nebuchadnezzar* set up, was the Figure of his Father *Nabopolassar*, whom, by this Means, he intended to disify ; but others think, that it was his own Statue, which he erected, to gain the Adorations of his People in this Form. We cannot however, in what we find *Nebuchadnezzar* saying to *Daniel's* Friends, perceive that he any where upbraids them with Contempt offer'd either to his Person, or his Statue, but only that they would not serve his Gods, nor worship the Image, which he had set up, Dan. iii. 14. and therefore others have imagin'd, that this was neither his own, nor his Father's Statue, but that of *Jupiter*, which was afterwards found in the Temple of *Belus*, when *Xerxes* plunder'd it of its immense Riches, among which were several Images of massy Gold, but one more especially fifty Foot high, which might be the same, that *Nebuchadnezzar* consecrated in the Plains of *Dura*. For, tho' that is said to have been sixty Cubits, i. e. ninety Foot high, yet we may suppose, that it stood upon a Pedestal of fifty Foot high, and so the Image, and the Pedestal together, might make ninety (vid. page 179, in the Notes) otherwise there would be no Proportion between its Height and its Breadth, according to the Description we have of it, in Dan. iii. 1. *Prideaux's* Connection An. 573.



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proportionable Bigness; and having set it up in the Plains of *Dura*, near *Babylon*, he summon'd all his Subjects, of whatever Order and Degree, to be present at the *Dedication* of it, and, the Moment they heard the Musick strike up, (which was to be the Signal) to fall prostrate on their Faces, and adore it, upon Pain of being thrown into a burning † *Furnace*.

AMONG the Captive *Jews*, the three Friends of *Daniel*, *Shadrach*, *Mesbach*, and *Abednego*, were accus'd to the King, as having violated his Command; and, when they were brought before him, persisted in their Refusal to pay Adoration to the Image, with so much Constancy, that the King, being incens'd thereat, order'd those about him to have the *Furnace* made seven times hotter, than it was before; to bind these bold Contemners of his Will, and cast them immediately into it.

THE *Furnace* indeed was so intensely

hot, that the Persons, who were order'd to throw them in, were scorch'd to Death: but they themselves came to no Manner of Harm: For an Angel † from Heaven came, and, suspending the Agency of the Fire, walk'd in the Midst of the *Furnace* with them, blessing † and praising God; so that when the King (who stay'd to see the Execution) perceiv'd it, he started up on a sudden, and, coming nearer to the Mouth of the *Furnace*, called upon them to come forth, which they instantly did, in the Presence of him, and all his Attendants, without \* so much as an Hair of their Heads being sing'd, or the least Smell of Fire about them. Convinc'd by the Greatness of this Miracle, the King himself glorify'd the God of *Israel*; publish'd an Edict in Favour of the *Jewish* Religion; and gave these three glorious Confessors still higher Promotion in the Province of *Babylon*.

NOT long after this, the Judgments, which the Prophet *Jeremiah* (b) had denounc'd

*Nebuchadnezzar conquers Egypt, and destroys the Jews, who had retreated thither.*

† This Kind of Punishment was pretty common in these Parts of the World, so that some will have it, that *Abraham*, before he departed from *Chaldea*, was made to undergo it, but escap'd by a miraculous Preservation; founding their Opinion on *Gen. xi. 31*. Of this *Furnace* in particular it is related, that the King's Servants, having receiv'd the Command to heat it seven Times hotter, ceased not to make the Oven hot with Resin, Pitch, Tow, and small Wood; so that the Flame streamed forth above the *Furnace* forty and nine Cubits; and passed through, and burnt the *Chaldeans*, it found about the *Furnace*. The Song of the three holy Children, Ver. 23, &c.

† *Nebuchadnezzar's* Expression upon this Occasion, is, *Lo! I see four Men walking, loose in the Midst of the Fire, and the Form of the fourth is like the Son of God*, *Dan. iii. 25*. whereupon some have thought, that this Prince, having little or no Knowledge of the true Religion, imagin'd, that he saw some Demi-god, (an *Apollo*, an *Hercules*, a *Mercury* for Instance) the Son of a superior God, walking with the three *Hebrew* Youths in the fiery *Furnace*. The Notion, it must be own'd, agrees very well with the ancient Theology of the *Grecians*, to which that of the *Chaldeans* had no small Resemblance: But, as Angels are sometimes in Scripture called the Sons of God, *Job i. 6*. and *xxxviii. 7*. and most Nations had not only a Belief of their Existence, but high Conceptions likewise of their Power; the King explains himself what he means by the Son of God, when in Joy for their Deliverance, he cries out, *Blessed be the God of Shadrach, Mesbach, and Abednego, who hath sent his Angel, and delivered his Servants, that trusted in him!* *Dan. iii. 28*. For, (as it is in the Song of the three holy Children) The Angel of the Lord came down into the Oven, together with *Azariah*, and his Fellows, and smote the Flame of the Oven, and made the Midst of the *Furnace*, as it had been a moist and refreshing Wind, so that the Fire touch'd them not at all, neither hurt, nor troubled them.

† According to the Vulgar Latin Edition, in the Third Chapter of *Daniel*, between the Twenty third and Twenty fourth Verses, is added the Song of the three Children; but being no where extant, either in the *Hebrew*, or *Chaldee* Language, and never receiv'd in the Canon of Holy-Writ by the *Jewish* Church, or by the ancient *Christians*, our Church has thought proper to place it among the *Apocryphal* Writings, where it stands next to the Book of *Baruch*, tho' the Church of *Rome*, by a Decree of the Council of *Trent*, (Sess. iv.) has not only given it, but the History of *Susanna* likewise, and of *Bel* and the Dragon, (which most of the Antients look'd upon as mere Fables) a Place among the Canonical Scriptures. The Song itself consists of two Parts; a Prayer, and a Thanksgiving. The Prayer is a devout Confession of the Sins of the People, and Acknowledgment of God's Righteousness, in bringing their Captivity, and other Calamities upon them: And the Thanksgiving is a solemn Excitation of all Creatures whatever, but more especially of the three *Hebrew* Children, who were thus saved from the Hand of Death, to bless the Lord, praise him, and exalt him above all for ever.

\* As if the Flame itself (according to the Expression of *Josephus*) had been conscious of the Injustice of their Sentence, and suspended the very Nature of its consuming Quality, in Favour of the Innocent. *Jewish Antiquities*, lib. x. c. 11.

(b) *Jer. xlv. 27, 28*.



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denounc'd against his Countrymen, the *Jews*, when they rejected the Counsel of God, and fled into *Egypt* for Protection, (as they vainly thought) began to operate: For, when *Nebuchadnezzar* understood \*, that the Subjects of *Pharaoh Hophra* had revolted from him, and declar'd *Amasis* (an Officer of his Court) their King, he took the Advantage of the intestine Troubles ensuant thereupon, and having, in a short Time, over-run the Country from *Migdol* to *Syene* †, i. e. from one End of *Egypt* to the other, he plunder'd, and laid it waste; and of the *Jews*, who, after the Murther of *Gedaliah*, had fled thither, some he slew, and others he carry'd away Captive to *Babylon*; so that scarce any escap'd, but such as fled out of *Egypt*, and afterwards settled themselves in their own Land, at the End of the Captivity.

Daniel interprets another Dream of his.

HAVING thus reduc'd the Kingdom of *Egypt*, and constituted *Amasis* his Viceroy, he return'd to *Babylon*, where he had another Dream, which gave him fresh Disquiet. This Dream he very well re-

member'd; and therefore he sent for his own *Magicians* first, in Hopes that they could have interpreted it; but, when he met with no Satisfaction from them, he was forc'd to have Recourse to *Daniel* again; and thus, upon his Entrance, he accosted him.

From Jer. xl. 7. to xlv. all Daniel, and from Ezra i. to v.

" I SAW † a Tree of a prodigious  
" Bigness, which seem'd to reach from  
" Earth to Heaven. It was fair, and  
" full of Fruit; yielded Shelter to the  
" Beasts, and Fowls, and Sustenance to  
" all Flesh. I saw † likewise an Angel  
" coming down from Heaven, who  
" cry'd with a loud Voice, Hew down  
" the Tree, cut off the Branches, shake  
" off the Leaves, scatter the Fruit, and  
" let all Creatures depart from it; but let  
" the *Stump* remain in the Earth, and  
" bind it with a Band of Iron and Brasses,  
" in the tender Grass of the Field, and  
" let it be wet with the Dew of Heaven,  
" and let his Portion be with the  
" Beasts in the Grass of the Earth:  
" Let his Heart be chang'd from that  
" of a Man, and a Beast's Heart be given  
" him

\* The Occasion of this Revolt is, to this Effect, related by *Herodotus*; ——— That *Pharaoh Hophra* (whom he calls *Apries*) having lost a great Army in *Lybia* (and as some imagin'd) on Purpose, that, being rid of them he might, with more Ease and Security, govern the rest, fell under the Resentment of his Subjects to such a Degree, that several of them join'd together in a Body, and revolted from him; that, to appease, and reduce them to their Duty, he sent *Amasis*, one of the Officers of his Court, to them, but, instead of his persuading them, they prevailed with him to be their King; that hereupon *Hophra* sent *Palerbamis*, a Person of the first Rank, to arrest *Amasis*, and bring him with him; but, when he return'd without being able to execute his Commission, he commanded his Ears and his Nose to be immediately cut off, which Indignity to a Man of his Worth and Character so exasperated the rest of his Subjects, that they, almost all, forsook him, so that he was forc'd to hire an Army of *Foreigners*, where-with he attempted to give *Amasis* Battle not far from *Memphis*; but had the Misfortune to be vanquish'd, taken Prisoner, and carry'd to the City *Sais*, where he was strangled in his own Palace. *Herodotus*, lib. i. and *Diodorus Siculus*, lib. i. Part ii.

† This is a City in the Southern Frontiers of *Egypt*, between *Thebes* and the great Cataracts of the *Nile*, of which the Antients speak frequently, as the farthest Part in *Egypt* of any Note towards *Ethiopia*. *Calmet's Dictionary*, under the Word.

† It is very observable, that, in the Writings of the Prophets, Princes are frequently compar'd to Trees, (*Ezek.* xvii. 5, 6. and xxxi. 3. *Jer.* xxii. 15. *Psal.* xxxvi. 35.) and 'tis the Notion of *Grotius*, that a Tree, seen in a Dream, according to the Principles of the *Indians*, *Persians*, and *Egyptians*, denotes some great and excellent Personage; but nothing is more precarious than these Principles, or more uncertain than these Observations, because in the Dreams, which come from God, he may represent an eminent Person under a Thousand different Types, as well as, that of a stately Tree. *Calmet's Commentary on Dan.* iv. 7.

† The Words, in our Translation, are, I saw a *Watcher*, which, as it came down from Heaven, could be no other than an Angel. The *Chaldee* Word is *Nir*, from whence St *Jerom* imagines that the *Pagans* deriv'd their *Iris*, the Messenger of the Gods; and by some Expressions in *Dan.* iv. 17. it looks as if the *Chaldeans* had a Notion, (for the King, we may suppose, speaks according to the common Sentiments of the People) that these *Watchers*, or *Holy Ones* in Heaven, did constitute an Assembly of Judges, or were an Order of blessed Spirits, who took under their Cognizance and Decision the Fate of Men; for, by the Decree of these *Watchers* it was, that the Tree (in the Vision) was order'd to be cut down. *Calmet's Commentary*.



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“ him †, and let *seven Times* pass over  
“ him.”

As soon as *Daniel* heard the Dream, he was so affected with the dreadful Judgments, which it portended to the King, that he stood silent for the Space of an Hour; but being encourag'd by the King to expound the Thing to him, be it what it would, he address'd himself to him in these Words: — “ The Tree, O  
“ King, which thou sawest in thy Dream,  
“ is thyself; for thy Greatness reacheth  
“ unto the Heavens, and thy Dominions  
“ to the End of the Earth: But the An-  
“ gel, which came from Heaven with  
“ Orders to cut down the Tree, denotes  
“ the Decree of the Most High, which  
“ is determin'd against thee, viz. that  
“ thou shalt be driven from Men, and thy  
“ Dwelling shall be with the *Beasts of the*  
“ *Field*; that thou shalt eat Grass with  
“ the Oxen, and be wet with the Dew  
“ of Heaven; that seven Years shall pass  
“ over thee, before thou comest to con-  
“ sider, that *God ruleth over the Kingdoms*  
“ *of Men*; and that, after such a Term,  
“ thou shalt be restor'd to thy King-  
“ dom again, which is the Thing inti-  
“ mated by the *Stump* of the Tree, that  
“ was order'd to be left. And now, that  
“ thou hast heard the Interpretation of  
“ this Dream, permit me, O King, to ad-

“ vise thee to atone for thy Sins by an  
“ holy Life, and by Acts of Mercy to the  
“ Poor, and to recommend thyself to the  
“ Mercy of God, that he may prolong thy  
“ Posterity.” This was the Advice of a  
faithful *Minister*; but *Nebuchadnezzar*, it  
is to be fear'd, had † not the Heart to  
pursue it.

HIS Cessation from War (in which he had been long engag'd) had by this Time given him an Opportunity of finish-  
ing his stately Buildings at *Babylon*; and upon the Survey of these, as well as other Monuments of his Greatness, he became so intoxicated with Pride and Arrogance, that God, in Punishment of his haughty Mind, depriv'd him of his Senses, and, for exalting himself above the State of Men, reduc'd him to the Condition of a Beast.

FOR seven Years he liv'd abroad in the Fields, eating Grass like an Ox, and taking up his Lodging on the Ground in the open Air. But at the Expiration of this Time, when he became sensible of God's superior Power and Dominion, his Senses return'd to him again. His Kingdom was restor'd, and he re-instated in his former Majesty; whereupon he made this solemn and grateful Acknowledgment.  
(c) And now I, *Nebuchadnezzar*, praise, and extol, and honour the King of Hea-  
ven,

From Jer. xl.  
7. to xlv. all  
Daniel, and  
from Ezra i.  
to v.

*Nebuchad-  
nezzar chang-  
ed into a  
Beast, and,  
in Seven  
Years, re-  
stor'd to his  
Reason again.*

† The Ambiguity of this Expression (which the Prophet, in his Exposition of the Dream, still adheres to) has occasion'd a great Variety of Opinions concerning it. Some maintain, that, as the *Persians* distinguish'd their Years into two *Seasons*, Winter and Summer, the seven Years of *Nebuchadnezzar* must be reckon'd in this Manner, which will therefore reduce them to the Space of three Years and an half. *Dorotheus* (in his *Synopsis* of the Lives of the *Prophets* and *Apostles*) tells us, that God did indeed condemn *Nebuchadnezzar* to seven Years Habitation with Brutes, but that, at the Prayers and Intercessions of *Daniel*, the seven Years were reduc'd to seven Months. The Word *Time*, according to others, denotes no more than the Space of a Month; so that the King's Disorder, of course, lasted no longer than seven Months; whereof (according to their Computation) for the first forty Days he continu'd in his *Frenzy*, as a Madman; in the forty Days following, he bewailed his Offences; and, in the last forty Days, he recover'd by Degrees from his Infirmary: But all these are idle Conjectures. A Year was a common Measure of Time among the *Chaldeans*, especially in the Chronicles of their Kings; and therefore, in this Particular, we need no other Interpreter for *Daniel*, than *Daniel* himself, who in sundry Places of this Prophecy, particularly in Chap. xii. 7. has set a *Time*, and *Times*, and the dividing, or half of a *Time*, for the Space of three Years and an half. *Calmet's* Dictionary, under the Word *Nebuchadnezzar*.

† God delay'd the Execution of his Threats against this Prince, and gave him a whole Year's Reprieve, Chap. iv. 20. to see, if he would repent, and turn unto him; but, perceiving that he still persisted in his Crimes, as soon as the Measure of his Iniquity was full, he smote and reduc'd him to the Condition of a Beast. This is *Theodore's* Notion of the Matter; but *St Jerom* rather thinks, that this King, being terrify'd with the Threats, and touch'd with the Exhortations of the Prophet, began to set about his Reformation, and, by Acts of Charity and Mercy, to reconcile himself to God, for which he obtain'd a Delay of his Punishment for a Year's Space; but that, instead of persevering in these good Purposes, he suffer'd himself to fall into Pride, upon the Contemplation of the mighty Works, he had done, and so, by his Vanity, lost what he had gain'd by his Charity. *Donum Misericordiae perdidit malo Superbia.* *Calmet's* Commentary.

(c) Dan. iv. 37.



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Evil-merodach succeeds him, is murdered, and succeeded by Neriglissar, who is conquer'd and slain by the King of the Medes.

ven, all whose Works are Truth, and his Ways Judgment, and those, that walk in Pride, he is able to abase, when he pleases.

UPON the Death of Nebuchadnezzar \*, (for he liv'd not long after his Restoration) his Son Evil-merodach succeeded to the Throne of Babylon, and, to make some Amends for his Father's hard Usage of Jehoiachin, the captive King of Judah, he releas'd him (as we said before) from an Imprisonment, that had lasted near 37 Years, and promoted him to great Honour in his Palace. His Reign however was but short: For his Lusts, and Wickednesses had, in the Space of two Years, made him so intolerable, that even his own Relations conspired against him, and put him to Death; whereupon Neriglissar, his Sister's Husband, (who was at

the Head of the Conspiracy) reign'd in his Stead; and, as Jehoiachin † did not long survive him, *Salathiel*, his Son, succeeded as nominal Prince † of the Jews. Upon his Accession to the Throne, *Neriglissar* made great Preparations for War against the *Medes*, which oblig'd *Cyaxares* their King, to call in the Assistance of his Nephew *Cyrus* † out of *Persia*, who, coming with a Body of thirty Thousand *Persians*, was by his Uncle made General of the *Medes* likewise, and thereupon, with his joint Forces, gave *Neriglissar* Battle, slew him, and put his Army to the Rout.

THE Death of this Prince prov'd a great Loss to the *Babylonians*, especially considering, that his Son *Laborosoarchod*, (who succeeded him) was in every Thing the very Reverse of his Father, a Man given to

From Jer. xl. 7. to xlv. all Daniel, and from Ezra i. to v.

*Laborosoarchod* succeeds him, and being murder'd by his Subjects, is succeeded by *Beltshazzar*.

all

\* This Prince died in the Year of the World 3442, and before Christ 562; after he had reign'd, from the Death of his Father, according to the *Babylonish* Account, three and forty Years. He was certainly one of the greatest Princes, that had appear'd in the *East* for many Ages before him, and, according to *Megasthenes*, (as he is cited by *Josephus*, Antiq. lib. x. c. 11.) both for his Enterprizes, and Performances, far excelled even *Hercules* himself. The same Historian (as he is quoted by *Eusebius*, Præp. lib. ix. c. 41.) informs us, that, a little before his Death, he foretold his Subjects of the Coming of the *Persians*, and their subduing the Kingdom of *Babylon*; but this he might gather from the Prophet *Daniel*, and especially from the Interpretation of his Dreams. *Prideaux's* Connection, Anno 562.

† 'Tis not unlikely, that *Jehoiachin*, being a Favourite, fell with him; for that best agrees with *Jeremiah's* Prophecies concerning him, wherein it is denounc'd, Chap. xxii. 30. that he should not prosper in his Days; which could not be so well verify'd of him, had he died in the full Possession of all that Prosperity, to which *Evil-merodach* had advanc'd him. *Prideaux's* Connection, Anno 559.

† Long after the Loss of all Authority, the *Jews* kept up the Title of a King among them, and had a Person descended of the House of *David*, who, by the Name of the Head of the Captivity, was acknowledg'd and honour'd as a Prince, and, as far as it was consistent with the Government, they liv'd under, was invested with some Sort of Jurisdiction over them. Nay, to this very Day, the same Pageantry is said to be kept up among the *Jews*, and chiefly with this View, that they may be furnish'd from hence with an Answer against the *Christians*, urging the Prophecy of *Jacob* against them, viz. that the Sceptre is departed from *Judah*; for thereupon their usual Reply is, That the Sceptre is still preserv'd among them, in the Head of the Captivity; though some of them have Modesty enough to give up this. *Prideaux's* Connection, Anno 559.

† It is on all Hands agreed, that *Astyages*, King of the *Medes*, had a Son, whom profane History calls *Cyaxares*; and a Daughter, whose Name was *Mandana*, marry'd to *Cambyfes*, a *Persian*, by whom she had *Cyrus*; but whether this *Cambyfes* was King of the Country, or only a private Person, it is not so well agreed. The two chief Historians, who write of this Matter, are *Herodotus* and *Xenophon*; but their Relations in this Regard are different; forasmuch as the latter makes his Father King of *Persia*, the former a meaner Man. The Account of *Herodotus* indeed contains Narratives, that are much more strange and surprising, and consequently, more diverting and acceptable to the Reader; and for this Reason, more have chosen to follow him, than *Xenophon*: But though *Xenophon* (as being a great Commander, as well as a great Politician) had certainly grafted many *Maxims* of War and Policy into his History, yet, where nothing of this appears, he must be allow'd to be an Historian of much more Credit in Matters of Fact, than *Herodotus*. *Herodotus* having travelled through *Egypt*, *Syria*, and several other Countries, in order to the writing of his History, did, (as Travellers us'd to do) put down all Matters upon Trust, and in many, no doubt, was impos'd on: But *Xenophon* was a Man of another Character. He wrote all Things with great Judgment, and due Consideration; and, having liv'd in the Court of *Cyrus the Younger*, a Descendant of the *Cyrus*, whom we now speak of, had Opportunities of being better inform'd of what he wrote concerning this great Prince, than *Herodotus* had; and, confining himself to this Argument only, no doubt he examin'd all Matters relating to it more thoroughly, and gave a more accurate and just Account of them, than could be expected from the other, who wrote of all Things at large, as they came in his Way. *Prideaux's* Connection Ann. 563



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all Manner of Wickedness \*, Cruelty, and Injustice, for which he became so odious to his own Subjects, that they conspir'd against him, and slew him, after he had reign'd only nine Months.

**B E L S H A Z Z A R** † (in all Probability the Grandson of the great *Nebuchadnezzar*) succeeded him; in the first Year of whose Reign, (d) *Daniel* had his Dream of the four Beasts, representing the four Empires of the *Chaldeans*, *Persians*, *Greeks*, (e) and *Romans*; and, in the third, the famous Vision of the Ram and the He-goat, by the latter of which was signify'd *Alexander the Great*, and by the former *Darius Codomannus*, the last of the *Persian* Kings, who were the Successors of *Cyrus*. *Cyrus* indeed, who was to lay the Foundation of the *Persian* Monarchy, had several Conflicts with *Belsazzar's* Armies, but at length, having overthrown him in a pitch'd Battle, he shut him up in the City of *Babylon*, and there besieg'd him.

DURING the Siege, *Belsazzar*, having made a great Feast for all his Courtiers, order'd that the Vessels of Gold and Silver, which his Grandfather *Nebuchadnezzar* had taken out of the Temple of *Jerusalem*, should be brought into the Banqueting-house, that he and his Princes, together with his Wives and Concubines, might drink out of them; which accordingly was done, and (to add to their Profaneness) in the Midst of their Cups, they sang Songs in the Praise of their several Idols. But it was not long before God † put a Damp to the King's Mirth, by causing an Hand to appear upon the Wall, which, in three Words, wrote the Sentence of his Condemnation. The King saw the Hand that wrote; and being exceedingly affrighted and troubled at it, he commanded all his *Wisemen*, *Magicians*, and *Astrologers*, to be immediately called, that they might read the Writing, and explain its Meaning; but when none † of them could do either, notwith-

From Jer. xl. 7. to xlv. all *Daniel*, and from Ezra i, to v.

To him *Daniel* explains the Hand-Writing on the Wall, which portended his Destruction.

\* Two Acts of his tyrannical Violence, towards two of his principal Nobility, *Gobrias*, and *Gadates*, are particularly mention'd by *Xenophon*, viz. That the only Son of the former he slew at an Hunting, to which he had invited him, for no other Reason, but his throwing a Dart with Success at a wild Beast, when he himself had miss'd it: And that the other he caus'd to be castrated, merely because one of his Concubines had commended him for an handsome Man. *Cyropædia*, lib. 5.

† Great is the Difference among Historians, and others, who this *Belsazzar* (who is generally believ'd to be the same, with the *Nebonnedus* in *Berosus*, and the *Labyntus* in *Herodotus*) was. Some will have him to be of the Royal Blood of *Nebuchadnezzar*, and others, no Way related to him. Some maintain, that he was a *Babylonian*, and others affirm, that he was a *Mede*; and of those, who allow him to be of the Royal Family of *Nebuchadnezzar*, some will have it, that he was his Son, and others, that he was his Grandson; and therefore, to clear this Matter, we must observe, 1st, 'That *Belsazzar* (be he who he will) was certainly of the Seed of *Nebuchadnezzar*, because he is expressly called his Son in several Places of the 5th Chapter of *Daniel*, and in 2 *Chron.* xxxvi. 20. it is said, that *Nebuchadnezzar* and his Children, or Offspring, reign'd in *Babylon*, until the Kingdom of *Persia* commenc'd. 2dly, 'That according to the Prophecy of *Jeremiah*, (Chap. xxvii. 7.) the Nations of the East were to serve *Nebuchadnezzar*, and his Son, and his Son's Son, and therefore he must have had a Son, and a Son's Son, Successors to him in the Throne of *Babylon*. 3dly, 'That as *Evil-merodach* was *Nebuchadnezzar's* Son, of all the Kings, that reign'd after him at *Babylon*, none but *Belsazzar* could be his Son's Son: For *Neriglissar* was only his Daughter's Husband, and *Laborsoarchod* was *Neriglissar's* Son; so that neither of them was either Son or Grandson to *Nebuchadnezzar*. 4thly, 'That, according to *Herodotus*, lib. i. the last King of *Babylon* (who without Doubt was *Belsazzar*, because, immediately after his Death, the Kingdom was given to the *Medes* and *Persians*, Dan. v. 28. 30. 31.) was Son to the great Queen *Nitocris*; but now *Nitocris*, to have a Child, that was Grandson to *Nebuchadnezzar*, could be Wife to no other, than *Evil-merodach*; and therefore, putting all this together, it appears, that *Belsazzar*, the last King of *Babylon*, was the Son of *Evil-merodach*, by *Nitocris* his Queen, and consequently, Son's Son to *Nebuchadnezzar*; nor must it seem strange, that we find him, in Dan. v. called *Nebuchadnezzar's* Son, and *Nebuchadnezzar* his Father, because it is the usual Style of Scripture to call any Ancestor upward, Father, and any Descendant downward, Son. *Prideaux's* Connection, Anno 555.

(d) Chap. vii.

(e) Chap. viii.

† Next to Murder, no Sin is so remarkably punish'd in this World, as that of *Sacrilege*. This appears from innumerable Instances taken from all Histories, both sacred and profane. But in the heathen Story, remarkable Examples of this Kind are, the miserable End of the *Phocians*, who robb'd the Temple of *Delfos*, and were the Occasion of that War, which was called from thence the Holy War: The Destruction of the *Gauls* in their Attempt upon the same Temple, and of *Crassus*, who plunder'd the Temple of *Jerusalem*; and that of the Syrian Goddess; as these two last Stories are related by *Prideaux* Part ii. *Lowth's* Commentary on Dan. v. 5.

† The Writing very probably might be in a Character unknown to the *Chaldeans*, as the old Hebrew, *Phœnician*, and



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notwithstanding the great Honours † and Presents which he offer'd them, at the Instances of the || Queen-mother, *Daniel* was sent for.

As soon as he came into the King's Presence, he || receiv'd him very courteously, and made him the same Offer of Honours and Presents, that he had done to his own Magicians, if he would but explain the Writing. *Daniel* modestly refus'd the Offers he made him; but, having undertook to perform what he requir'd of him, he first reprov'd him, with some Freedom, for his Ingratitude to God, who had advanc'd him to the Rank of a *Sovereign*, and for the Profanation of the Vessels, which were consecrated to his Ser-

vice; and then proceeded to the Interpretation of the Words, which were these, *MENE. TEKEL. UPHARSIN.* "*Me-*"  
"*ne*, says he, which signifies *Number*,  
"*intimates*, that the Days, both of your  
"*Life*, and of your Reign, are number'd,  
"*or that you have but a short Time to*  
"*live.* *Tekel*, which signifies *Weight*, in-  
"*timates*, that you have been weigh'd in  
"*the Balance of God's Justice*, and found  
"*too light*; and *Upharsin* †, which sig-  
"*nifies a Fragment*, intimates, that your  
"*Kingdom shall be divided*, and given  
"*to the Medes and Persians*," which ac-  
cordingly came to pass; for, that ve-  
ry Night, in the Midst of their Feasting  
and Revelling, the City \* was taken by  
Surprize,

From Jer. xl.  
7. to xlv. all  
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and Samaritan were; or if they were acquainted with the Character, yet such is the Genius of most of the *Oriental* Languages, where so little Use is made of *Vowels*, and where the Pronunciation, and Sequel of the Discourse generally determine the Signification of the *Letters*, that a Man may be a perfect Master of a Language, and yet not able to read and comprehend a Word, when it stands alone, and without any *Context*, as it is in the Case of *Mene. Tekel. Upharsin*. A Man, for Instance, that understands the *Hebrew* Tongue never so well, were he to meet *abr* standing alone, would have much ado to read them, because, according to the Manner, that we pronounce them, the Letters will admit of many different Significations; and 'tis much the same in the *Chaldee* Language, wherein the Words, we are now speaking of, were wrote. *Calmer's* Commentary on *Dan. v. 7.*

† The Kings Words are these, ———— *Whoever shall read this Writing, and shew me the Interpretation thereof, shall be clothed with Scarlet, and have a Chain of Gold about his Neck, and shall be the third Ruler in the Kingdom.* *Dan. v. 7.* From whence it appears, that the Kings of *Babylon* wore the same Ornaments, and, in rewarding their Favourites, gave the same Marks of Honour, that the Kings of *Persia*, and their Successors did. For Purple, we find, in several *Greek* Authors, was the ordinary Habit of the Kings of *Persia*, and of the Princes of their Court, that were in the highest Posts of Honour. The *Chain*, or Collar of Gold, was one of the greatest Marks of Distinction, that the *Persian* Kings could bestow upon their Subjects; and to be the third Ruler of the Kingdom was the same sublime Office, that *Darius the Mede* put *Daniel* in, *Chap. vi. 1, 2.* when he constituted him one of the Presidents over the hundred and twenty Princes, that he had made Governors over Provinces. *Xenophon's* *Cyropædia*, lib. viii. *Diodorus*, lib. xviii. *Josephus's* *Antiquities*, lib. xi. c. 6. *Briffon*, de Regno *Persar*. lib. i.

|| In the 2d Verse of the vth Chapter of *Daniel*, we read, that the King, his Printes, his Wives, and his Concubines were all at the Feast, which he made for them; and yet, in the 10th Verse, it follows, that the Queen, upon hearing the News of the Hand-Writing, came into the Banquet-House; but then it must be observ'd, that this Queen was not one of his Wives, but *Nitocris*, his Mother, and she seems there to be called the Queen by Way of Eminency, because she had the Regency of the Kingdom under her Son, for which her great Wisdom duly qualify'd her. For this Reason *Herodotus* speaks of her, as if she had been Sovereign of the Kingdom, (in the same Manner, as *Semiramis* is said to have been) and attributes to her all those Works about *Babylon*, which other Authors ascribe to her Son. *Prideaux's* Connection, Anno 547.

¶ And yet it is observable, that, when he came into his Presence, he ask'd him, *Art thou that Daniel?* Which seems to imply, that, tho' he was one of the chief Ministers of State, *Dan. v. 13.* the King did not know him: But this only shews, that *Belshazzar* was a Man, who minded nothing but his Pleasures, and left all Things else to the Management of others; a Conduct too often follow'd by such Princes, as think Kingdoms made for nothing else, but to serve their Pleasures, and gratify their Lusts! *Prideaux's* Connection, Anno 547.

† *Daniel*, in repeating the Words, instead of *Upharsin*, puts in *Peres*; but they both signify the same Thing.

\* *Cyrus* had laid before the Town to little or no Purpose for the Space of two Years, when, understanding that a great annual Feast was approaching, wherein the *Babylonians*, in Honour of their Idol *Sheshbath*, were wont to spend the whole Night in Revelling and Drunkenness, he thought this no improper Time to attempt to surprize them. To this Purpose, having posted one Part of his Men at the Place, where the River ran into the City, and another, where it came out, with Orders to enter, by Way of the Channel, as soon as they found the River fordable: About the Close of the Evening, he fell to Work, broke down the Dams, and turn'd aside the Stream; so that, by the Middle of the Night, the River was so drain'd, that the Parties, according to their Orders, enter'd the Channel, and finding the Gates, leading down to the River, open, by them they ascended into the City, and made directly to the Palace,



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Darius's great  
Esteem for  
Daniel, which  
occasion'd Ill-  
Will, and  
Conspiracies  
against him.

Surprize †, *Belsazzar* slain, and the Kingdom translated to *Cyaxeres*, whom the Scripture calls *Darius the Mede*.

**D A R I U S**, from his very first Accession to the Throne, had a great Esteem for *Daniel*, as knowing him to be a Person of extraordinary Parts and Learning, and long vers'd in Affairs of State; and therefore, having divided the whole *Empire* into an hundred and twenty Provinces, over which he set Governors, and over these three *Presidents*, as the King's chief Ministers, he made *Daniel* the *First* of these; but it happen'd to him, as it usually does to all *Favourites*, to be malign'd, and envy'd by others.

HIS Administration of publick Affairs however was so just, that, in that Capacity, he gave them no Room for any Accusation against him, and therefore they laid their *Plot* another Way. He, they knew, was a strict Observer of the Religion of his Country, and a constant Resorter to God in Prayer; and therefore

they apply'd themselves to *Darius*, in the Name of his whole Council and Officers of State, that he would be pleas'd so far to indulge his People, as to pass a Decree; (only for thirty Days) that, whoever † should ask any Petition either of God or Man, except of the King only, for that Space of Time, should be thrown to the Lions: Which the King, taking it for a great Testimony of their Affection and Loyalty to him, at his first Accession to the Throne, without any Manner of Hesitation, passed into an Act, and issu'd out his Proclamation to that Purpose.

**D A N I E L** was not ignorant that this wicked Contrivance was design'd to ensnare him; but, nevertheless, he continu'd his usual Course of paying his Adorations to God, three Times every Day, and that, not in any *clandestine* Manner, but with his Chamber-Window open towards *Jerusalem* †. His Enemies, who had laid this Snare for him, were not forgetful to watch him diligently; and therefore, having

From Jer. xl.  
7. to xlv. all  
Daniel, and  
from Ezra i.  
to v.

Palace, where they slew the King, and all those that were about him. By this Stratagem, *Cyrus* became Master of *Babylon*, but he took no Care to repair the Breach in the Banks of the River; so that all the Country, on that Side, was overslown, and the Current, which went to *Babylon*, grew afterwards so shallow, as to become unfit for the smallest Navigation. So fully verifi'd were all these Prophecies, concerning *Babylon*. *Behold I will stir up the Medes against her*, Isa. xiii. 17. *I will dry up her Sea, and make her Springs dry*, Jer. li. 36. *Babylon, the Glory of Kingdoms, the Beauty of the Chaldees Excellency, shall be like Sodom and Gomorrah*, Isa. xiii. 19. *for I will make it a Possession for the Bittern, and Pools of Water*, Isa. xiv. 23. *saieth the King, whose Name is the Lord of Hosts*. *Prideaux's Connection*, Anno 547.

† Of the Manner wherein this was done, we find *Xenophon* (*Cyropædia* lib. vii.) thus relating the Story, *viz.* "That two Deserters, *Gadatas*, and *Gobryas*, having assisted some of the *Persian* Army, to kill the Guards, and seize upon the Palace, they enter'd into the Room where the King was, whom they found standing up in a Posture of Defence, but that they soon dispatch'd him, and those that were with him, and thereby fulfilled the Prophecy of "*Jeremiah*," *I will make drunk her Princes, and her wise Men, her Captains and her Rulers, and her mighty Men; and they shall sleep a perpetual Sleep, and not awake*, *saieth the King, whose Name is the Lord of Hosts*. Chap. li. 57. *Lowth's Commentary on Dan. v. 30.*

† For, tho' the whole Power of the Army, and the chief Conduct of other Affairs were in the Hands of *Cyrus*, (and therefore we find him, in *Ptolemy's Canon*, set down, as immediate Successor to *Belsazzar*, who is there called *Nabonadius*) yet, as long as his Uncle liv'd, *Cyrus* allow'd him a joint Title with him in the Empire, and, out of Deference to him, yielded him the first Place of Honour in it; tho', in Reality, he had no more, than the Name and Shadow of Sovereignty, except in *Media*, which was his own proper Dominion before any Conquests were made. *Prideaux's Connection*, Anno 538.

† It may seem a little strange, that *Darius* should so readily accept of an Honour, which was due to God alone: But we see what a Pitch of Vanity and Arrogance these *Eastern* Princes were arriv'd at, when we find *Nebuchadnezzar*, in *Daniel*, asking the three *Hebrew* Youths, *Who is that God, that shall deliver you out of my Hands?* Dan. iii. 15. when we find it said of another of that Name, in the Book of *Judith*, *Who is God, but Nabuchodonosor? He will send his Power, and destroy them from the Face of the Earth*, Chap. vi. 2, 3. and, more especially, when we find the *Persians*, making it a Matter of State-Policy, to have the Persons of their Kings in the same Veneration as they had their Gods. *Quint. Curt. lib. viii.*

† It was a constant Custom among the *Jews*, for those, that were in the Country, or in any distant Land, to turn themselves towards *Jerusalem*; and for those, that were at *Jerusalem*, to turn towards the Temple, when they pray'd: And the probable Reason of this might be, the Words of *Solomon*, in his Prayer to God, at the Consecration of the Temple: *If thy People, when led away captive, pray unto thee toward their Land, which thou gavest unto their Fathers, the City, which thou hast chosen, and the House, which I have built for thy Name; then hear thou their Prayers, and their Supplication, in Heaven, thy Dwelling-Place, and maintain their Cause*, 1 Kings viii. 48, 49.



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having taken him in the Act of Prayer, they immediately went to the King; accus'd *Daniel* of a Contempt of his Decree, and desir'd that the Sentence might instantly be executed upon him.

He is cast into  
the Lions Den;  
is miraculously  
deliver'd from  
thence.

THE King too late perceiv'd, that his easy Compliance with a fallacious Offer had betray'd him into a Mistake, that was likely to prove fatal to his Servant *Daniel*, and therefore he labour'd, what he could, to reverse the Decree; but the *Grandees*, on the other Hand, represented to him, that the Royal Decrees (according to the Law of the *Medes* and *Persians* †) were unalterable, and consequently, the Penalty, which *Daniel* had incurr'd, irreversibile; so that, what through the Importunity of these wicked Men, and a false Notion of Honour in adhering to his Word, the King deliver'd up *Daniel* to their Mercy, but not without some glimmering Hopes, that the God whom he serv'd continually, would, by some Means or other, preserve him.

No sooner was *Daniel* deliver'd into their Hands, but they hurry'd him away to the Lions Den; and, having thrown him in, they not only rolled a large Stone

to the Mouth of it, but had it seal'd likewise † with their own, as well as the King's Signet, that thereby they might prevent all Possibility of his making an Escape. The King, in the mean Time, went pensive home; and, having passed the Night in much Uneasiness and Anxiety of Mind, he rose early next Morning, and repair'd to the Den, where, to his great and surprising Joy, he found *Daniel* alive; and, having caus'd him to be taken out, he order'd, that his Accusers †, their Wives, and their Children, should all be cast into it, where the Lions fell upon them, and instantly destroy'd them: While the King, in grateful Acknowledgment of a wonderful Providence in *Daniel's* Preservation, made publick Proclamation, that, in all the Parts of his Dominions, the God, whom *Daniel* worshipp'd, should be revered.

From Jer. xl.  
7. to xlv. all  
*Daniel*, and  
from Ezra i.  
to v.

THE Term of *seventy Years*, which the Prophet *Jeremiah* † had prefix'd for the Continuance of *Judah's* Captivity, being now drawing toward a Conclusion, *Daniel* (f) thought it his Duty to humble himself before God, and to make his ardent Supplications to him, that he would remember

And makes In-  
tercession with  
God for the  
Restoration of  
the Jews.

† So *Diodorus Siculus* tells us (lib. iv.) of *Darius*, the last King of *Persia*. That he would have pardon'd *Charidemus* after he was condemn'd to Death, but could not reverse the Law that had pass'd against him. What made these Laws thus unalterable, we are at a Loss to know, unless we suppose, that, when they pass'd, either the King confirm'd them by an Oath, and then they became immutable; or, that they were sealed not only by the King, but by all the Princes then in Council, as one would be apt to guess, from *Dan. vi. 8.* and *xii. 9.* *Lowth's* Commentary on *Dan. vi.* and *Patrick's* Commentary on *Esther i.*

† By this it seems, as if the *Persian* Government, at this Time, was a Kind of mix'd Monarchy, consisting of a King and Nobles; forasmuch as we find that the King could do nothing of Importance without his Counsellors, nor had he Power to alter any Thing, that was determin'd in Council. *Calmet's* Commentary.

† The *Lex Talionis* condemn'd all Calumniators to the same Sort of Punishment, which they intended to have brought upon others; and, in this Case, among the *Persians*, it was a frequent Thing to include all the Family in the Penalty inflicted on the Father; but *Abominandæ Leges* (says *Ammianus Marcellinus*) per quas, ob noxam unius, omnis propinquitas perit. *Calmet's* Commentary.

† The particular Prophecies, to which *Daniel* alludes, might probably be these, — Thus saith the Lord of Hosts, because ye have not heard my Words, behold, I will send and take all the Families of the North, and *Nebuchadnezzar*, the King of *Babylon*, my Servant, and will bring them against this Land, and the Inhabitants thereof, — And this whole Land shall be a Desolation, and an Astonishment, and these Nations shall serve the King of *Babylon* seventy Years; and it shall come to pass, when seventy Years are accomplished, I will punish the King of *Babylon*, and that Nation, saith the Lord, for their Iniquity: But I will visit you, and perform my good Word towards you, in causing you to return to this Place. For I know my Thoughts that I think towards you, saith the Lord, Thoughts of Peace, and not of Evil, to give you an expected End, *Jer. xxv. 8,* &c. and *xxix. 10, 11.* But Prophecies, he knew very well, were but conditional, and, for their Accomplishment, dependent in a great Measure upon the Behaviour of those, to whom they were made. One Part of this Prediction he had seen executed, in the Punishment of the King of *Babylon*, and the Translation of his Kingdom to the *Medes* and *Persians*; but Reason good he had to fear, lest the Sins of his Countrymen, the *Jews*, should retard the Completion of the other Part, viz. their Return from Captivity, beyond the Compass of *seventy Years*: And this was both the Cause of his Grief, and the Motive of his Prayer. *Calmet's* Commentary.

(f) Chap. ix.



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remember his People, and grant a Restoration to *Jerusalem*, and make his Face again to shine upon this *holy City*, and his *Sanctuary*, which was desolate: Whereupon he had, in a *Vision*, Assurance given him by the Angel *Gabriel*, not only of the Deliverance of *Judah* from their *temporal* Captivity under the *Babylonians*, but also of a much greater Redemption, which God would give his Church, by delivering them from their *spiritual* Captivity under Sin and Satan, to be accomplish'd at the End of *seventy Weeks*, after the going forth of the Commandment to rebuild *Jerusalem*, i. e. at the Expiration of *four hundred and ninety Years*, as we shall have occasion to explain that *remarkable Passage* (g) hereafter.

Cyrus's Advancement to the Persian Empire, upon the Destruction of the Babylonish.

UPON the Reduction of *Babylon*, (b) which put an End to the *Chaldean* Empire, after it had continu'd, from the Reign of *Nebonassar*, (who founded it) two hundred and nine Years, *Cyrus* went into *Persia*, to make a Visit to his Father

and Mother, who were yet living; and, on his Return through *Medea*, marry'd the Daughter, and only Child of his Uncle *Darius*, and had, in *Dower* with her, the Reversion of the Kingdom of *Medea*, after her Father's Death: So that, in a short Time, he succeeded, not only to the *Babylonish* Empire, but to the two additional Kingdoms of *Persia* and *Medea* likewise, and from hence the whole Extent of his Dominions took the Name of the *Persian* Empire.

From Jer. xl. 7. to xlv. all Daniel, and from Ezra i. to v.

(i) As soon as *Cyrus* was come into the full Possession of the Empire, he publish'd a Decree †, wherein he gave free Liberty to the *Jews* to return into their own Country, and to rebuild the House of the Lord at *Jerusalem*. † Many of the sacred Vessels, (to the Number of 5400 ||) which *Nebuchadnezzar* had taken out of the former House, brought to *Babylon*, and plac'd in the Temple of his God *Bel*, he order'd his Treasurer to restore; and wrote Letters \* recommendatory to the Governors

His Kindness to the Jews, and Decree for their Restoration.

(g) Dan. ix. 24, &c.

(b) Prideaux's Connection, Anno 540.

(i) Ezra i. 1. &c.

† It is a good deal more than probable, that this Decree in Favour of the *Jews*, was, in a great Measure, owing to *Daniel's* good Offices. *Cyrus*, at his first coming to *Babylon*, after he had taken the City, found him there an old Minister of State, fam'd for his great Wisdom over all the *East*, and, in many Things, for a Knowledge superior to the rest of Mankind; and, accordingly, we find, that he not only employ'd him as such, but, upon the settling of the Government of the whole Empire, made him first *Superintendent*, or *Prime Minister of State*, over all the Provinces of it. In this Station of Life, *Daniel* must have been a Person of great Authority at Court, and highly in the Esteem of his Prince, and therefore, as we find him earnest in his Prayer to God for the Restoration of his People, Dan. ix. we cannot but think, that he would be equally warm in his Intercessions for it with the King. To which Purpose, it is not improbable, that he might shew him those Passages in *Isaiab*, which speak of him by Name, (an hundred and fifty Years before he was born) as a great Prince, and Conqueror, the Ruler of many Nations, and the Restorer of his People, by causing his Temple to be built, and the City of *Jerusalem* re-inhabited. For, that *Cyrus* had seen those Prophecies, the Thing is plain, not only from the Testimony of *Josephus*, Antiq. lib. xi. c. 1. but from the Recital, that is made of them in the Decree itself, Ezra i. 2. and, if so, who should be so proper to shew them to him, and to recommend the Accomplishment of them to his Princely Care, as *Daniel*, who had so great Credit with him, and so passionate a Concern for the Restoration of *Sion*? Prideaux's Connection, Anno 538.

† Some are of Opinion, that, among the sacred Things, which *Cyrus* order'd to be restor'd, the *Ark of the Covenant* was one; but it no where appears, that this Ark was carry'd from *Jerusalem* to *Babylon*. They tell us indeed, that, in the *second* Temple, Sacrifices were offer'd, as in the *first*, and all solemn Days observ'd, especially the great Day of Expiation, when the Law ordain'd, that the Blood should be sprinkled before the *Mercy Seat*; and the *Mercy-Seat*, say they, was Part of the Ark: But, besides that the Ark, without the *Shechinah*, or *Divine Glory*, (which was then withdrawn) would have been of no great Significance, the *Jews* universally acknowledg'd that the *Ark* was one of the five Things, that were wanting in the *second* Temple.

|| The Sum total of the Vessels, as they are nam'd in Ezra i. 9, 10. do not amount to half this Number; and therefore some have thought, that there must be a numerical Error, either in one Place, or the other; whilst others suppose, that, as in 2 Chron. xxxvi. 18. *Nebuchadnezzar* is said to have carry'd away all the Vessels, both great and small, in this Detail the larger Vessels only, and such as were of great Value, are mention'd, but that the gross Sum comprehends all, and amounts to the Number specify'd. Patrick's Commentary on Ezra i. 11.

\* *Josephus* has recorded one, which is directed to the Governors of *Syria*, in the following Manner.

“ *Cyrus*, the King, to *Syriana*, and *Sarabasan*, sendeth greeting.

“ Be it known unto you, that I have given Leave to all the *Jews*, that are in my Dominions, to return into their own Country, and there to rebuild their capital City, with the holy Temple at *Jerusalem*, in the same Place, where it stood before. I have likewise sent my Treasurer *Mithridates*, and *Zerubbabel*, the Governor of *Judaea*, to super-

“ intend



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Governors of several Provinces to assist the Jews in their Undertaking.

THE Encouragement, which was given them by Virtue of this Decree, made the Jews soon gather together out of the several Parts of the Kingdom of *Babylon*, to the Number of forty two Thousand three hundred and sixty, which, together with their Servants, (who were seven Thousand three hundred and thirty seven more) amounted in all to 49,697 Persons. For, not only those of *Judah* and *Benjamin*, but several also of the other Tribes, that had been carry'd away by *Tiglath-Pileser*, and *Esharhaddon*, yet still retain'd the true Worship of God in a strange Land, took the Benefit of this Decree to return into their own Country.

Their chief  
Leaders, their  
Return, and  
laying the  
Foundation of  
the new Tem-  
ple.

THE chief Leaders of these returning Captives were *Zerubbabel* and *Joshua*. *Zerubbabel* † (whose *Babylonish* Name was *Sheshbazzar*) was the Son of *Salathiel*, the Son of *Jehoiakim* King of *Judah*, who was kept so long Captive in *Babylon*; and *Joshua* was the Son of *Jozadach*, the Son of *Seraiah*, who was High-Priest, when *Jerusalem* was destroy'd, and put to Death

by *Nebuchadnezzar* at *Riblah* in *Syria*; so that the former of them was descended from the *Regal*, and the latter from the *Pontifical* Family in a direct Line. *Zerubbabel* was made Governor of the Land by a Commission from *Cyrus*; *Joshua* of course succeeded to the chief Priesthood; and with them were joined several others, as *Assistants* for the settling all Affairs both in Church and State.

From Jer. xl.  
7. to xlv. all  
Daniel, and  
from Ezra i.  
to v.

ON the first Month of the *Jewish* sacred Year, (which is called *Nisan*, and answers to Part of *March*, and Part of *April* in our *Calendar*) the People arriv'd in *Judea*; and, having dispers'd themselves, according to their Tribes and Families, in their several Cities, they set about the rebuilding of their Houses, and the Cultivation of their Lands, after they had laid desolate, from the Murther of *Gedaliah*, two and fifty Years. On the seventh Month, (which is called *Tisri*, and answers in Part to our *September* and *October*) all the People, from their several Cities, met together at *Jerusalem*, and, on the first Day of that Month, there celebrated the † *Feast of the Trumpets*. On the tenth was the great Day of *Expiation*

“ intend the Building, and to see it rais'd sixty Cubits upward from the Ground, and as many over; the Walls to  
“ be three Rows of polish'd Stone, and one of the Wood of the Country, together with an Altar for Sacrifices,  
“ and all this to be done at my Charge. ——— It is my further Pleasure, that they receive entire to themselves  
“ all the Profits, and Revenues, that were formerly enjoy'd by their Predecessors, and that they have an Allowance  
“ paid them of 205,500 Drachmas, in Consideration of Beasts for Sacrifices, Wine, and Oil, and 2,500 Measures  
“ of Wheat, in Lieu of fine Flour, and all this to be rais'd upon the Tribute of *Samaria*; that the Priests may offer  
“ up Sacrifices, according to the Laws and Ceremonies of *Moses*, and pray daily for the King, and the Royal Family,  
“ and for the Welfare, and Happiness of the *Persian* Empire; and let no Man presume to do any Thing, con-  
“ trary to the Tenor of this my Royal Will and Proclamation, upon Pain of forfeiting Life and Estate.” *Jewish*  
*Antiq. lib. xi. c. 1.*

† In the Time of the Captivity, it was a common Thing for the great Men of *Judah* to have two Names; one of their own Country, which was *domestick*, and another of the *Chaldeans*, which was us'd at Court. *Zerubbabel* was born in *Babylon*; and his Name, which signifies an *Exile*, or *Stranger in Babylon*, imports the Misery of the People of *Israel* at that Time; but *Sheshbazzar*, which is a Compound of two Words, signifying *fine Linnen* and *Gold*, seems to be a Name of a better Omen, and to denote their future more flourishing Condition. *Patrick's Commentary.*

† The first Day of the Month *Tisri* was the Beginning of the *Jewish* Civil Year, and on it was the *Feast of Trumpets*, so called, because it was proclaim'd by Sound of *Trumpet*; but, upon what Occasion it was at first instituted, the Scripture is silent. *Theodore* (*Quæst. xxxii. in Levit.*) is of Opinion, that it was in Memory of the *Thunder* and *Lightning* upon Mount *Sinai*, when God gave his Law from thence. The ancient *Rabbins* will have it, that it was in Remembrance of the Deliverance of *Isaac*, in whose Stead *Abraham* sacrific'd a *Ram*; but some modern *Jews* maintain, that it was in Memory of the World's Creation, which they accordingly assert was in the Beginning of *Autumn*; and, as they hold it by *Tradition*, that on this Day God particularly judges all the Actions of the foregoing Year, and disposes all the Events of the Year following, for this Reason, they generally apply themselves, for the whole eight Days preceding this Feast, to the Works of *Penance* and *Mortification*. On the Feast itself (which lasts for two Days) all Labour and Business is suspended, and (while Sacrifices were in Use) the *Jews* offer'd, in the Name of the whole Nation, a solemn *Holocaust* of a Calf, two Rams, and seven Lambs, all of the same Year,



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*Expiation* †, when the High-Priest made Atonement for all the People; and on the *fifteenth* began the *Feast of Tabernacles* †, which lasted till the *twenty third*. During all which Solemnities, the People stay'd at *Jerusalem*, and, to promote the Restoration of God's Worship in that Place, the

*Free-Will Offerings*, which they made upon that Occasion, (besides an hundred Vestments for the Priests) amounted to sixty one Thousand *Drams* of Gold, and five Thousand *Manas* of Silver, which, in all, comes to about † seventy five Thousand five hundred Pounds of our Money;

From Jer. xl. 7. to xlv. all Daniel, and from Ezra i. to v.

Year, together with the Flour and Wine, that usually went along with such Sacrifices: But, instead of that, they now go to the Synagogue, where they repeat several Prayers and Benedictions, and, having taken the *Pentateuch* very solemnly out of the Chest, and read to five Persons the Sacrifice, that us'd to be perform'd on that Day, they sound twenty Times upon an Horn, sometimes very low, sometimes very loud; and this, they say, makes them think of the Judgments of God, to intimidate Sinners, and put them upon Repentance. *Calmet's Dictionary*, under the Word *Trumpet*.

† This was one of the principal Solemnities of the *Jews*, and the Ceremonies to be observ'd hereon were such as these. The *High-Priest*, after he had wash'd, not only his Hands and Feet, (as usual in common Sacrifices) but his Body likewise, dress'd himself in a plain *Linnen Garment* like one of the Priests, and had neither his Purple Robe, his Ephod, nor his *Pectoral* on, because he was going to expiate his own, as well as the People's Sins. He first of all offer'd a *Bullock*, and a *Ram* for his own Sins, and those of the other Priests, putting his Hand upon their Heads, and confessing his own Sins, and the Sins of his House; then he receiv'd from the Princes of the People two *Goats*, for a Sin-Offering, and a *Ram* for a Burnt-Offering, to be offer'd in the Name of all the People. By Lots it was determin'd which of the two Goats should be sacrific'd, and which set at Liberty; and therefore, after that he had perfum'd the *Sanctuary* with some burning Incense, he took of the Blood of the Bullock, which he had sacrific'd, and, dipping his Finger in it, sprinkled it seven Times between the Ark and the Veil, which separated between the *Holy of Holies*, and the Body of the Tabernacle, or Temple. After this, he came out again, and, having sacrific'd the *Goat*, upon which the Lot was fallen, he return'd with some of its Blood into the *Sanctuary*, and there sprinkled it, as he had done before: Then, coming out again, he sprinkled both Sides of the Court with the Blood of the Goat, and so proceeding to the Altar of *Burnt-Offerings*, he wet the four Horns of it with the Blood of the Goat and the Bullock, and sprinkled it seven Times with the same. After all these Ceremonies were finish'd, the *Goat*, that was to be set at Liberty, (which was commonly called the *Scape-Goat*) was brought to the High-Priest, who put both his Hands upon its Head, and having confess'd all his own Sins, and the Sins of the People, deliver'd it to Persons appointed to that Office, who carry'd it into the Wilderness, and left it upon the Brink of a Precipice, at twelve Miles Distance from *Jerusalem*. After all which, the High-Priest wash'd himself all over again in the Tabernacle, or Temple, and, putting on his *pontifical* Dress, sacrific'd two Rams for a Burnt-Offering, one for himself, and the other for the People; and so concluded the Day, with reading the Law, and giving the Blessing to the People, who all, upon this Occasion, behav'd with great Devotion, fasted punctually, and return'd Home with a full Persuasion and Assurance, that their Sins were entirely done away, and expiated. The modern *Jews*, who have no Sacrifices, content themselves with reading in *Leviticus* what relates to the solemn Service of this Day, and the Ceremonies concerning the *Scape-Goat*. They, in like Manner, fast very strictly, and pray very devoutly, until the Conclusion of the Day, when, having receiv'd the *Rabbin's* Blessing, they go home, fully satisfy'd that all their Iniquities are pardon'd: For their standing Maxim is, that *Repentance*, though accompanied with a Resolution of living well, does but suspend Sins; whereas the *Feast of Expiation* does absolutely abolish them. The Reader, that is desirous to know more of this, may consult *Basnage's History of the Jews*, and *Calmet's Dictionary*, under the Word *Expiation*.

† This was one of the great Solemnities of the *Jews*, wherein all the Males were oblig'd to present themselves before the Lord. In *Hebrew* it is called *Chag bassuchoth*, the *Feast of Tents*; because it was kept under green Tents, and Arbours, in Memory of their dwelling in Tents in their Passage thro' the Wilderness, and immediately after the *Harvest*, in grateful Acknowledgment to God for the Fruits of the Earth, which they had lately gather'd in. It was observ'd for seven Days; and, of the several Sacrifices, which were appointed for each Day, we have a punctual Account in the Book of *Numbers*, Chap. xxix. 12, &c. The modern *Jews*, not having now an Opportunity of going to the Temple, and performing all the Ceremonies prescrib'd by *Moses*, make (each for himself) in some open Place, a Bower, or Arbour, of the Branches of Trees of such a determinate Height, hung round about, and adorn'd, as much as they can; where they eat and drink, and pass at least as much Time, as they do in their Houses, for all the Days of the *Festival*; but such as are old, or sick, are excus'd, and, when it rains very hard, they are permitted to retire to their Houses. On the first Day of the Feast, they take one Branch of *Palm*, three of *Myrtle*, and one of *Willow*, bound together, which they carry in their Right-Hand, and, having a Branch of *Citron*, with its Fruit, in their Left, they thus make four Turns about the *Reading-desk*, in their Synagogues. On the seventh Day, (which is accounted more holy than the rest) they rise with the Sun, and, going to the Synagogue, sing abundance of Prayers (which they repeat all the Feast) with prodigious Rapidity, as supposing, that, during their Journey, they were oblig'd to make haste even in the Service of God. On the eighth, (for they have added two Days to what *Moses* at first prescrib'd) they get their Friends together, and give them an Entertainment; and on the ninth, which they call the *Joy of the Law*, they compleat the Reading of the *Pentateuch*, according to the Order of its Sections. *Basnage's History of the Jews*, and *Calmet's Dictionary*, under the Word *Tabernacles*.

† For every Dram of Gold is worth Ten Shilling, of our Money, and every Mina of Silver Nine Pounds; for it contain'd



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Money; and with this Fund they began the Work of rebuilding the Temple.

To this Purpose, having employ'd the first Year in preparing Materials and providing Workmen, in the second Month of the second Year, (which answers in Part to our *April* and *May*) they laid the Foundation of it with great Joy and Solemnity; only the old Men, who had seen the Glory of the first Temple, and had no Expectation, that This, which was now a-building by a few poor Exiles, lately return'd from their Captivity, would ever equal That, which had all the Riches of *David* and *Solomon* (two of the wealthiest Princes of the *East*) expended on it, wept at the Remembrance of the *old*, whilst the others rejoic'd at the laying the Foundations of the *new* Temple.

The Samaritans offer their Assistance, but, being refus'd, obstruct the Work.

WHILST the *Jews* were going on with this Work, the *Samaritans*, who were planted in several Cities of *Israel* in the Room of the *Israelites*, whom *Salmanassar*, King of *Assyria*, had long before carry'd away Captive, hearing that they were

about rebuilding their Temple, came to the Governor *Zenubbabel*, and desir'd to join with them in the Work, alledging, that they worshipp'd the same God, that the People of *Judah* did. The Governor however, and the Chiefs of the Families of *Israel* would by no Means allow them to have any Share in the Work, being apprehensive, that they, who were no better than *Idolaters* † notwithstanding they pretended to worship the God of *Israel*, might have some evil Design in the Offer of their Service, and therefore they absolutely refus'd them; which so exasperated the other, that, from that very Moment, they made it their Endeavour, as much as in them lay, to obstruct the Work: And tho' they could not alter the Decree, which *Cyrus* had made in Favour of it; yet, by Bribes, and underhand Dealings with his Ministers, they, in a great Measure, defeated its Effect. So that, for several Years, the Building went but slowly on, and, upon the Death of the Prophet \* *Daniel*, who was a powerful Advocate for his

From Jer. xl. 7. to xlv. all *Daniel*, and from *Ezra* i. to v.

contain'd sixty Shekels, and every Shekel of Silver is worth Three Shillings of our Money. — From whence it appears, that the *Jews* were not made such poor Slaves in *Babylon*, as wrought for their Lords and Masters, but had some of them very considerable Offices at Court, and all Liberty to trade, and get Riches for themselves; and, consequently, that there may not be all the Truth imaginable, in that common Saying among them, *viz.* That *they* were only the Bran, i. e. the Dregs of the People, who return'd to *Jerusalem*, after the End of the Captivity, and that all the fine Flour stay'd behind at *Babylon*. *Prideaux's Connection*, Anno 536.

† For although, from the Time that they had been infested with Lions, in the Days of *Esharaddon*, they had worshipp'd the God of *Israel*, yet it was only in Conjunction with their other Gods, whom they worshipp'd before; and therefore, notwithstanding their Worship of the true God, since they worshipp'd false Gods too at the same Time, they were, in this Respect, *Idolaters*, which was Reason enough for the true Worshipers of God to have no Communion with them. *Prideaux's Connection*, Anno 534.

\* We do not find that *Daniel* took the Advantage of the Edict, which *Cyrus* made in Favour of the *Jews*; and therefore we may suppose, that, as he did not return with them to *Jerusalem*, the King might require his Continuance with him, and *Daniel* might the rather consent to it, as having thereby a better Opportunity to befriend his Countrymen upon any Exigence. To this Purpose, it is highly probable, that he attended the *Persian* Court, which, after the taking, and defacing of *Babylon*, resided in Summer at *Shushan*, or *Susa*, and, in Winter, at *Ecbatana*. In the Palace of *Shushan*, *Daniel* (as himself tells us, Chap. viii. 1, &c.) had several Visions. In this City (as *Josephus* informs us, *Antiq. lib. x. c. 12.* where, instead of *Ecbatana*, St *Jerom* reads *Susa*) he built a famous Edifice, finish'd with such exquisite Art, that it continu'd fresh and beautiful in his Days; and in this City, the common Tradition is, that he died in the third or fourth Year of *Cyrus*, and about the 91st Year of his Age; for even to this Day (as we learn from *Benjamin's Itinerarium*) the Inhabitants of the Place (at present called *Tusler*) shew his Monument. But the most valuable Monument, left behind him, is in his Writings, whereof the *Jewish* Historian gives us this Character: — “ He had this peculiar Blessing attending him, that he liv'd in great Reputation, both with Prince and “ People, and, when he died, left an immortal Memory behind him. His Writings, which are still extant, and in “ common Use, we keep as a sure Pledge, that he had an Intimacy and Conversation with God: — For, “ whereas other Prophets were more employ'd in foreboding Calamities, and ill News, which drew upon them Dis- “ grace from Princes, and Hatred from the People, *Daniel*, on the contrary, foretold nothing, but happy Events, “ and what was agreeable; so that the Nature of his Predictions was such, as gain'd him the Good-Will of all, and “ such the Certainty of them, as gain'd him a ready Credence with all: Which (as the Historian remarks) may serve, “ not only to establish a Veneration for the Memory of a Man, whom God so signally honour'd, but to confound “ likewise the impious Doctrines of the *Epicureans*, which will not allow of any over-ruling Providence interposing in “ the



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his Countrymen at the *Perſian* Court, and the Death of their great Benefactor *Cyrus* \*, which happen'd not long after, it was

quite intermitted, until the ſecond Year of the Reign of *Darius*, the Son of *Hyſtaſpes*, wherein it was re-aſſum'd.

From Jer. xl. 7. to xlv. all Daniel, and from Ezra i. to v.

## The OBJECTION.

**B**UT what Credit ſoever *Daniel* might have with *Cyrus* the *Perſian*, and with the Kings of *Babylon*, his Predeceſſors, as a *State-Miniſter* and Politician, 'tis certain, that he never was look'd upon, even by his own Countrymen, as a *Prophet*; nor was the Book, which goes under his Name, ever receiv'd into their Canon of Holy Writ. The Truth is, the Method of his Education was abhorrent to the Spirit of Propheſy. He was inſtructed in the Learning of the *Chaldeans*, and (k) bred among a Set of *Magicians*, *Sorcerers*, and *Aſtrologers*, whom, in their different Faculties, he is ſaid (l) to have vaſtly ſurpaſs'd; and was therefore (m) made their *Preſident*: But, though with theſe Qualifications, he might have ſet up for a *top Conjuror*, yet who would ever have ſuſpected his taking upon him the Character of a *Prophet*?

(n) THE Law of *Moses* threaten'd with immediate Death, not only the *Profeſſors* of *Magick*, but every one,

who reſorted to them. The People, whom God had expelled from *Canaan*, were *Diviners*, *Soothſayers*, *Observers* of *Times*, and *Interpreters* of *Dreams*, (o) whom he declares to be his Abomination; and therefore we may juſtly wonder, that *Daniel*, who ſeem'd to be ſo ſcrupulous in other Matters, (p) as not to dare to eat of the Meat, which the King had appointed for him and his Companions, for Fear of *Pollution*, ſhould not much more fear to be defiled, by living in Community with ſuch, as taught theſe black *Arts*, and by becoming himſelf one of their *Disciples*; and much more may we wonder, how he comes to deſerve ſo high a Commendation for that very Thing, viz. (q) his *underſtanding Viſions and Dreams*, for which other Pretenders to that Kind of Knowledge were accounted an *Abomination*.

(r) IN all Matters of *Wiſdom* and *Underſtanding*, that the King enquired of them, his Companions, he found them ten Times better, than all his *Magicians*, and

the Government and Preſervation of the *Univerſe*, but will have the whole Courſe of ſublunary Things to be nothing more, than one grand Huddle of Contingencies. For, when I conſider the Propheſies of *Daniel*, (ſays he) I cannot but blame the Ignorance, or Irreverence of thoſe, who make it their Profeſſion to decry Providence, as if God took no Care of us; ſince it is impoſſible to conceive, how there ſhould be ſuch a Correſpondence between the Things foretold at one Time, and fulfilled ſo many Ages after, if, according to their Opinion, every Thing were left to run at Random, and fall out at Hap-hazard." *Jewiſh Antiq.* lib. x. c. 12.

\* It is generally agreed by Hiſtorians, that *Cyrus* was much about ſeventy Years old, when he died, but then they widely differ among themſelves, as to the Manner of his Death. Some ſay, that he was taken in an Engagement, and hang'd; others, that he died of a Wound, which he receiv'd in his Thigh; and others, that he was killed in a Battle with the People of *Samos*. *Herodotus*, *Juſtin*, and *Valerius Maximus* relate, that, in his War againſt the *Scythians*, falling into an Ambuſh, which Queen *Thomyris* had laid for him, he was taken Priſoner, and, with Inſult enough, had his Head cut off by her Order; but *Xenophon's* Account is, — That he died peaceably in his Bed, amidſt his Friends, and in his own Country; as indeed there is little Reaſon to think, either that ſo wiſe a Man, as *Cyrus*, ſhould, in his advanc'd Years, engage in ſo deſperate an Undertaking, as this *Scythian Expedition* is represented on all Hands; or that, had he died in *Scythia*, his mangled Body could have ever been got out of the Hands of theſe *Barbarians* to be bury'd at *Parsargada* in *Perſia*, as moſt Authors agree it was, and where his Monument was to be ſeen, in the Time of *Alexander the Great*. *Calmet's Dictionary*, under the Word *Cyrus*, and *Prideaux's* Conneſſion, Anno 530.

(k) Dan. i. 4.  
xviii. 12.

(l) Ibid. ver. 17.

(p) Dan. i. 8.

(m) Chap. ii. 48.

(q) Ibid. ver. 17.

(n) Levit. xx. 6.

(o) Deut.



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“ and *Astrologers*, and yet *Daniel* is repre-  
“ sented as a *Proficient*, far surpassing the  
“ rest; which perhaps may help to unfold  
“ the *Secret*, why, when the other three  
“ were cast into the *fiery Furnace*, it was  
“ thought proper to exempt him, name-  
“ ly, because the *College of Magicians*  
“ might be loth to lose an *Adept*, so re-  
“ nown'd for his Age, and who was like  
“ to prove so great an Ornament to their  
“ Body.

“ HOWEVER this be, 'tis certain, that  
“ the Author of the Book, which goes  
“ under *Daniel's* Name, was never a *Pro-*  
“ *phet*, but a certain *Historian*, who liv'd  
“ some hundred Years after *Daniel's*  
“ Time; and, relating Events, which, a  
“ long while before, were pass'd and gone,  
“ made use of *Allegories*, and a *symbo-*  
“ *lical* Way of expressing himself, merely  
“ to give his Writings the Air of Prophe-  
“ lies. (s) For, if the ancient *Daniel*,  
“ who was carry'd away in the *Babylonish*  
“ Captivity, was the Author of this Book,  
“ how comes it to pass, that he mistakes  
“ the very Names of the Princes, whose  
“ Courts he liv'd in; and uses so many  
“ Words, derivative from the *Greek*,  
“ which was a Language unknown to  
“ the *Jews*, till a long while after this  
“ Captivity? How comes he not to be  
“ found (as well as other Books of the *Old*  
“ *Testament*) in the Version of the *Seventy*;  
“ not to be nam'd among the Prophets,  
“ recited in *Ecclesiasticus* (t); nor so  
“ much as taken notice of by *Jonathan*,  
“ who is suppos'd to have made, some  
“ Time before our Saviour's Coming, his  
“ *Paraphrases* upon the Books of the Pro-  
“ phets.

“ HAD he been thought of *Canonical*  
“ Authority, it is scarce imaginable, how  
“ he could have been pass'd by in this

“ dishonourable Manner: But the Truth  
“ is, the *Jews*, to do themselves Credit,  
“ were great Composers of Books under  
“ the Names of their Prophets, and par-  
“ ticularly under the Name of *Daniel*.  
“ We have several *spurious* Pieces, such as  
“ the Song of the three Children, the  
“ Stories of *Susanna* and the two Elders,  
“ and of *Bel* and the Dragon extant at  
“ this Day; and, in like Manner, have  
“ Reason to believe, that the Author of  
“ the Book of *Daniel* was a *Counterfeit*,  
“ who liv'd about the Time of *Antio-*  
“ *chus Epiphanes*, and wrote of Things  
“ past, in a *prophetical* Stile; especially  
“ considering, that the Way of repre-  
“ senting large Scenes of Affairs by such  
“ Images and Symbols, as he makes use of,  
“ is intirely unlike the Books of the o-  
“ ther Prophets, but vastly conformable  
“ to the Mode of Writing, which, at that  
“ Time, prevail'd in the Schools of the  
“ *Greeks*.

“ *Æ S O P's* Lion indeed may be a  
“ fit Emblem of a lawless Tyrant; or his  
“ Fox, of a crafty Politician; but where  
“ is the Sense of (u) a Lion with Eagle's  
“ Wings, or a Bear, with three Ribs in  
“ his Mouth; of a Leopard with four  
“ Heads, or another Beast, different to all  
“ these, with Eyes in his Horns? A  
“ Ram with two Horns (tho' the one  
“ may chance to be higher than the other)  
“ is not so incongruous a Matter; but an  
“ He-goat, casting down the Host of Hea-  
“ ven, and trampling upon the very Stars,  
“ is a mad *Hyperbole*, and can have no-  
“ thing resemblant of it in Nature. (x)  
“ The Angel indeed may pretend to un-  
“ fold the Mysteries couch'd under these  
“ dark *Hieroglyphics*, but what he says  
“ upon that Head conveys no more  
“ Knowledge to the Reader, than does  
“ his

From Jer. xl.  
7. to xlv. all  
Daniel, and  
from Ezra i.  
to v.

(s) Collins's Scheme of Literal Prophecy.

(t) Chap. xlix.

(u) Dan. vii. 4.

Humano capiti cervicem Pictor equinam  
Jungere si velit, & varias inducere plumas,  
Undeque collatis membris, ut turpiter atrum  
Definat in piscem, mulier formosa suprenè,  
Spectatum admitti risum teneatis, amici?

HOR. de Art. Poët.

(x) Dan. vii. 17. and viii. 19.



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“ his (y) famous Explication of the *se-*  
“ *venty Weeks*, which has ever since been  
“ a Rack to *Commentators*, and enough to  
“ crack Brains innumerable to comprehend  
“ it.

“ THE Truth is, the very Notion of  
“ a Revelation implies, that all Things in  
“ it should be made plain. An obscure  
“ Discovery of this Kind seems to be a  
“ Contradiction in Terms: And therefore  
“ we can hardly blame those of the *Jew-*  
“ *ish* Sanhedrim, who were for suppressing  
“ the Prophecies of *Ezekiel*, (as well as  
“ his Brother *Daniel's*) (z) because the  
“ Vision of the *mysterious Chariot*, in the  
“ first Chapter, and the Story of *Gog* and  
“ *Magog*, towards the Conclusion of the  
“ Book, they could not but look upon as a  
“ strange *Rhapsody* of unintelligible *Jargon*.

“ BUT it is not a greater Flaw in a  
“ Revelation to be *unintelligible*, than it  
“ is to be *absurd*, and *contradictory*; and  
“ therefore, when, in comparing the gross  
“ Sum and Particulars together of the Peo-  
“ ple, that return'd from the Captivity, we  
“ find the latter fall short to the Number  
“ of above twelve Thousand Persons, we  
“ cannot but think, that some Error has  
“ crept into the Text itself. When we  
“ find (a) fourscore *Israelites* coming with  
“ Offerings and Incense in their Hands,  
“ to bring them to the House of the Lord,  
“ when they could not but know that it  
“ was utterly destroy'd above six Months  
“ before, we cannot but conceive, that  
“ herein must be some small Slip of Me-  
“ mory in the sacred Penman; and, (b)  
“ to introduce the Elders of *Israel*, as di-  
“ sturbing the publick Joy, at the laying  
“ of the Foundation of the Temple, with  
“ their Cries and Tears, when Thankful-  
“ ness (tho' but for small Beginnings)  
“ would have much better becom'd them,  
“ is far from placing these venerable Ru-  
“ lers of the People in any advantageous  
“ Light.”

THAT there was such a Person as *Da-*  
*niel*, of the *Jewish* Captivity in *Babylon*,  
famous for his Discovery of future Events,  
and for his great Piety and Devotion to-  
wards God, can hardly be deny'd; that  
the Discourses and Predictions of a Person,  
so highly in Favour with God, should be  
put in Writing, either by himself, or some  
other, and, when committed to Writing,  
should be carefully preserv'd, is reasonable  
to believe; and that the *Book*, which has  
descended to us, contains the Revela-  
tion, and other Accounts of Things,  
which God was pleas'd to communicate  
to him, will sufficiently appear by the  
Sequel.

THE Character, which the Prophet  
*Ezekiel* gives his Contemporary *Daniel*,  
(c) is, his singular Prevalence with God  
in Prayer; and, whoever looks into the  
Book, that goes under his Name, will  
find its Author verifying (d) this Character,  
and his Success in this Particular exempli-  
fy'd in several Instances. (e) His Delive-  
rance out of the Den of Lions, and that of  
his Companions out of the fiery Furnace,  
(Facts that are recorded in the present  
Book) are expressly mention'd in the Prayer  
of (f) Old *Eleazar* in Egypt, under the  
Rage of *Ptolemy Philopater* against the  
*Jews*, and (g) of *Mattathias* (the Father  
of the *Maccabees*) in *Judea*, under the  
Persecution of *Antiochus Epiphanes*; and  
their Examples (among other Scripture  
Instances) are propos'd, as Motives to  
Confidence in God, and Constancy in  
their Religion: (h) So that the *Jews*, in  
those Times, took this Book to be writ-  
ten by *Daniel* himself, and accordingly  
made use of it. Nay, long before these  
Times, (i) we find *Nehemiah* beginning  
his solemn Prayer to God in *Daniel's* own  
Words, almost with no Variation. O  
Lord, the great and dreadful God, keep-  
ing the Covenant and Mercy to them, that  
love him, and keep his Commandments,  
which

From Jer. xl.  
7. to xlv. all  
Daniel, and  
from Ezra i.  
to v.

Answer'd, by  
showing the  
Genuineness of  
Daniel's Book,  
from ancient  
Testimonies.

(y) Dan. ix. 25.

(z) Ezek. xiv. 14.

(g) 1 Maccab. ii. 60.

*Nehem. i. 5. with Dan. ix. 4.*

(c) Chap. xxxviii. and xxxix.

(d) Dan. ii. 6, 9.

(h) Bishop *Chandler's* Vindication of his Defence of Christianity.

(a) Jer. xli. 5.

(e) Chap. vi. and iii.

(b) Ezra iii. 12.

(f) *Joseph. Jewish Antiq.*

(i) Compare



A. M.  
3417, &c.  
Ant. Christ.  
587, &c.

which is a plain Proof, not only that he look'd upon this Book of *Daniel* as true and authentick, but that he esteem'd his Manner of praying likewise not unworthy his Imitation.

Particularly  
that of Jose-  
phus.

*JOSEPHUS*, we know, was a Priest, well vers'd in the Law, and in the sacred Writings, whose Authority he professes to follow thro' all his *Antiquities*; and yet he seems to prefer *Daniel* above other Writers of that Kind, and to give us a more particular Account of *his*, than of all the other Prophecies of the *Old Testament* put together: For he informs us, (k) "That *Daniel* not only foretold "future Things, (which was common to "him with other Prophets) but that he "set the Time likewise for their coming "to pass; (l) that this Book therefore "was held among the *sacred Writings*, "and (m) read in *publick Assemblies* " (which is the peculiar Privilege of "Canonical Books) in his Days, because "the Completion of the Events he fore- "told gain'd him Belief with all Man- "kind." Nay, if we will give Credit to this same *Josephus*, this Book of *Daniel's* was look'd upon as *genuine*, and of divine Authority, even in the Days of *Alexander the Great*; otherwise, the *High-Priest* had put a Banter upon him, when, (n) at his coming to *Jerusalem*, and going into the Temple, he shew'd him a Passage in it, wherein it was foretold, under the Emblem of an *He-goat with one Horn*, overcoming a *Ram with two*, that a certain King of *Greece*, would conquer the *Persians*; which *Alexander* took to himself, and perhaps, upon that very Account, might treat the *Jewish Nation* with more Clemency, than he did their Neighbours.

And the Peo-  
ple, who liv'd  
in our Savi-  
our's Time.

BUT however this be, 'tis certain, that in, and before the Time of our blessed Saviour, the *Jews* receiv'd the Book of *Daniel*, as *authentick Scripture*, without any Suspicion to the contrary. For, whereas the Name of the *Messias*, and

of the *Son of Man*, which they apply'd to the *Deliverer*, whom they expected, the Title of the *Kingdom of God*, and of *Heaven*, us'd for the State of Things under that Deliverer, his coming in the *Clouds of Heaven*, his taking *all Judgment upon himself*, and the *Resurrection of the Dead*, pursuant upon that his Coming, are Expressions manifestly borrow'd from *Daniel*: These Expressions were, at that Time, the current Language of the *Jews*, insomuch, that we find none of them surpris'd, when they heard the *Baptist* telling them, that *the Kingdom of God was at hand*, or our Saviour calling himself so frequently *the Son of Man*, and citing *Daniel* the Prophet by Name; which they certainly would have been, and thereupon rais'd no small Clamour, had they perceiv'd that he was obtruding a *spurious Book* upon them for *canonical*.

UPON the whole therefore we may conclude, that, since there confessedly was such a Person as *Daniel*, whose Character in the Prophet *Ezekiel* agrees with what we find in our present *Daniel*; since this Book of his has the Testimony of *Josephus*, (no incompetent Judge in a Matter of this Nature) was commonly cited in the Times of our Saviour, was referr'd to before the Times of the *Maccabees*; nay, was thought *genuine* in the Times of *Alexander*, and has receiv'd no small Confirmation from the Use and Application, which *Nebe-miah* makes of it; either we must suppose, that all those Persons, in their different Generations, were mistaken, or else we must allow, that our present Book of *Daniel* is no *fictitious Piece* of later Date, but the Work of the Prophet, whose Name it bears, and who liv'd in the Age, which the sacred Records have assign'd him.

IT is no valid Objection, either against his *personal* or *prophetic* Character, that he was educated in the Learning of the *Chaldeans*, and became a remarkable Pro-  
ficient

From Jer. xl.  
7. to xlv. all  
Daniel, and  
from Ezra i.  
to v.

To which, his  
Education in  
the Chaldean  
Learning,

(k) *Antiq. lib. xii. c. 11.*  
ix. c. 8.

(l) *Ibid. lib. x. c. 11.*

(m) *Ibid. c. 12.*

(n) *Ibid. lib.*



A. M.  
3417, &c.  
Ant. Christ.  
587, &c.

ficient therein. The Learning of the *Chaldeans* consisted chiefly in what they call *Astrology*, or the Knowledge of the celestial Motions, the Art of Building, and the Art of War. Some curious and superstitious Arts, that were abhorrent to the Law of *Moses*, they were famous for practising; but there is no Necessity for us to infer from thence, that *Daniel*, and his Friends were ever initiated in these; on the contrary, we may be allow'd to argue thus;—That, had there been any Thing criminal in the Method of their Education, they, who refus'd to *defile themselves with the King's Meat*, would never have comply'd with it. They refus'd the King's Provisions, not only because he might probably have such Things serv'd up at his Table, as were prohibited by their Law, but because it was customary likewise in most Nations, before their Meals, to make an *Oblation* of some Part of what they eat or drank, to their Gods, as a thankful Acknowledgment, that whatever they enjoy'd proceeded from their *Bounty*: So that every Entertainment had in it the Nature of a *Sacrifice*; and therefore *Daniel* and his Friends look'd upon the Provisions, which came from the King's Table, as *Meats offered to Idols*, and upon that Account esteem'd them *unclean*. But the same Principle, that mov'd them to this, would have restrain'd them from the Study of the *Chaldean* Learning, had any of their impious or unwarrantable Sciences been impos'd upon them.

THE King indeed is said (o) to have found them ten Times better, than all the Magicians, and Astrologers, that were in his Realm: But these Words in antient Times were not appropriated to the evil Sense, which they now bear, but signify'd, in the general, Men of Wisdom and Learning, skilled in the Knowledge of Things natural and divine. (p) Those, who in *St Matthew* are called *μαθηται*, our Translation has render'd *wise Men*, because the *Evangelist* seems to have given them that Name, not as a Note of Infamy, but as

an honourable Title. And, in like Manner, why may not the Words be here understood of such Persons, as employ'd themselves in the lawful Search of natural Causes and Effects, of the curious Products of the Earth, and the regular Motions of heavenly Bodies? For, when *Daniel* made Intercession to the Captain of the Guard, that (q) the *wise Men of Babylon might not be slain*, we can hardly suppose, that all of these were such, as study'd unlawful Arts and Sciences, since he himself was afterwards made Master and *President* over them.

NAY, even supposing, that these *wise Men of Babylon* made Profession of some Sciences, whose only Foundation was Superstition and Deceit, yet, why must their *Hebrew* Disciples be oblig'd to pursue the same? Might they not follow such Studies, as best suited their *Genius*, and the Principles of their Religion? The same Indulgence, which they obtain'd from the *Master of the Eunuchs*, with Regard to their *Provisions*, may well be suppos'd to have been granted them in Relation to their Studies, in Case any Difficulty of this Kind had been impos'd upon them. But there is no Occasion for our imagining this. The Masters of these *occult Sciences* (as they call them) had many good Reasons for not obtruding them upon their Disciples; and *Daniel*, and his Companions, who were design'd to attend in the King's Presence, were more properly to be educated in another Way, *viz.* in the Knowledge of the Purity of the *Chaldee* Tongue, of the Arts of *War* and *Policy*, of the State and Revenues of the Kingdom, and such other lighter and more polite Accomplishments, as would make their Persons, and Services more acceptable at Court, than any Proficiency in these abstruse Matters could do. But, put the Case, that they were at any Time called to Lectures in any of the Sciences, that were not so strictly warrantable, we cannot see why they might not be permitted to attend to them with the same Spirit, that (r) *Moses*

From Jer. xl.  
7. to xlv. all  
Daniel, and  
from Ezra i.  
to v.

4.

(o) Dan. i. 20.

(p) *Whitby's Paraphrase on Matth. ii. 1.*

(q) Dan. ii. 24.

(r) Acts vii. 22.



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347, &c.  
Ant. Christ.  
587, &c.

was learned in all the Wisdom of the Egyptians, viz. (s) not with a Purpose to follow them, or to square their Lives or Sentiments according to them, but purely to put themselves into a Capacity, upon a proper Occasion, to confute them, and with more Advantage to expose their Falseness and Absurdity.

Exemption  
from the fiery  
Furnace.

IT was not for any more excellent Proficiency therefore in those *black Arts*, which were prohibited by the Law of God, that *Daniel* obtain'd an Exemption from the Punishment of the fiery Furnace, but either because he was absent upon some Pretence or other, (as most of the *Jews* might chuse to be absent upon this Occasion) or because he was not accus'd to the King, at this Time, for refusing to worship the Idol which he had set up, tho' he might be present at the *Dedication*.

*NEBUCHADNEZZAR*, (t) we read, had summon'd all his Princes, Counsellors, Governors, Captains, and all other his Officers and Ministers, to be present, and assisting at the Solemnity of this *Dedication*; and therefore 'tis not likely, that *Daniel*, who was one of the chief of them, should be allow'd to be absent; but his Enemies thought it more advisable, not to begin with him, because of the great Authority he had with the King, but rather to fall first upon his three Friends, (whose Promotion in the Province of *Babylon* rais'd their Envy) that thereby they might more successfully pave the Way to his Ruin: But the miraculous Interposition of Providence, in Behalf of his Friends, quash'd all farther Accusations against him; and for this Reason it is, that no Mention is made of him in this whole Transaction.

His Knowledge in  
Dreams.

IT is said indeed of him, (u) that he had Understanding in all Visions and Dreams, and Dreams, we know, among the *Eastern* People, were held in great Regard. They observ'd them much, and apply'd to such Persons, as pretended to explain them, for their Interpretation: Nor can it be deny'd,

that, in the earliest Ages of the World, it was the receiv'd Opinion, that such Dreams, as were attended with unusual Circumstances, did portend, and signify some future Event; that they were frequently sent from God; (x) who in a Dream, in a Vision of the Night, speaks once, yea twice, to Men, as *Elisba* affirms in *Job*. Now, if Dreams be *significative*, and often sent from God, it can hardly be thought; that, in all Cases, the Interpretation of them should be unlawful; and therefore we may observe, that, in that very Place, where *Moses* forbids the *Hebrews* to consult Magicians and Interpreters of Dreams, he nevertheless tells them, (y) that the Lord their God would raise up to them, from among their Brethren, a Prophet like unto him, whom they should consult, and hearken to. So that, tho' the *Israelites* were forbidden to make use of *Soothsayers*, or *Diviners*, as the Custom of the Nations was, to whose Possessions they succeeded; yet they were permitted to address themselves to God, and his Prophets, in order to learn the Explanation of their Dreams, and the Prediction of future Events; consequently, there could be no Crime in *Daniel's* applying himself to this Kind of Knowledge, since, whatever Excellency he had this Way, the Scripture takes care to ascribe it to the peculiar Gift of God.

*DANIEL* indeed liv'd in great Prosperity, and in the Capacity of a Prime Minister, under some of the *Babylonian* and *Persian* Monarchs; and therefore, if, through Ignorance, he has mistaken their Names, or recorded any Thing of them, that is not true, this we allow will have a suspicious Aspect upon the Authority of his Writings: But, when it is consider'd, how common a Thing it was for the Princes of the *East*, upon one Occasion or other, to multiply their Names, and, not only by *Foreigners*, but even by their own People, to be called sometimes by one Name, and sometimes by another; how usual

From Jer. xl.  
7. to xlv. all  
Daniel, and  
from Ezra i.  
to v.

His using  
Names different  
from the  
Greek Historians.

(t) Calmer's Commentary on Dan. i. 17.  
xxxiii. 14, 15.

(y) Deut. xviii. 15.

(e) Dan. iii. 2.

(u) Ibid. i. 17.

(x) Job



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3417, &c.  
Ant. Christ.  
587, &c.

usual it was for them to continue the *Titles of Honour*, which were conferr'd in Consideration of those great Exploits, whereby the Dignity of their Family was originally rais'd, and to adopt them into the Number of their own; how customary it was, upon their Accession to the Kingdom, for them to change their Names, and yet the first and *private* Name be still retain'd by most other People, while the *Imperial* Name appear'd in publick Acts, and was us'd at home only: Whoever considers this, I say, will cease his Wonder, when, amidst such a Variety of *Appellations* for one and the same Person, he finds *this* Historian making use of one, and *that* of another, according as his Fancy, his Pronunciation, or the Custom of the Country, where he liv'd, led him. *Daniel*, in all Probability, calls the same Person *Darius Medus*, whom the *Greek* Historians call *Cyaxares the Second*: But, when it is observ'd, that these Historians agree with *Daniel*, as to the main Points of his Narration, *viz.* (x) that *Babylon* was taken by an Army of *Medes* and *Persians*, whereof the *Medes*, being the superior, were, at that Time, nam'd first; that *Cyaxares*, King of *Medea*, assisted at the Siege, and was treated by *Cyrus* as his *Chief*; that, after a Day of Riot and Revelling, the City was taken in the Night-time, by diverting the Course of the River *Euphrates*, and the King of *Babylon* slain in his Palace; that *Cyaxares*, being old, and naturally unactive, chose rather to live at *Ecbatana*, the Capital of *Medea*, while *Cyrus* attended the Affairs of the Government of *Babylon*; and that *Cyrus*, upon his Death, succeeded to the whole

Empire: If we observe, I say, the exact Agreement between these Historians, as to the chief Matters of Fact, we may easily dispense with some small Difference in Point of *Names*; especially considering, that the Authors liv'd at no less a Distance than *Babylon* is from *Greece*, and that the *Greeks* consequently might make use of the Name, which he went by in *Medea*, as best known to them, which the *Babylonians*, after he had taken their City, chang'd into *Darius Medus*, or the *Victorious Mede*, and which *Daniel*, being a Captive in the Place, might, in Conformity, call him.

It (a) may happen indeed, that there is now and then a Word or two, in the Book of *Daniel*, which may seem to have some Analogy to the *Greek* Tongue, and, with some little Variation, may be deriv'd from it; but then it is to be observ'd, that the Words of this Kind are, for the most Part, *technical* Terms, such as might slip into any Language, without being perceiv'd, and such as a Writer might properly enough use, without understanding any more of the Tongue, from whence they are borrow'd. *Architeſts* and *Mechanicks*, we know, use to this Day several *Greek* and *Arabick* Terms of Art in their respective Professions; and yet they do not pretend to understand the Language from whence they came: And why might not *Daniel*, speaking in Terms of Art, (as he certainly does, when he names the *musical* Instruments (very probably of the *Grecian* Make) which were us'd at the Consecration of *Nebuchadnezzar's* golden Image; why might not he, I say, make use of Words of a *foreign*

From Jer. xl. 7. to xlv. all *Daniel*, and from Ezra i. to v.

And technical Terms.

(x) *Xenophon*, lib. v. and viii. and *Herodotus*, lib. i.

(a) *Bishop Chandler's* Vindication of the Defence of

† Our learned *Bishop Chandler* is fully of Opinion, that the Names of the Instruments, mention'd in *Dan.* iii. 5. are not *Greek*, but *Eastern* Derivations, and that from thence they did pass to the *Greeks*, who, with a little Alteration, adapted them to their Pronunciation, or Termination of Words. For, (as he argues) "That their Names were at first given them in the Country, where the Instruments themselves were invented, can hardly be doubted: "If therefore such Instruments, as are here specify'd, were us'd in the *East*; if their Names be prov'd to be barbarous; and if an *Eastern* Root can be assign'd for their Derivation, which no *Greek* Theme will suit so well," (all which he endeavours to prove in several Instances) then may we be allow'd to infer, that the Names of these Instruments (whatever Affinity they may seem to have to the *Greek* Language) were originally *Oriental*; which Opinion is confirm'd by the Testimony of *Strabo*, lib. x. who assures us, that the Names of *musical* Instruments, such as *Nabla*, *Sambuca*, and *Barbiton*, were deriv'd from *barbarous* Languages, by which the *Greeks* denote the *Eastern* Tongues. Vid. *Vindication of the Defence of Christianity*, and *Lowth's* Commentary on *Dan.* iii.



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3417, &c.  
Ant. Christ.  
587, &c.

foreign Extract, and, at the same Time, be suppos'd a Stranger to the other Parts of the Language? This I think is the common Privilege of most Writers: Nor is the Mixture of some Greek Terms in the Chaldee Language so difficult a Matter to account for, if we will but allow, what Grotius, upon the Place, observes, viz. "That, before Daniel's Age, many Colonies both of the Ionians, and Æolians, having settled themselves in Asia Minor, (which lies contiguous to some Provinces of the Eastern Kingdoms) might, that Way, communicate the Names of what they invented, or improv'd, even as far as Babylon itself."

His being  
omitted in the  
Version of the  
Septuagint.

THE Translation of the Septuagint has been held in such Esteem, that, to have any Part of Scripture omitted in it, would give a just Suspicion, as if it had not been extant, or not known at the Time, when those learned Men undertook the Work: But this is so far from being true in the Case of Daniel, that we find the Septuagint Version of him read publicly in our Saviour's Time; that we find Justin Martyr (b), and Clemens Romanus (c) (who both wrote before Theodotian's Version was made) citing Passages out of it; that we find St Jerom (d) giving us several various Readings, different from those in Theodotian, and sometimes from those of Aquila and Symmachus, out of it; and, at the same Time, telling us, why this Translation of Daniel was repudiated, and that of Theodotian substituted in its Room by the Doctors of the Church.

It was Origen indeed, who first brought it into Discredit, by comparing it with that of Theodotian from the Original, in his Hexapla, which shew'd its Imperfections a little too plainly; but then its Degradation proves, that, before this happen'd to it, it was all along us'd in the Christian Church.

THE Omission of Daniel's Name, in

the Enumeration of the Prophets, which we meet with in Ecclesiasticus (e), is of no great Moment, because we find no Mention made of Job, or Ezra, and yet they had both Books, that went under his Name, as well as he. The Truth is, the History of the Book itself may give us some Grounds to think, that Daniel's Character might possibly have been in it at first, tho', upon some Occasion or other, it afterwards came to be dropped. Jesus the Grandfather (as we read in the Prologue) wrote it in several Volumes, and left it behind him unfinished: The Original fell into such Hands, as carry'd it into Egypt, where Jesus the Grandson met with it, and having compil'd it all orderly into one Volume, upon Account of the Pains which he had taken with it, he join'd his own Name with that of his Grandfather, in the Title-page: (f) But it far'd with this, as it does with other Books, to lose in the Translation, and to suffer by Copyists; insomuch, that whoever will be at the Trouble to compare the Greek Editions with one another, and with the various Translations, will discover Words, Parts of Sentences, and whole Periods to be so frequently omitted, alter'd, contracted, explain'd, or enlarg'd, as to abate his Wonder, that the Mention of any Person (tho' never so considerable) should be omitted in a Book, that is deliver'd to us so variously, and imperfectly. But there may be another Reason assign'd for this Omission: Most Part of the Old Testament was written in Hebrew, which was the common Language of Judea, and in it did Jesus the Son of Sirach write this Book of Ecclesiasticus. Now, as a great Part of the Books of Ezra and Daniel was written in Chaldee, which was a Tongue not so well known in Judea, it may reasonably be suppos'd, that the Author's Ignorance of that Tongue might be the true Occasion, why he omitted these two great Men, and all Account of their Writings, in his Catalogue of the Prophets.

From Jer. xl.  
7. to xlv. all  
Daniel, and  
from Ezra i.  
to v.

T H E R E

(b) Dial. cum Tryph. pag. 87.

(c) Ad Corinth. Ep. i.

(d) In Dan. iv. 8.

(e) Chap. xlix.

(f) Bishop Chandler's Vindication, &c.

In the Cata-  
logue of Pro-  
phets in Eccle-  
siasticus.



A. M.  
3417, &c.  
Ant. Christ.  
587, &c.  
In the Chal-  
dee Para-  
phrase.

THERE are fundry Reasons likewise to be given, why we have no *Chaldee* Paraphrase upon *Daniel*, as well as the rest of the Prophets: For, besides that a good Part of *Daniel* is in the *Chaldee* Tongue, and, upon that Account, might less need one; it is a general Complaint among the *Jews* themselves, that a great many of their antient *Targums* have been lost, and an acknowledg'd Case, that some of their sacred Writers (such as *Ezra* and *Nebe-miah* for Instance, Men famous in the *Jewish* Story, and the latter of them highly celebrated by the Son of *Sirach*) never had any. The Truth is, the frequent Calamities, which befel the *Jewish* Nation, and dispers'd them into other Countries, made them negligent of their Books; left them no Leisure to transcribe long *Paraphrases*; and when, by mixing among other People, they had lost the Knowledge of the Language, left them no Ability to do it: So that, amidst this Ignorance and Confusion, it is no Wonder, if many valuable Copies were lost, some of which † have since come to Light; but there is Reason to apprehend, that the *Targum* upon *Daniel* never will. For so much does this Prophet speak of the *Messiah*, describe the *Signs*, and define the *Time* of his Coming so precisely, that the *Jews*, perceiving the Advantage, which their Adversaries the *Christians* might make of it, were under strong Temptations, either to omit, or suppress the Paraphrase of a *Prophet*, so diametrically opposite to them. And, accordingly, we have a Story from (g) one of their *Rabbins*, that favours not a little of some such Practice, viz. “That  
“ when *Jonathan* had finish'd his *Tar-*  
“ *gum* on *Job*, *Proverbs*, and the *Psalms*,  
“ and was going on to *Daniel*, he was  
“ restrain'd by a Voice, which bad him  
“ give over *there*, lest the Sons of Men  
“ should learn from *Daniel* the *Time* of  
“ the *Messias*.”

HOWEVER this be, (b) since *Daniel* is

so far from being pass'd by in any *disho-nourable Manner*, that even *Jonathan* himself, in his *Targum* on the other Prophets, expresses a great Regard to him, by applying Predictions, found only in his Book, to Texts in other Prophets, that he was then interpreting; since, in doing of this, he follows *Daniel* in his Ideas, Phrases, and Words, and explains Passages in other Prophets by such, as were plainer and fuller, in his Opinion, in him; it certainly follows, that (however his Paraphrase be lost) *Daniel* was in his Esteem a Prophet of equal, if not superior Credit to the Prophets, he was then commenting upon.

WHETHER the *Jews* were, more than other Nations, addicted to the publishing of *spurious* Tracts, under the Names of their great Authors, and particularly under *Daniel's* Name, it concerns us not to enquire; since the very Supposition implies thus much, that with the *Jewish* Church, at that Time, the Writings of *Daniel* were held in high Esteem, (for, in such a Case, who would chuse an inglorious Father?) when these base Pieces came out in his Name. The having *Impostures* father'd on him therefore is so far from being any Prejudice to *Daniel's* genuine Writings, that it rather redounds to the Confirmation of their Authority; since what was spurious did no sooner appear in the Light, but it was despis'd, rejected, and condemn'd. The *Prayer of the three Children* was not read in all the Copies of the *Septuagint*; the Story of *Susanna*, in some *Manuscripts*, stood apart from the Book of *Daniel*, in others after it; and as for the Fable of *Bel and the Dragon*, it was not intended by its first Inventor to pass under the Name of *Daniel*, but of one *Habakkuk*, the Son of *Jesús*, of the Tribe of *Levi*, till *Theodotian*, in his *Greek* Edition of the *Bible*, thought proper to change its *Title*.

From Jer. xl.  
7. to xlv. all  
*Daniel*, and  
from *Ezra* i.  
to v.

Books forg'd  
under his  
Name.

THE

† It is but the other Day, that the *Targums* of the two Books of *Chronicles* were discover'd. Bishop *Chandler's* Vindication, &c.

(g) R. *Abraham* in *Zaccath's* *Juchasin*, p. 54.

(b) Bishop *Chandler's* Vindication, &c.



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THE Truth is, the *Jewish* Church always look'd upon these Pieces as *spurious*, and therefore allow'd them much the same Place in their Scriptures, that the *Apocryphal* Books have in our *English* Bibles; but the genuine Book of *Daniel* they held always in the greatest Veneration, esteeming the Author of it as one of the chief of their Prophets, until *Maimonides*, a learned *Jew* of the XIIth Century, in order to bar all Proofs, that might be drawn from him in Favour of *Christianity*, thought fit to degrade him from his *prophetick Character*, and place him in the Number of † *Hagiographical* Writers only.

The Clearness  
of his Prophe-  
cies.

HARD is the Fate of a Prophet, when the very *Clearness*, as well as *Obscurity* of his Writings must be imputed as an Objection against his Authority; but certainly we must allow, that it is as easy for an *All-knowing* God to foretel all Circumstances of an Event, or to reveal the whole Series of Events, in their proper Connection and Succession, as to declare one single Occurrence. Such Knowledge, and such Wisdom are *essential* Attributes of God: Nor can there be any Absurdity in his imparting his Knowledge of future Events, with more or less Reserve, to one Man than another; only one would think, that the freer such Communications were, and the more conspicuous the Revelation, the more excellent should the Prophet, whom God pleas'd to honour in this Manner, be accounted. So unreasonable are the Prejudices of those, who make the *Clearness* of Prophecies an Argument against them, and endeavour to exclude *Daniel*, from the Number of Prophets, for a Reason, that best entitled him to that Character!

“BUT what shall we say (i), to his  
“dark and abstruse Way of Writing in  
“other Places; his *figurative* and para-  
“bolical, his *enigmatical* and emblem-  
“tical Stile, his uncouth Images and Sym-  
“bols, entirely unlike the Writings of the  
“other Prophets, but vastly agreeable to  
“that Turn, which the *Jews* took up,  
“when they came to be form'd in the  
“Schools of the *Greeks*?” All the *Greek*  
Authors, that we are acquainted with, are  
Strangers to this Manner of Writing:  
They abound indeed in *Figures*; and *Alle-*  
*gories*; but the *symbolical* and *emblematic*  
*Form* was purely *Oriental*, and what  
other Prophets, as well as *Daniel*, as Oc-  
casion requires, pursue.

From Jer. xl.  
7. to xlv. all  
Daniel, and  
from Ezra i.  
to v.

Their Obscu-  
rity.

FOR doth not *Isaiab* foretel the De-  
struction of the *Egyptians* under the Image  
of God's (k) *striking with a great and*  
*strong Sword the Leviathan, (or Crocodile)*  
*and slaying the great Dragon, that is in*  
*the Sea*? Does not *Jeremiah* (l) speak of  
the *Assyrians* under the Name of a *Dove*,  
because (m) *Semiramis* had made that Bird  
the Symbol of her Nation? Does not *Eze-*  
*kiel* prophesy of *Pharaoh* under the Figure  
of (n) *a great Dragon, that lives in the*  
*Midst of the Rivers*; of the King of *Ba-*  
*bylon*, under the Emblem of a (o) *large*  
*Eagle with great Wings*; and of the *As-*  
*syrian*, under the Similitude of (p) *a tall*  
*Cedar in Lebanon*, exalted above all  
Trees, and reaching the Clouds with its  
Top, &c. the very same Figure (q) where-  
by the Kingdom of *Nebuchadnezzar* was  
represented? It is the Genius of the *East-*  
*ern* People to be delighted with Fiction  
and Imagery, and (as Sir *John Chardin* in  
his Description of *Persepolis* tells us) no-  
thing

† It is much to be question'd, whether such a Distinction, as *Hagiographical* Books, was known in our Saviour's Time. All the Partition, that we read of, is, *the Law, and the Prophets, and the rest of the Books*, [Prolep. to Eccl. xlv.] which in *Luke* (xxiv. 44.) are called the *Psalm*; and according to *Philo* (de Vit. Cont.) are *Hymns, and other Books, conducing to the Promotion of Piety and Knowledge*. This threefold Distribution of the Books of Scripture is taken from the Nature and Subjects of the Books themselves, and not from any suppos'd Degrees of Sacredness between them: And, if the Word *Catbuhim*, or *Hagiographa*, was then, or rather in the next Century, made use of, it was apply'd only as a general Name for the *poetical* and *moral* Books of Scripture, to which Class neither *Daniel*, nor any *Historical* Book was reducible. Bishop *Chandler's* Vindication, &c.

(i) Vid. *Collins's* Scheme of literal Prophecy.

*Sicul.* lib. iii.

(q) *Dan.* iv. 10, &c.

(n) *Ezek.* xxix. 3.

(k) *Isaiab* xxvii. 1.

(o) Chap. xvii. 3, 12.

(l) *Jer.* xlviii. 28.

(m) *Diodor.*

(p) Chap. xxxi. 3, &c.



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thing is more common among their Authors, than to call Countries by the Names of their Emblems, which are, as it were, the *Arms* of that Nation; and, in forming these *Emblems*, to make use, not only of *natural* Animals, but of such as are *chimerical* and *fabulous* likewise, Beasts with Wings, and Birds with four Feet and long Ears.

Their symbolical Turns are not valid Objections.

“(s) AMONG the Figures, upon the Walls and Pillars of an antient Temple, in this \* once famous *Metropolis* of *Persia*, says he, there are some very monstrous for Figure and Size. A wing’d Lion with a Crown on his Head; a wing’d Lion flying on the Back of a Bull; the Body of a Horse with Wings on his Back; and a Man’s Head cover’d with an high Bonnet crown’d, &c. In Images and Hieroglyphicks, continues he, here one may see the Wars of Princes, and Countries, and their Successes, express’d. The Beasts represent the People, or Land in War; their running at each other, their Engagement; and the Crown on the Head of one of them, or his taking the other by the Hair of the Head, and stabbing him, points out his Victory.”

Now, since this Method of describing Things by Images was so customary in the Age, and Place where *Daniel* was

captive, it is reasonable to suppose, that he conform’d himself to it, and that the *fictitious* Animals, which he makes mention of, were no improper Emblems of the several Empires whereof he writes. The Ram for Instance, was the Royal Ensign of the *Persians*, (t) as *Ammianus Marcellinus* observes; their Goat, since their King *Carinus*, was the Arms of *Macedon*, and therefore how aptly does *Daniel* see a Goat with a notable Horn, (for an Horn (u) is always an Emblem of Power and Dominion) to which he gives Wings, because of the *Quickness* of his Success, to (x) run against a Ram with unequal Horns, and cast him to the Ground, when he foretels, what the *Mede* and *Persian* Empire should do, and suffer from the *Macedonian* Greeks? Upon the Breaking of the great Horn, on *Alexander’s* dying in the Height of his Triumphs and Prosperity, how properly do (y) four others come up towards the four Winds of Heaven, to denote the Division † of his Empire among four Kings, whereof *Ptolemy* had *Egypt*, and the adjoining Countries, to the South; *Antigonus* had *Asia*, to the North; *Seleucus* had *Syria*, to the East; and *Antipater*, *Greece* and *Macedonia*, to the West.

From Jer. xl. 7. to xlv. all Daniel, and from Ezra i. to v.

(z) A LITTLE Horn coming out of one of these, and waxing exceeding great towards

(s) Bishop Chandler’s Vindication, &c. page 152.

\* While *Alexander* lay at this Place, he gave himself much to Feasting and Drinking, for Joy of his great Successes. In one of these Feasts, which he made for his chief Commanders, he invited their Mistresses likewise to accompany them; among whom was one *Thais*, a famous *Athenian* Courtesan, who was then Mistress to *Ptolemy*, afterwards King of *Egypt*. This Woman, in the Heat of her Carousals, propos’d to *Alexander* the burning down of the City and Palace of *Persopolis*, in Revenge to the *Persians*; especially for their burning of *Athens* under *Xerxes*; and, as the whole Company was drunk, the Proposal was receiv’d with a general Applause, so that every Man took a Torch, and (with *Alexander* at the Head of them) setting Fire to the City and Palace, in a short Time, burnt them both to the Ground. Thus, at the Motion of a drunken Strumpet, was destroy’d by this drunken King, one of the finest Palaces in the World; for that this at *Persopolis* was such, the Ruins of it sufficiently shew, which are still remaining at a Place near *Sbirat*, nam’d *Chebelminar*, which, in the *Persian* Language, signifies forty Pillars; and is so called, because such a Number of Pillars, as well as other stately Ruins of this Palace, are there still remaining, even to this Day. *Prideaux’s* Connection, Anno 330.

(t) Lib. xix. And Rams Heads with Horns, the one higher, and the other lower, are still to be seen among the Ruins of *Persopolis*, as Sir *John Chardin* takes notice in his Travels.

(u) Deut. xxxiii. 17. Psal. lxxxix. 17.

(x) Dan. viii. 7.

(y) Ibid. ver. 8.

† Dr *Prideaux* is of Opinion, that this Partition of *Alexander’s* Empire, to which the Prophecy has Relation, did not happen, till after the Battle at *Issus*, where *Antigonus* was slain, and whereupon the four surviving Princes divided the Conqueror’s Dominions into four distinct Kingdoms, whereof *Ptolemy* had *Egypt*, *Lybia*, *Arabia*, *Cælo-Syria*, and *Palestine*; *Cassander*, *Macedonia*, and *Greece*; *Lysimachus*, *Thrace*, *Bithynia*, and some other Provinces beyond the *Hellepont* and the *Bosphorus*; and *Seleucus*, all the rest. *Prideaux’s* Connection, Anno 301. But others have made the Division of his Empire ensuant immediately upon his Death. *Calmet’s* Commentary on Dan. vii.

(z) Dan. viii. 9, &c.



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towards the South, and East, and pleasant Land, nay, waxing so great, as to cast down some of the Host of Heaven, and of the Stars to the Ground, and so trample upon them, may seem a wild extravagant Rant; but when it is consider'd, that all this is meant of *Antiochus*, who was afterwards called by his Flatterers, *Epiphanes*, tho' himself a vile Person, and Usurper of the Kingdom; that it is to represent him, as soon as he got Possession of the Syrian Kingdom, taking advantage of the Youth of *Ptolemy Philometor*, and invading Egypt to the South; *Armenia* and *Persia*, to the East; and *Judea*, which is here stiled the pleasant Land, and frequently describ'd as a Land flowing with Milk and Honey, that it is to represent him persecuting the Jewish Church and Nation, here stiled the Host of Heaven; murdering the principal Men of both, here called the Stars; deposing their High-Priest, whose Title is the Prince of the Host; profaning their Temple, polluting their Altar, abolishing their Law, and establishing Idolatry by a solemn Edict, (a) as whoever has read of the mad and impious Actions of *Antiochus* \* must know: When this is consider'd, I say, a

small Allowance for the Oriental Manner of pompous Writing will reduce these Images to a tolerable Size.

THE plain Truth is, Princes and States were, in old Times, painted by their Symbols, which are therefore called their *γνωστικά*, and, in After-Ages, came to be distinguish'd by Writers under the Name of such Symbols; as well as by their proper Appellations: And therefore the Lion with Eagles Wings, signifying the Strength of the Assyrian Empire, and the Celerity of its Conquests; the Beast with three Ribs in his Mouth, intimating the Reduction which Cyrus made of Babylon, Lydia, and Egypt to the Persian Monarchy; the Leopard with four Wings and Heads, denoting Alexander, and his four Successors; and the other Beast with Iron Feet and ten Horns, representing the Roman Empire, and the ten Kingdoms \*, or Principalities, into which it was divided, was a Language as well known to skilful Readers at that Time, as are the Arms, the Colours, and the Field of Escutcheons, in these later Days, to *Heralds*.

\* PORPHYRY, no doubt, was well acquainted with this Hieroglyphick Way

From Jer. xl. 7. to xlv. all Daniel, and from Ezra i. to v.

(a) 2 Maccab. v. 24, &c.

\* Many of the Heathen Writers give us this Account of him, viz. that he would frequently get out of the Palace, and ramble about the Streets of *Antioch*, with two or three Persons only accompanying him; that in his Rambles, he would drink with Strangers, and Foreigners, and even with the meanest and vilest of them; that, when he heard of any young Company met together to make merry, he would intrude himself among them, and revel away the Time with them, in Cups, and Songs, and other Frolics, without any Regard to common Decency, or his own Royal Character; that, in these Frolics, he would often go out in the Streets, and there scatter his Money by Handfuls, for the Rabble to scramble for; that, at other Times, he would go about with a Crown of Roses upon his Head, and, in a Roman Gown, would walk the Streets alone, carrying a Parcel of Stones in his Lap, to throw at those that should follow after; that he was much addicted to Drunkenness, and Lasciviousness; was frequently found in the Company of *Pathics*, and common Prostitutes, on whom he would gratify his Lust publicly, and in the Sight of the People; and that, having for his Catamites two vile Persons, called *Timarchus*, and *Heraclides*, who were Brothers, he made the former of them Governor of *Babylon*, and the other his Treasurer in that Province. The short is, his Freaks, Follies, and Vices were so many, that Men were in a Doubt whether he were a Madman, or a Fool, tho' the former of these was generally thought his truest Character; and therefore instead of *Epiphanes*, the Illustris, they commonly called him *Epimanes*, the Madman. *Prideaux's* Connection, Anno 175.

\* Bishop Lloyd hath given us the following List of the ten Kingdoms which arose out of the Dissolution of the Roman Empire, and the Time of their Rise. 1. *Huns* erected their Kingdom in that Part of *Pannonia*, and *Dacia*, which from them was called *Hungary*, about A. D. 356. 2. *Ostrogoths* settled themselves in the Countries that reach from *Rhetia* to *Mosia*, even as far as *Thrace*, about 377, and afterwards came into Italy under *Alaricus* in 410. 3. *Wifigoths* settled in the South Parts of France, and in *Catalonia*, about 378. 4. *Franks* seiz'd upon Part of Germany, and Gaul, A. D. 420. 5. *Vandals* settled in Spain, and afterwards set up their Kingdom in Africa, A. D. 407. 6. *Swabians*, and *Alans* seiz'd the western Parts of Spain, A. D. 407, and invaded Italy, 457. 7. *Burgundians* came out of Germany into that Part of Gaul, called from them *Burgundy*, 407. 8. *Rugians*, and *Thoringians* settled in Italy under *Doacer*, about 476. 9. *Saxons* made themselves Masters of Great-Britain, about the same Time, 476. And 10. *Longobards* settled first in Germany, A. D. 383, and afterwards succeeded the *Heruli* and *Thuringi* in Hungary. *Longob's* Commentary on Dan. vii. 24.

\* This Porphyry was a learned Heathen, born at Tyre, in the Year of Christ about 230, and there called *Malchus*; but



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Way of Writing, because all the Objection, which he makes to these Prophecies of *Daniel*, concerning the four Empires, is, that they were too plain and perspicuous, and more like *historical Narratives* of Facts already done, than *prophetical Predictions* of Things to come. But, however this Enemy of Christianity might urge the Plainness of the Prophet's Predictions, in order to invalidate the Authority of his Book, it must not be deny'd, but that God, in his great Wisdom, has so order'd the Matter, (for the Exercise of our Faith and Industry) and so fram'd the *prophetick* Stile, that there should be still some Shade, and Remains of Obscurity, abiding upon the Face of almost every Prophecy, even after the Time of its Completion: And therefore, instead of being surpris'd at the great Variety of Computations, which *Chronologers*, and other learned Men have put upon the (b) *seventy Weeks* mention'd in *Daniel*, we may much rather wonder, how, at this Distance of Time, they have been able to come to any tolerable Exactness.

THE Words of the Prophecy are these; — *Seventy Weeks are determined upon thy People, and upon thy holy City, to finish the Transgression, and to make an End of Sins, and to make Reconciliation for Iniquity, and to bring in everlasting Righteousness, and to anoint the Most Holy. Know therefore and understand, that from the going forth of the Commandment to restore, and to build Jerusalem,*

*unto the Messiah the Prince †, shall be seven Weeks, and threescore and two Weeks; and the Street shall be built again, and the Wall, even in troublous Times; and, after threescore and two Weeks, shall Messiah be cut off, but not for himself: And the People of the Prince that shall come, shall destroy the City, and the Sanctuary, and the End thereof shall be with a Flood; and, at the End of the War, Desolations are determined: And he shall confirm the Covenant with many, for a Week; and, in the Midst of the Week, he shall cause the Sacrifice and the Oblation to cease; and, for the Overspreading of Abominations, he shall make it desolate, even until the Consummation, and that determined shall be poured upon the Desolate.*

From Jer. xl. 7. to xlv. all Daniel, and from Ezra i. to v.

Now, to set these Words in a right Light, we must consider, 1st, That the main Design, and Intendment of them is, to foretel the Coming of the *Messiah*, his abolishing the *Jewish*, and setting up a new and more perfect Religion; which is so manifest to every common Reader, that later *Jews* (to avoid the Force of this one Prophecy) have even adventur'd to exclude the whole Book of *Daniel* from the Number of inspir'd Writers, and to pronounce a Curse upon any, that shall pretend to compute the Time of the *Messiah's* Coming. 2dly, It is agreed by most Interpreters, that the *seventy Weeks* here spoken of (according to the *prophetick* Stile) are to be taken for *Weeks of Years*,

but upon his going among the *Greeks*, he chang'd it to *Porphyry*, which is much of the same Signification; for *Malchus* in the *Phœnician* Language (which was then spoken at *Tyre*) signifies a King, as *πορφυρεος*, in the *Greek*, denotes one that wore *Purple*, which none but Kings, and Royal Persons, were then permitted to do. He was a bitter Enemy to the *Christian* Religion; and therefore wrote a large Volume against it, containing *fifteen* Books, whereof the *twelfth* was wholly levelled against the *Prophecies of Daniel*: But, because the Predictions of this Prophet, concerning the several Empires, were acknowledg'd, on all Hands, to have been fulfilled, he did not go about to disprove it; on the contrary, he endeavour'd to maintain, by the Testimony of the best *Greek* Historians then extant, that they were fulfilled so exactly, and so minutely, that it was impossible for them to be the Predictions of the *Daniel*, who belong'd to the *Babylonish* Captivity, and must therefore be the spurious Composition of some later Author. But this Argument *St Jerom*, in his Comment upon *Daniel*, fully turns upon him. It is much to be lamented however, that not only this whole Work of *Porphyry* is lost, but that also the Books of *Eusebius Apollonarius*, and *Methodius*, which were wrote in Answer to this Heathen Adversary, (to the great Damage both of *divine* and *human* Knowledge) have all undergone the same Fate. *Prideaux's* Connection, Anno 164.

(b) Dan. ix. 24.

[ The Colon, which, in our *English* Bibles, is plac'd after *seven Weeks*, in the Middle of this Sentence, should be plac'd after *two Weeks*, at the End of it, which wrong Punctuation may possibly lead some People into an Error in their Computation.



A. M. <sup>3417, &c.</sup>  
Ant. Christ. <sup>587, &c.</sup> Years, every one of which contain'd seven Years, and so the *seventy Weeks* will amount to 490 Years, at the Expiration of which Term, the Matters contain'd in this Prophecy were to have their Accomplishment: But then the Question is, at what Point of Time these *seventy Weeks*, or, what is all one, the 490 Years, either began or expir'd? For, if we can but find out one of these Periods, there will be less Difficulty in stating the other. Now, 3dly, It seems pretty plain, that the several Events, specify'd in the Beginning of this Prophecy, viz. To finish or restrain Transgressions, 2. To make an End of Sin, 3. To make Expiation, or Reconciliation for Iniquity, 4. To bring in everlasting Righteousness, 5. To seal up, or compleat, and fulfil Vision and Prophecy, and 6. To anoint, or consecrate the Most Holy, were all accomplish'd in the great Work of our Salvation, by the Death and Passion, and by the Doctrine and Resurrection of our Saviour Christ. For, being born without original, and having liv'd without actual Sin, he truly was the *most Holy* of all, that ever bore our Nature, and, being thereby fully fitted for this great Work, he was anointed with the Holy Ghost, and with Power, to be our Priest, our Prophet, and our King.

As our Priest, he offer'd himself a Sa-

crifice upon the Cross, and thereby made Atonement for our Sins, which is making an End of them; by taking away their Guilt; and, in so doing, working Reconciliation for us with God. As our Prophet, he gave us his Gospel, a Law of everlasting Righteousness, and the only Revelation we are to expect: And as our King, he sent his Holy Spirit into our Hearts, to guide and influence us according to this Law; whereby he has taken an effectual Method to restrain, and extinguish in us all Manner of Transgression; and, in doing all this, he has sealed up, i. e. fulfilled, and thoroughly finish'd all, that by Visions and Prophecies had been before reveal'd concerning him.

SINCE (c) therefore all these Events were brought to pass, and accomplish'd at the Time of Christ's Death, this must determine us, where to fix the End of the Weeks, wherein these Events were to be accomplish'd: And if the End of these Weeks is to be fix'd at the Death of Christ, then, 4thly, This will determine us, where to place the Beginning of them, viz. 490 Years before, † which is the very Year and Month †, wherein Ezra had his Commission from Artaxerxes Longimanus, King of Persia, for his returning to Jerusalem, and there to restore the Church and State of the Jews.

THE

(c) Priccaux's Connection, Anno 409.

† Most learned Men agree, that the Death of Christ happen'd in the Year of the Julian Period 4746, and in the Jewish Month Nisan; and therefore, if we reckon 490 Years backward, this will lead us to the Month Nisan, and in the Year of the Julian Period 4256; which, according to Ptolemy's Canon, was the seventh Year of Artaxerxes's Reign, in which the Scripture tells us (Ezra vii. 7.) that this Commission was granted. Priccaux's Connection, Anno 578.

† Others are of Opinion, that the Commission here intended was not that which was given to Ezra, but that which Nehemiah had from Artaxerxes, in the twentieth Year of his Reign, at which Period they place the Commencement of these *seventy Weeks*; which being reduc'd to 490 Lunar Years, bring us down to the Time, when our Saviour Christ was put to Death. There are some Variations indeed concerning the Calculation of these Years. Chronologers differ among themselves a little; but the greatest Difference does not exceed nine or ten Years; and yet even this, Petavius, who has treated of the Subject, in his twelfth Book *de Doctrinâ Temporum*, has endeavour'd to accommodate, by shewing, that the Words of the Prophecy of Daniel, concerning the Going forth of the Command to restore and rebuild Jerusalem, ought to be understood of the compleat Execution of that Order, which was perform'd by Nehemiah only; and that the twentieth Year of Artaxerxes, mention'd in Nehemiah i. 1. ought to be explain'd, not of the twentieth Year of Artaxerxes alone, but of the twentieth, from the Time, that his Father made him his Associate in the Throne, which was ten Years before his Death: Which ten Years being deducted from the Number of Years, that elaps'd from the Decree of Artaxerxes in Favour of Nehemiah, to the Death of Jesus Christ, deliver the Chronologers out of all their Perplexities, and dispel all the Difficulties, that the few supernumerary Years occasion'd. Calmet's Dissert. sur les septante Semaines, &c. What the learned Bishop Lloyd's Manner of computing these Weeks

i,



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THE only Objection against this Computation is, — That the Words of the Prophecy seem to denote a *real Building* of the City, since it makes mention of its *Streets and Walls*; whereas that Work was executed upon the Decree by *Cyrus*, several Years before *Ezra* was in Commission. But this Objection will appear of little Force, if once it be consider'd, that *figurative* Expressions are, in a Manner, necessary in Prophecies, and that nothing is more common in Scripture, than by *Jerusalem*, in particular, to mean the whole *Political* and *Ecclesiastical* State of the *Jews*.

THERE is another Difficulty observable in this Prophecy, which deserves our Attention, and that is, the Division of the *seventy Weeks* into three distinct Periods, *i. e.* into seven Weeks, sixty two Weeks, and one Week, to each of which a different Event is assign'd. In the *seven Weeks*, or 49 Years, from the *Going-forth of the Commandment*, the *Streets and Walls* of *Jerusalem*, *i. e.* the Restoration and Establishment of the Church and State of the *Jews*, is to be accomplish'd. In the *sixty two Weeks*, or 434 Years more, the *Messiah* is to come, and make his Appearance in the World; and in *one Week*, or 7 Years after this, he is to *confirm a Covenant with many, and cause the Sacrifice and Oblation to cease*: All which were *literally* fulfilled. For, in the Space of 49 Years, which answers to *seven Weeks*, the Reformation and Establishment of the *Jewish* Church and State was carry'd on, and compleated, first by *Ezra*, in Virtue of a Decree granted in the seventh Year of *Artaxerxes*, and afterwards by *Nehemiah*, in Virtue of another, granted him by the same Prince, in the twentieth Year of his Reign. From that Time, in the Space of 434 Years, which answers to *sixty two Weeks*, our blessed Saviour appear'd in the World as the *Messiah*; and for seven Years after that,

(which answers to the one Week in the Prophecy) first, by his Forerunner *John the Baptist*, for the Space of three Years and an half more, he confirm'd the *Covenant of the Gospel* with as many of the *Jews*, as were converted; and embrac'd these Laws of *everlasting Righteousness*, which he publish'd; and, at length, by the Sacrifice of his most precious Blood, made all other Victims and Oblations (which were but Types and Emblems of his) for ever cease, and be abolish'd. As to the other Part of the Prophecy, it relates so evidently to the Destruction of *Jerusalem*, that it needs no Explanation. Whoever has read *Josephus* cannot but observe, that, by the Destruction of the City and Sanctuary, by the People of the Prince that was to come, who with their Armies, and desolating Abominations, should invade *Judea* as with a Flood; and, by a terrible and consuming War bring utter Ruin and Destruction upon it, and upon all the People of the *Jews* that should dwell therein, can be meant nothing, but *Titus*, at the Head of the *Roman* Army, executing the Wrath of God for the Murther of his Son, our Saviour, upon that devoted City and People, in such a terrible and tragical Manner, as their Historian has related.

E Z E K I E L indeed, according to the Sentiment of some *Rabbins*, was a Prophet of more Obscurity, than *Daniel*, and, especially in the Description of the Chariot, (as they call the *first Chapter*) so very intricate and abstruse, that they would not permit it to be read by any, until they were arriv'd at the Age of thirty. The Design of the Prophet in that Chapter is, to represent the great and glorious Appearance of *God*, coming to give him Instructions in the Management of his prophetick Office; and to this Purpose he makes use of *Images*, foreign indeed to our Manner of Writing, but what are all significant, and full of Majesty. He seats

is, the Reader will find fully explain'd, and illustrated by Mr *Bedford*, in his *Scripture Chronology*, lib. vii. c. 1. and if he would have still further Satisfaction herein, he may consult *Perrin* upon *Daniel*, M. *Bajnage's* Dissert. upon the *seventy Weeks*, F. *Hardouin's* Dissert. on the same Subject, and that of J. *Frishmouth*, in his *Theaurus Disputationum*, at the End of the great *Criticks*.

From Jer. xl.  
7. to xlv. all  
Daniel, and  
from Ezra i.  
to vi.

Ezekiel's Chariot.



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Ant. Christ. 587, &c.

seats himself on a radiant Throne, supported by *Cherubims*, mov'd by *Wheels* of an uncommon Make, cover'd with the Canopy of Heaven, and encircled with the Rainbow: and, tho', in the Description of the *Cherubims* and *Wheels*, there may be Something not so agreeable to our Way of Thinking, yet we are not to suppose, but that, in the whole, it was adapted to the Age, wherein the Prophet wrote, and in each Part perhaps did include an excellent *Moral*. Angels, of what Rank or Denomination soever, are all *ministering Spirits*, and the Instruments of God's Providence in the Government of the World; and therefore are represented here as *supporting his Throne*, and, in Allusion (*d*) very likely to the *Triumphal Chariots* of *Eastern Princes*, which are drawn by several Sorts of Beasts, they are said (*e*) *every one to have four Faces*. Their Wings denote their Readiness and Alacrity; their Eyes, their Sagacity and Vigilance; their Hands, their Prudence and Dexterity; their Feet, their Steadiness and Resolution in performing the Divine Commands; and (*f*) *the Noise of their Wings, when they went*, express'd the Terribleness of the Judgments, which they were to execute upon *Jerusalem*, and all the *Jewish Nation*.

AND, in like Manner, (*g*) *the Make and Fashion* of the *Wheels*, which these *Cherubims* actuate, shews, that all the Ways of Providence are uniform, and subservient to each other; as (*h*) *their going perpetually forward* intimates, that Providence does nothing in vain, but always accomplishes its Designs. (*i*) The Large-

ness of the Rings; or Circumference of the Wheels; denotes the vast Compass of Providence, (*k*) *which reacheth from one End to another mightily* (*l*). Their being full of Eyes implies, that the Motions of Providence are directed by unerring Wisdom; and (*m*) *their moving*, when the *Cherubs mov'd*, seems to demonstrate, with what Readiness and Alacrity all the Instruments of Providence do concur in carrying on his great Designs. Thus full of Instruction is every little *Symbol* in this Description! And therefore it is doing Injustice to the Character of the Prophet, to find Fault with his *Images*, because they agree not with the present *Mode*, or to censure his Writings, before we understand them.

HIS Prophecy (*n*) concerning *Gog* and *Magog* is perhaps deservedly thought one of the most difficult Passages, that occur in the *Old Testament*; and, accordingly, the Conjectures about it have been various. It is generally agreed however, that the Words || *Gog* and *Magog* are not *real*, but fictitious Names; and therefore their Wars with the People of God some have apply'd to the Cruelties of *Antiochus Epiphanes* against the *Jews*; others, to the Persecutions of the *Gentiles* against the *Christians*; some, to the Irruption of the *Goths*, and other barbarous Nations into the *Roman Empire*; others, to the Ravages, which the *Turks* made in *Asia*, and some Parts of *Europe*; and others again, to those (as is prophesy'd elsewhere) Oppressions, which, in the latter Days, *Antichrist* shall bring upon the true Professors of our most holy Religion.

From Jer. xl. 7. to xlv. all Daniel, and from Ezra i. to v.

And his Gog and Magog explain'd.

THE

(d) Lowth's Comment. on Ezek. i.	(e) Ezek. i. 6.	(f) Ibid. ver. 24.	(g) Ibid. ver. 16.
(h) Ibid. ver. 17.	(i) Ibid. ver. 18.	(k) Wisd. viii. 1.	(l) Ibid. ver. 18.
ver. 19.	(n) Ezek. xxxviii. and xxxix.		(m) Ibid.

|| *Magog* was the Son of *Japhet*, Gen. x. 2. from whom the *Scythians* were generally suppos'd to be deriv'd; a People well known in the *East* for their frequent Irruptions, and Devastations therein made, and who, for their Rapine and Violence, Cruelties and Barbarities of all Kind, for some Time, pass'd into a Proverb; and therefore, whether we suppose *Cambyfes* or *Antiochus* (as we shall see hereafter) to be the *Gog* in *Ezekiel*, the Prophet's calling him by the Name of a *wild Scythian* can be no Objection, because scarce ever were any two Men more cruel, more savage, and brutal in their Passions, than they; insomuch, that we may truly say, that, as the *Scythians* were the Terror of all the *East*, so *Cambyfes* and *Antiochus* were the Horror and Abomination of Mankind. *Cabinet's Comment.* for *Gog & Magog*.



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(o) THE main Current of Interpreters will have the Gog in *Ezekiel* to be *Antiochus*; but then there are some Exceptions to this Opinion, that may be gather'd from *Ezekiel* himself. For, whereas the Gog in *Ezekiel* (p) was to fall upon the Mountains of Israel; (q) was to be buried in the East of the Mediterranean Sea; was to have an Army destroy'd, (r) by their turning their Swords upon one another; and (s) the Israelites were to gather the Spoils, and burn their Arms for several Years: Whoever looks into the History of *Antiochus*, will see, that he dy'd at a little Town, called *Taba*, in the Confines of *Persia*, and *Babylonia*; that, upon his Death, his Army suffer'd no Defeat, neither did the Jews reap any Advantage by it, because his Son *Antiochus Eupater* continu'd to oppress, and harras them with Wars, as much as ever.

BUT if *Antiochus* was not the Gog in *Ezekiel*, the Question is, Who was? And to resolve this Question, we may observe, that (be the Person who he will) the Prophet speaks of him as a powerful Prince, who should come from the North, (t) with a numerous Army, (u) made up of different Nations, exasperated against the Jews, and with full Intent (x) to plunder and ravage their Country; but that he should be disappointed in his Design, and (y) his Army miraculously destroy'd.

WE may observe farther, that this Event was to happen, after the Return from the Captivity; because the Prophet mentions it, as a Thing future: (z) *Thou shalt come into a Land, (speaking of Gog) that is brought back from the Sword, and against a People, who have lately returned from amidst the Nations, where they had been dispersed; which can be meant of none but the Jews; but (a) that it could not happen after the Time of the Maccabees, because the Jewish History is, from thence, so very well known, that a Transaction of*

this Nature could not well escape us; and therefore we may conclude, that it was between the Return from the Captivity, and the first Appearing of the *Maccabees*, (a very obscure Interval as to the Jewish Affairs) that what the Prophet relates of Gog, and his Adventures, came to pass; and if so, we can see no Prince or Potentate, to whom the Characters, which the inspir'd Writers give of him, can so properly belong, as to *Cambyfes*, the Son of *Cyrus*.

ACCORDING to the Accounts of all History, he was cruel and barbarous, excessively impious, and insatiably covetous. His Indignation against the Jews he express'd (b) by a Revocation of a Grant, which his Father gave for the Rebuilding of their City and Temple. He led a large Army into *Egypt*, compos'd of all the different Nations, (c) that *Ezekiel* mentions, who were overwhelm'd (a great many of them at least) by the driven Sands of the Deserts. In his Return from *Egypt*, (d) he dy'd at *Ecbatana* in *Palestine*, at the Foot of Mount *Carmel*, which faces the *Mediterranean* Sea, of a Wound, which he receiv'd by his Sword's falling accidentally out of the Scabbard; so that a great many Lines of the Picture, which the Prophet draws of Gog, meet in *Cambyfes*, tho' it must be acknowledg'd that all do not.

(e) What bids fair for this Opinion however is, the Order and Series of Events, which *Ezekiel* seems to have observ'd in his Prophecies: For, having first foretold the Taking of *Jerusalem*, the Captivity of *Babylon*, and the Desolation of *Tyre*, *Egypt*, and some other Countries neighbouring upon *Judea*; he proceeds, in the next Place, to the Dissolution of the *Chaldean* Monarchy, and the Return of the Jews from their Captivity: But, before they are well settled in their native Country, Gog, and his numerous Army, are introduced

From Jer. xl.  
7. to xlv. all  
Daniel, and  
from Ezra i.  
to v.

(o) Calmet's Dissert. sur Gog & Magog.

xxxviii. 21.

ver. 9, &c.

(b) Ezra iv. 19, &c.

ibid.

(i) Chap. xxxix. 9, 10.

(j) Ibid. ver. 22, &c.

(c) Ezek. xxxviii. 2, &c.

(p) Ezek. xxxix. 4.

(r) Chap. xxxviii. 15.

(s) Ibid. ver. 8.

(d) Herod. lib. iii.

(q) Ibid. ver. 11.

(u) Ibid. ver. 2.

(a) Calmet's Dissert. ibid.

(e) Calmet's Dissert.



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duc'd to trouble their Repose, and threaten their Ruin; but that God interposes to rid them of this fierce Enemy, who is said to have fallen in the *Mountains of Israel*, he, and all his Army. It must be own'd indeed, that the Writers of the Life of *Cambyfes* make mention of no Intention in this Prince to fall foul upon the *Jews*, nor do they say any Thing of the Destruction of his Army, ensuant upon his Death; but upon the Supposition, that the Prophecy relates to him, God, who knew the evil Disposition of that Prince's Heart towards the *Jews*, (which no profane Author could penetrate) has given us this Part of his History: (f) *Thus saith the Lord, it shall also come to pass, that at the same Time, thou shalt think an evil Thought, and shalt say, I will go up to the Land of unwall'd Villages; I will go to them, that are at Rest, that dwell safely, all of them dwelling without Walls, and having neither Bars nor Gates, to take a Spoil, and to take a Prey, to turn my Hand upon the desolate Places, that are now inhabited, and upon the People, that are now gathered out of the Nations. What became of his Army, after he was dead, we cannot tell. Herodotus, who gives us the largest Account of him, immediately after his Decease, passes to the History of the Magian, who usurp'd his Throne: And therefore we may suppose, (g) that, as they consisted of so many different Nations, and follow'd him only by Compulsion; when once their Head was gone, they crumbled into Parties, quarrell'd, and (as (h) the Prophet had foretold) turn'd their Arms upon one another; which was no more, than what (i) the *Philistines* did in the Time of *Saul*, and and (k) the *Midianites*, when *Gibeon* judg'd *Israel*.*

WE have been so large in our Answers to some of the last Objections, that we have less Room left for the Reconciliation

of some seeming *Inconsistencies*, that are alledg'd in this Period of History: But a little will suffice for this.

From Jer. xl. 7. to xlv. all Daniel, and from Ezra i. to v.

FOR, 1. Whereas the Number of the People, returning from the Captivity, is much larger in the *general* Sum, than it is in the *Particulars*; it is to be remember'd, that not only those of *Judah* and *Benjamin*, but several also of the other Tribes, took the Benefit of the Decree, which *Cyrus* granted in Favour of the *Jews*, to return again into their own Land: That they did so is plain from the Tenor of the Decree itself, which extends (l) to all the People of the God of *Israel*, whereof (as *Josephus* informs us) *Zerubabel* sent a Copy into *Media*, to the rest of the Ten Tribes, who (together with the rest of the Fathers of *Judah* and *Benjamin*) are suppos'd to be those, (m) whose Spirit God had rais'd up to go: And therefore the Difference between the *gross* and the *particular* Sums arises from hence,— (n) That, in the latter, the Tribes of *Judah*, *Benjamin*, and *Levi*, only are reckon'd by their Families; whereas, in the former, all those of the other Tribes, that accompany'd them in their Return to *Jerusalem*, are added.

THIS accounts for the Difference between the *general* and *particular* Sums in *Ezra*: And then why the *Particulars* in *Ezra* differ from the *Particulars* in *Nehemiah*, the Matter (according to a very competent (o) Judge) is to be conceiv'd and apprehended thus,—“ That *Nehemiah* found the List and Catalogue of “ those, that came up in the first of *Cyrus*, “ as it was then taken, and that he called “ over the Names of the Families, as “ they lay in Order there; that he observ'd “ the Order of the old List, in calling “ them over, and listing them, but took “ the real Number of them, as they were “ at the Time, when he number'd “ them;

12 R

(f) Ezek. xxxviii. 10, &amp;c.

(g) Calmer's Dissert.

(h) Ezek. xxxviii. 21.

(i) 1 Sam. xiv. 20.

(k) Judg. vii. 22.

(l) Ezra i. 3.

(m) Ibid. ver. 5.

(n) Patrick's Commentary on Ezra ii. 6.

and Prideaux's Connection.

(o) Lightfoot's Chronology, Page 146.



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“ them; that some Families were now  
“ more in Number, than they were,  
“ when the first List was made, and some  
“ fewer; and some, that were in that  
“ List, were not to be found now; for  
“ some had more of the same Stock come  
“ up from *Babylon*, since the first Num-  
“ bering, and others, who had come up  
“ at first, and were then number’d, were  
“ now gone back again.”

2. WHEREAS it is said of the four-  
score *Israelites*, that they were (p) *carrying*  
*their Offerings to the House of the Lord*,  
when the House of the Lord at *Jerusalem*  
had, for some Time before, been destroy’d  
by the *Babylonians*; (q) why may we not  
suppose, that the Place, where the Tem-  
ple stood, (even after its Destruction) was  
held in such Veneration, that the People,  
who were left in the Country, after the  
general Captivity, chose to offer their  
Sacrifices and Oblations there, as long as  
they remain’d in the Land; and that,  
having no Priests at *Jerusalem*, they might  
go to *Mizpah* (where these Servants of the  
Lord had, very probably, put themselves  
under the Governor’s Protection) to fetch  
one from thence, in order to assist them  
in their religious Offices?

(r) *SAMARIA* indeed, and the  
other Parts, from whence these devout  
Persons came, lay to the *North*, and *Miz-  
pah* to the *South* of *Jerusalem*, a little too  
far distant, for them to go for a Priest;  
and therefore others have imagin’d, that,  
after the Destruction of the Temple,  
*Gedaliah*, by the Advice of the Prophet  
*Jeremiah*, and the Priests, that were with  
him, had establish’d a Tabernacle, and  
built an Altar at *Mizpah*, where the Peo-  
ple, for the present, might resort to pay  
their Devotions, and present their Oblations,  
until, by some happy Turn of Affairs,  
their Temple might come to be built

again; and that this Tabernacle and Altar  
might, with Propriety enough, be called  
*the House of the Lord*.

WE can hardly believe indeed, that  
after the Temple was gone, the People  
were to live without any Place of religious  
Worship; and therefore, considering that  
*Mizpah* was all along esteemed a Place of  
more than ordinary Sanctity; that, after  
the Return of the Ark, there (s) *Samuel*  
*gathered together all Israel before the Lord*;  
that there he built an Altar, and (t) *offered*  
*a Sacrifice*; and that in the Time of the  
*Maccabees*, when the *Jews* were in the  
same Case as now, without a Temple, and  
without an Altar, they here (u) *assembled*  
*themselves together*; for *Mizpah* (as the  
Author of that History tells us) *was the*  
*Place where they prayed aforesaid in Israel*;  
we cannot but think, that there is some-  
thing of Reality in the Supposition, and  
that these eighty pious Mourners were  
going to *Mizpah*, and not to *Jerusalem*,  
(x) when the bloody and perfidious *Ishmael*  
circumvented them.

3. ONCE more: Whereas it is said,  
(y) *that the Priests, and Levites, and*  
*Elders of the Fathers*, who had seen the  
first Temple, wept, when the Foundation  
of the second was laid, tho’ it is manifest,  
that the latter Temple was (z) 40 Cubits  
larger than the former; it must be re-  
member’d, that the Reason of their weep-  
ing was, not so much because it was like  
to prove far inferior to that of *Solomon* as  
to its outward Structure, but because it was  
to want those extraordinary Marks of the  
Divine Favour, wherewith the other Tem-  
ple was honour’d. The second Temple  
was built upon the same Foundations with  
the first; and therefore the different Mea-  
sures, that we find of them in the Books  
of *Kings*, and *Ezra*, are to be understood  
in Respect of the different Distances, be-  
tween which the said Measures were taken.

The

(p) Jer. xli. 5.  
on Jer. xli. 5.  
xli. 6.  
& Chron. iii. 3.

(q) *Prideaux’s* Connection, in the Notes, Anno 588.

(r) 1 Sam. vii. 5, 6.

(s) Ezra iii. 12.

(t) Ibid. ver. 9.

(u) *Cabnet’s* Commentary

1 Maccab. iii. 46.

(v) Jer.

(z) Compare Ezra vi. 3, with 1 Kings vi. 20. and

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7. to xlv. all  
Daniel, and  
from Ezra i.  
to v.



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The *twenty Cubits Breadth*, which is said of Solomon's Temple, was from the Inside of the Wall on the one Side, to the Inside of the Wall on the other; but the *sixty Cubits Breadth* of that to be built by Zerubbabel, was the Breadth of the whole Building, from the Inside of the outer Wall of it on the one Side, to the Inside of the outer Wall on the other. So that the Difference of the said twenty Cubits Breadth, and of the said sixty Cubits Breadth, is no more than this; — That the one is meant of the Temple strictly so called; the other of the Temple and its appertaining Buildings. Both the Temples then, without all Doubt, were of the same Dimensions; but then here was the Difference, the sad Difference, which drew Tears from the Eyes of the *Elders*, viz. that, in all Appearance, there were little or no Hopes, that the poor Beginnings of the *latter* Temple would ever be rais'd

to the Grandeur and Magnificence of the former, since the *one* had been built by the wisest and richest King, and constantly adorn'd by some one or other of his Posterity; the *other* now begun by a small Company of Exiles, just return'd from their Captivity; the *one*, in a Time of profound Peace, and the greatest Opulence, the *other* in a Time of common Calamity and Distress; the *one* finish'd with the most costly Stones and Timber, wrought with exquisite Art, and overlaid with vast Quantities of Gold, the *other* to be rais'd out of no better Materials, than what could be dug from the ruinous Foundation of the *old* one. But the Occasion of their Grief was not only this, that the Materials and Ornaments of the second Temple (a) were even as nothing, in Comparison of the first; but that the *Ark* of the Covenant †, and the *Mercy-seat* †, which was upon it, the *Holy Fire* † upon the Altar, the

From Jer. xl. 7. to xlv. all Daniel, and from Ezra i. to v.

(a) Hagg. ii. 3.

† This was a small Chest, or Coffer, three Foot nine Inches in Length, two Foot three Inches in Breadth, and two Foot three Inches in Height, *Exod. xxv. 10, 22.* In it were put the two Tables of the Law, the *broken* ones, as well as the whole ones, (say the *Rabbins*) and nothing else was put therein, when it was brought into Solomon's Temple, 1 *Kings viii. 9.* but in Process of Time, Aaron's Rod, the Pot of Manna, and the original Volume of the Law, written by Moses's own Hand, came to be likewise put in it, *Heb. ix. 4.* The *Jews* have a Tradition, which *Epiphanius* (in *Vita Jerem. Prophetæ*) takes notice of, that *Jeremiah*, foreseeing the approaching Ruin of the Temple, carry'd the *Ark of the Covenant* into a Cave, and by his Prayers prevailed that it might be sunk, and swallow'd up in the Rock, so that it might never more be seen; and this, tho' a Fiction, is design'd to inform us, that, in the Destruction of *Jerusalem*, this sacred Piece of Furniture was lost. The *Jews* indeed, upon the Building of the second Temple, made an Ark, of the same Shape and Dimensions with the first, and put it in the same Place; but it had none of its Honours and Prerogatives; no Tables of the Law, no Aaron's Rod, no Pot of Manna in it, no Appearance of the Divine Glory over it, no Oracles given from it; the only Use that was made of it, was, to be a Representative of the former, on the great Day of Expiation, and to be a Repository of the Holy Scriptures, i. e. of the original Copy of that Collection which was made of them, after the Captivity, by *Ezra*, and the Men of the great Synagogue. *Prideaux's Connection*, Anno 535.

† This was the Cover of the Ark of the Covenant. It was made of solid Gold, and at the two Ends of it, were fix'd two Cherubims of the same Metal, which, by their Wings extended forwards, seem'd to form a Throne for the Majesty of God, who, in Scripture, is represented to us as sitting between the Cherubims, and the Ark itself was, as it were, his Footstool. The *Hebrew* Word *Caphoreth*, by being translated *Propitiatory*, seems to imply, that from thence the Lord heard the Vows and Prayers of his People, and pardon'd them their Sins; and by its being, at other Times, translated *Oracle*, seems further to imply, that from thence he manifested his Will and Pleasure, and gave Responses to Moses. *Calmet's Dictionary*, under the Word.

† This Fire came down from Heaven, first upon the Altar in the Tabernacle, at the Consecration of Aaron, and his Sons, to the Priesthood, *Levit. ix. 24.* and, afterwards it descended a-new upon the Altar in the Temple of Solomon, at its Consecration, 2 *Chron. vii. 1.* and there it was constantly fed and maintain'd by the Priests, Day and Night, in the same Manner, as it had been in the Tabernacle. The *Jews* have a Tradition, that *Jeremiah* foreseeing the Destruction of the Temple, took this Fire, and hid it in a Pit, but that, at the Rebuilding of the Temple, being brought again from thence, it reviv'd upon the Altar; but this is all a Fiction: For the Generality of them allow, that, at the Destruction of the Temple, it was extinguish'd; and, in the Time of the second Temple, nothing was made use of, for all their Burnt-Offerings, but common Fire only. *Prideaux's Connection*.



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the *Urim* and *Thummim* †, the Spirit of Prophecy †, the *Shechinah* †, or Divine Presence, the five great Things, for which the former Temple was so renown'd, were lost and gone, and never to be recover'd to this other.

THIS was a just Matter of Lamentation to those, that had seen these singular Tokens of the Divine Favour in the former Temple, and a Discouragement of their Proceeding with the Building of the present; and therefore the Prophet

*Haggai* was sent to inform them, that all these Wants and Defects should be abundantly repair'd by the Coming of the *Messiah*, the true *Shechinah* of the Divine Majesty, in the Time of the second Temple: (b) *I will shake all Nations, and the Desire of all Nations shall come, and I will fill this House with Glory; the Glory of this latter House shall be greater than of the former, saith the Lord of Hosts.*

From Jer. xl. 7. to xlv. all Daniel, and from Ezra i. to v.

† Whether the *Urim* and *Thummim* lay in the High-Priest's Breast-plate itself, or only in the *Clearness* and *Perfection* of those Oracular Answers, which he receiv'd from God, when he went to consult him upon any important Matter, so it was, that having put on all his pontifical Robes, and presented himself in the Sanctuary, before the *Holy of Holies*, he knew, by one Means or other, most probably by an audible Voice from the *Mercy-Seat*, (which was within behind the Veil) what the Divine Pleasure was concerning the Affair, wherein he came to consult him. This was a singular Privilege vouchsafed to the *Jews*, but it does not appear from the sacred History, that there are any Footsteps of consulting the Lord in this Manner after the Building of *Solomon's Temple* to the Time of its Destruction; and, after its Destruction, all are agreed, that this was never restor'd; so that there seems to be some Reason for that *Maxim* among the *Jews*, viz. that the holy Spirit spake to the Children of *Israel*, during the *Tabernacle*, by *Urim* and *Thummim*; under the first Temple, by the Prophets; and under the second by *Batb-col*, or a Voice sent from Heaven, such as was heard at the Baptism of *Jesus Christ*, and at his Transfiguration. *Patrick's Commentary*, and *Calmet's Dictionary*.

† This, it must be own'd, was not only wholly withdrawn from the *Jewish Church*, in the Time of the second Temple. The Prophets *Haggai*, *Zachariah*, and *Malachi* liv'd in this Time, and prophesy'd; but, after their Death, (which the *Rabbins* say happen'd in one Year) the prophetick Spirit wholly ceas'd from among the *Jews*. *Prideaux's Connection*.

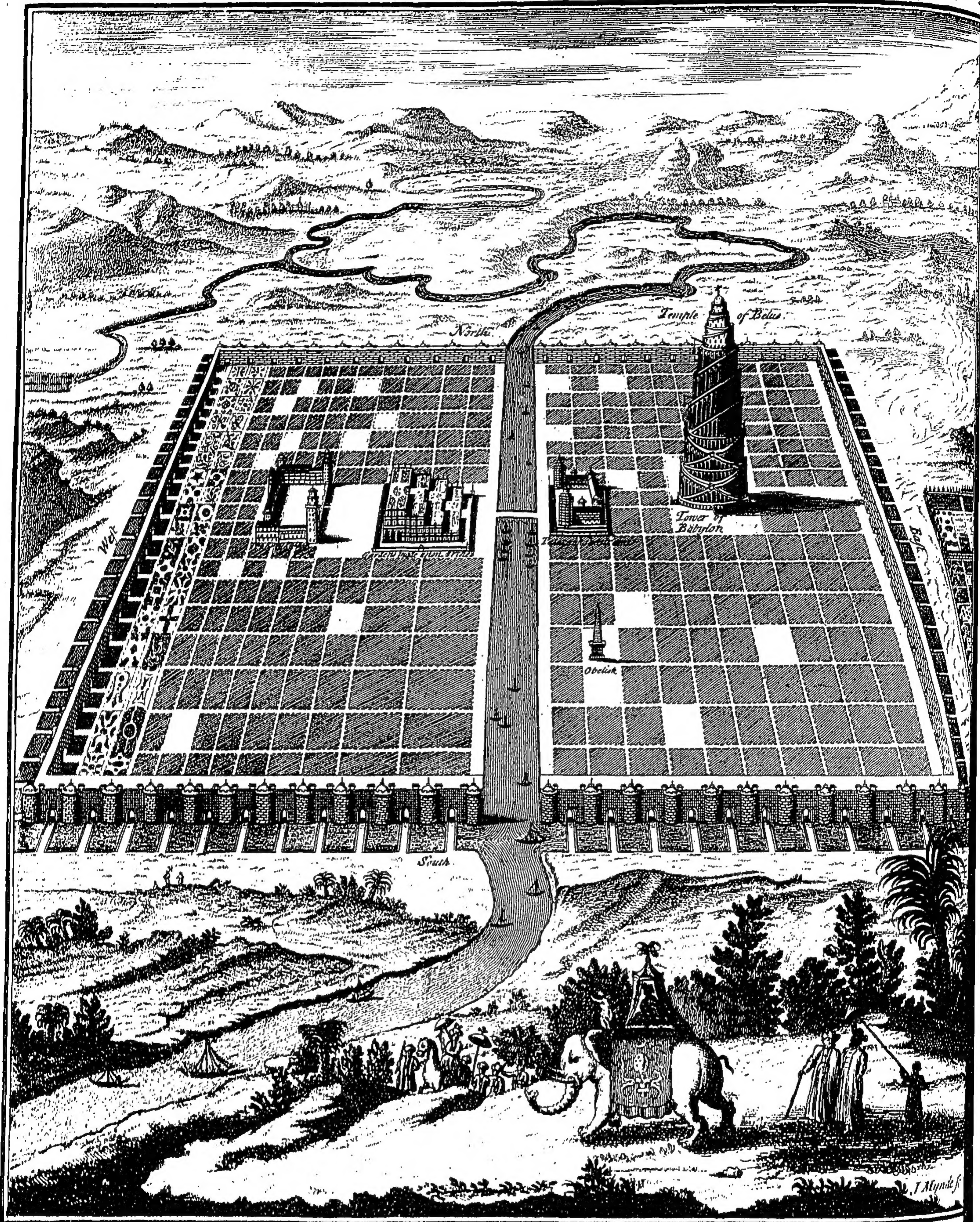
† The *Shechinah* was a sensible Token of God's Presence among the *Jews*, which consisted of a visible Cloud, resting over the *Mercy-Seat*, or Cover of the *Ark of the Covenant*, just above the two Cherubims, that overshadow'd it, *Lev. xvi. 2*. It there first appear'd, when *Moses* consecrated the *Tabernacle*, and afterwards, at the Consecration of the Temple by *Solomon*, was translated thither; (Vide Page 449.) and there continu'd, in the same visible Manner, while the Ark was in its proper Place, either in the *Tabernacle*, or Temple, (but not while it was in Movement, as it often was during the Time of the *Tabernacle*) 'till the *Babylonians* destroy'd the Temple, after which it never appear'd more. *Prideaux's Connection*.

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(b) *Hagg. ii. 7, 9.*

DISSER-





To the right Reverend Father  
LANDAFF this Plate is most  
most dutifull Son & Servant



in God JOHN Lord Bishop of  
humbly inscrib'd by his Lordships  
Thos. Stackhouse